



NEWSLETTER

Distributed Through the Courtesy of
TRUCE, MISO, MISS, ASS'N.

OF THE
SANCTUARY AWAKENING FELLOWSHIP

P.O. BOX 3761, TERMINAL ANNEX, LOS ANGELES 54, CALIF.

Volume 2 Number 18 (44)

TESTING TRUTH BY PARALLELS

By R.D.B.

There is no question that we find in our experience today many parallels of the past - especially in some of the experiences of the 1844 people. But it is not safe to prove our position by a parallel with past history, for since there are hundreds of parallels, how are we going to fix the point of saying where a parallel ends. We should not discard parallels, for they are all ensamples given to us upon whom the ends of the world are come. But here is the vital point which we cannot afford to miss, lest each one beat about according to his own imaginations: We cannot EVER prove our position on a parallel. A parallel does not prove a doctrine. Even a parable is not given to prove a doctrine. Let there be no mistake here. A parallel can only illustrate the position that is already proved by the Word of God.

This means that we must first find ourselves in the prophetic picture, and prove the points that we take from a purely doctrinal viewpoint. This having been established, a parallel or a parable may be introduced to illustrate and illuminate the established point of doctrine. If this fundamental principle is not adhered to, we have no anchor, and can only rely on human reasoning, and anyone's imagination.

We all know how the first, second, and third angels' messages came at the beginning of this movement. They came in a distinct order, and when the third arrived, they as a unit made a whole message. This platform has been laid. We live under the sound of the third message, and this message embraces the other two.

There is not the slightest evidence that these messages are going to be repeated in a one, two, three order. It would not be possible. Before we can go back to illustrate from the past experience of 1844, we would first have to establish that the messages are going to come again in that order and in that way. No illustration can have weight, unless it is not first established from the Word of God.

We can rejoice for the clear evidences that God has given us for our positions. This Awakening is clearly designated in the Word. Just as surely as we can open our Bibles and pin-point 1844 as the time for a movement to begin according to the Word of Prophecy, so we can open the same Word and point to the Awakening. We must never forget that we are a people of prophecy, and every important movement of this people can be pin-pointed by prophecy. The Awakening is designated in Zephaniah 2, Joel 2, Isaiah 40, Malachi 3 and many other places. We can see now that it has come right on the dot of time; as the forces of evil are gathering in Europe and America.

If people come to us and ask us by what authority we do these things, as they came to John the Baptist and asked him who he was and what work he was doing, we should be able to open to them the Scripture as John did, and show them our place in prophecy. If we cannot, then we had better sit down and study a bit. In Malachi 3 the Awakening is that Elijah-call to God's people to prepare for the Lord, just as John gave. For the Lord is coming to His temple to

thoroughly purge His floor and to baptize with the Holy Ghost and with fire. And now, as of old, Satan sees that the Awakening is here, he knows that the Lord is coming suddenly to His temple to baptize with the Latter rain; and so he knows the time has fully come for his false latter rain, the false fire (Rev. 13:12, 13.) He has already started it in America.

How can anyone imagine that the awakening so far, is just a repetition of the first message? The awakening is a call to the sanctuary; it is a revival and re-emphasis of the sanctuary truth. This is certainly the third angel's message, for it is the third angel who points God's people to the most holy place. How can anyone say it is only the first angel? The awakening is a revival of the 1888 message of true righteousness by faith in the setting of the cleansing of the Sanctuary. "IT IS THE THIRD ANGEL'S MESSAGE IN VERITY".

The heart of this awakening has been the light on the sealing. This has been the bone of contention with those who oppose it. Is not the sealing message the third angel's message? While the message of the judgment has been prominent in the awakening, and so it should be, the second and third messages have been just as prominent, and are in fact, more so.

It is true that the three messages are going to be repeated, and this we can establish from the Word - Revelation 18. But here the Word and the Spirit of Prophecy show that they are repeated as a whole, for the third message (which embraces the other two as well) swells to a loud cry. Here is no guess work. The message of the second angel is repeated the second time.

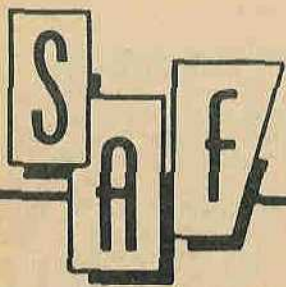
Now, for those who like parallels: Christ came to the temple to cleanse it twice, and Sister White says that this is a type of how the Lord gives the two calls on the fall of Babylon. (S.D.A. Commentary, on Rev. 18). If we maintain that the second message of Revelation 14 is repeated in any sense now we defy the clear instruction given to us. This is what the "Reform" did. Those who do this give evidence that they have not built solidly on the Word. No one need err here. Revelation 14:8 is repeated only under Revelation 18 - when all nations have drunk. It needs no argument to establish that this time has not yet come.

How can anyone possibly construe the Awakening into a call to separate from the church? Read the Awakening message anywhere in the Bible or Spirit of Prophecy, and see if anyone can even find a hint of a call to separate.

Of course there was a separation in 1844, because, as Sister White points out, this time corresponded with the end of the 70 years captivity when Babylon fell and God's people were delivered from exile. This all had to be. After the seventy years they laid the foundation of the temple again, and there was a long delay in getting the temple finished; then there was an awakening, and the work was done. The same thing exists today.

We must learn the lessons about trying to separate the wheat from the tares. If we try to separate the wheat from the tares, we are worse than those who think that by throwing us out of the church they can separate the tares from the wheat. The whole message of the awakening is that the LORD IS COMING SUDDENLY TO HIS TEMPLE TO DO THIS WORK, and those who think it their duty to engage in such a work are putting themselves in the place of Christ, just like the man of sin did.

Read of the fearful abomination in Ezekiel 8 and then consider if there is any call to get out of Jerusalem. No! The sealed ones are represented as being in that very city, doing the work that God has appointed for us to do at this time. Without divine Love, we are not going to stand together. None of us knows our own hearts, and if we do not heartily co-operate with our High Priest, the devil will exploit any seeds of wickedness that lie buried there.



ADVENTIST LAYWORKERS PUBLICATIONS

NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume VI, Number 10

October 15, 1966

Form Number 124
Fontana, Calif. 92335
PAID
U.S. POSTAGE
NON-PROFIT ORG.

ADVENTIST LAYWORKERS, INC.
SUMMIT,
CALIFORNIA, 92387

THE AWAKENING DIGEST

By R.D. Brinsmead
Part ONE
of Three Parts

We present herewith *THE AWAKENING DIGEST* by Brother Brinsmead. Of this material he says, "These are thoughts and statements about the message which I jotted down during my spare moments during the recent world itinerary. There is no attempt made to prove their truth. They are statements which will jab the reader, and he has the onus to prove whether the statements are true or not. Some of these statements are straight forward, while some are a little deeper. If their meaning is not easily apparent, it is not meant to be. I am titling this material the *Awakening Digest*. I can think of no better name just now."

There has been some rearranging of the different statements so as to fit into a more or less consecutive train of thought. The editor has also added titles to many of the paragraphs. We have also had to break up the material into three parts so as to get it in the *SAF NEWSLETTER* without holding up other news and subjects. We will have extra copies of this series for those who want to pass this material to friends.

Read these thoughts carefully. As we have prepared this issue we have had to read over some of these statements several times so as to understand their full significance. I am sure that these will cause many of us to dig into the *Scripture and Spirit of Prophecy* again and again. We wish also to point out that a review of *Syllabus Number One, Two and Three* will help to organize our thinking again on these subjects.

KEEP THE SYMBOLS IN MIND

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

FOREWARNED

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

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

The final atonement for the living brings to full fruition the great prayer of Jesus as recorded in John 17. This is the greatest chapter in the New Testament which sets forth in practical detail that which will be the result of Christ's ministry in the most holy place of the sanctuary.

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

ENTER BY FAITH

Says one, if faith is counted for righteousness, even the very righteousness of God (Romans 3:21-28) why do we need the special experience of participating with Christ in His work in the most holy place? Such do not realize that faith unites us to Jesus and makes us one with Him. Faith brings us into vital contact with the Saviour, and into sympathy with Him. If we are one with Christ, then we shall be in the most holy place as surely as He is in the most holy place. If we are not united to Him and not in sympathy with Him in His work of cleansing the sanctuary, we have not genuine faith. This is the Laodicean condition.

(Continued, Page 3, Column 1)

PUBLIC DOMAIN

We must recognize that truth is eternal. It will live on as surely as God lives on. It cannot die, as surely as God cannot die. The church, or ecclesiastical councils of the church may recognize truth, or they may disregard truth. A vote of a man or any number of men, no matter what their position of authority, does not make error truth or truth error.

Sometimes people take the attitude that truth belongs exclusively to them, or that they have a special right to a certain portion of truth because it was first revealed to them. But revealed truth is the property of the whole human family, even as Christ said: "I am the way, the truth, and the life" John 14:6. If we discover a gem of truth we are in danger of acting like an old lady with a secret cake recipe.

THE HOLIEST

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

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

MATHEMATICAL EQUATION

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

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

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

Justification through imputed righteousness is like having an infinite fund of wealth placed in our banking account. Sanctification through imparted righteousness is like our learning to appropriate, to rely on, to rejoice in, and to make use of that infinite reservoir of wealth.

A STUDY GUIDE

The book of Colossians and the book of Ephesians should be studied closely together. In the first we are told what Christ the Head means to the church. In the second we are told what the church, the body, means to Christ.

The book of Colossians is also a special message to the Church of Laodicea. (See Colossians 4:16) It warns us against the subtle and blighting influence of so-called higher education on the one hand, and against embarking on a program of legalistic false piety (playing the holy man) on the other hand.

The Sabbath is the only commandment which must be accepted purely by faith.

SYNONYMS

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

COMPLETELY DEPENDENT UPON GOD

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

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

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

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

(Continued next column)

The redeemer who stands on the sea of grass singing the song of Moses and the Lamb, a song of deliverance from the original sin and error: "Who shall not fear thee, O Lord, and glorify Thy name? for thou only art holy." Revelation 15:4. Thus when the great plan of salvation demonstrates that God only has life and holiness innately, when it is demonstrated that creatures can only be holy as they live in dependence upon the righteousness of God, then all the universe will be secure from further sin.

CAN GOD CALL MORTALS RIGHTEOUS?

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

God's way of saving men is through the imputed righteousness of Christ. This was the mighty message of the apostle Paul, outlined most forcibly in the book of Romans. Paul's message is focused on justification, through faith in the merits of Christ. Here is a man who has known nothing but sin and unrighteousness and rebellion all the days of his life. The goodness of God leads him to show repentance toward God and faith in the Lord Jesus Christ. Because of the imputed righteousness of Christ, God declares that that man is fully righteous - yea, more, he verily has the absolute righteousness of God imputed to him. As far as God is concerned, this is nothing imaginary; it is a reality. The great problem is that the believer does not fully grasp the reality of it, therefore sanctification is that process of learning this reality.

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

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

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

Satan charges God with being unjust in His way of making believers righteous. He says, "You are calling your people righteous because you impute to them the merits of Christ. But are they really righteous? There is not one who does not sin some of the time. Therefore, your way of making men righteous is a pretense, and the cross of Calvary is used to sanction the injustice of God." Now God insists that His way of making men righteous is a genuine way. When justification by faith is fully seen and appropriated by the people of God they will be a genuinely righteous people.

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

DIVINE FAITH - DIVINE LOVE - AGAPE

One great fact stands out on contrast to man's distrust of God: God's faith in man. God's gift of His Son to sinful men was an act of faith on the part of Deity. God believed that man would respond to His love. Christ's supreme decision in the Garden of Gethsemane was an act of faith. What assurance did He have that there would be a people who would respond to His infinite gift of love? Love "believeth

all things, hopeth all things, endureth all things." As we read the prophets we are presented with the desperate grief of God whose love is shamefully despised and denied by even His professed people. The amazing thing revealed in the message of the prophets is that God has not lost faith in His glorious plan for humanity.

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

Love "believeth all things, hopeth all things." When Jesus met degraded and fallen human beings, HE BESTOWED trust and confidence upon them. They were so amazed and so touched that One so pure and holy could love and trust them, that they responded to the faith reposed in them. Thereafter many of them demonstrated that they would rather die than betray that trust and disappoint the hopes of the Master.

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

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

WHEN MAN FORGETS

The cross made an end of sin. "By mercy and truth iniquity is purged" Proverbs 16:6. When "mercy and truth are met together" (Psalms 85:10) at the cross, God made an end of sin for the human family. (Daniel 9:24) When Christ cried "It is finished" on the cross, human redemption had been wrought out in Christ. Henceforth God could say "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee" Isaiah 44:22. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" Isaiah 40:2. And the apostle Paul adds: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" Colossians 2:13,14.

God has actually fulfilled His new covenant promise. When Christ died that covenant was sealed by His blood. And the seal of heaven was fixed to His perfect atonement. The church is yet to realize the complete fulfillment of the new covenant promise. (The Great Controversy, p. 484)

It is like as if a man has become the beneficiary of great wealth through the will of a friend who has died. The friend's death has sealed the will. The wealth belongs to this man by every right, but he has not realized it, being unaware of the good news. When he is brought into the lawyer's office, and the will is read to him, and he sees the document signed with the friend's signature, he realizes the will. When God's people enter into the judgment, when faith enters the most holy place and reaches the mercy seat, and the blood of sprinkling, God's people will realize fully that God has blotted out their sins. Then the saints shall remember their sins no more, because they have so beheld His love that they will never doubt Him sufficiently to think of evil again.

WHEN GOD FORGETS

God says that He will remember the sins of His people no more. (Hebrews 10:17) This may be understood by the parable of Jesus when He spoke of a woman having pain and sorrow in giving birth; but immediately the child is born she forgets her pain in the joy that a child is brought into the world. Now, "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." - Education, 263. Our redemption has cost God infinite pain and sorrow. But when God sees His seal upon His people, His rejoicing will be so great that He will eternally forget the pangs of Calvary. Says the prophet: "Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being." - Testimonies, Vol. 1, p. 181. This is the

(Continued, Page 6, Column 1)

BRINSMEAD (Continued)

voice of God, the song of the Bridegroom (Isaiah 62:2-5). Thus God forgets the sins of His people in His joy in their redemption. It is an eternal joy to God that He could justify the believing sinner in imputing unto him His divine perfection.

THE ARMY OF THE LORD

God's purpose for His church and the fulfillment of that purpose is clearly stated in the following scriptures, the comparison of which is most illuminating.

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

"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jeremiah 51:20

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

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

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs grass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth". Micah 4:13.

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

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

The locale of the final conflict is symbolically designated as Mount Zion.

"And he shall pitch his palatial tents between the sea and the glorious holy mountain: yet he shall come to his end, with none to help him." Daniel 11:45, Revised Standard Version.

"It shall even be as when a hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh: but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion" Isaiah 29:8.

"For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it: and passing over he will preserve it." Isaiah 31:4, 5.

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Revelation 14:1.

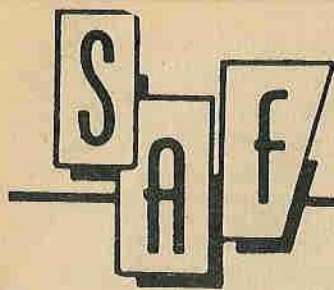
As the nations gather around Mount Zion to make war on the saints (Joel 3:9-14; Revelation 12:17), a stone rolls out of that mountain and smites the nations.

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

(To Be Continued)



"But other fell into good ground,"



DIALOGUE ABOUT THE AWAKENING

This is a reproduction of a dialogue that we feel will interest our readers. In his travels for the cause of the awakening, Brother Robert D. Brinsmead gets asked many questions and becomes involved in many discussions with Adventist ministers, teachers, and laymen. The following is a record of a candid discussion with a Seventh-day Adventist brother.

SDA: This is my first opportunity to hear you speak.
RDB: Why did you come to the meeting?

SDA: If you are preaching truth I want it; if you are teaching error I want to know what it is.

RDB: I am glad that you believe in personal investigation.

SDA: Why is this message causing such a stir in the church?

RDB: If you examine the message for yourself, you can answer that question for yourself, too.

SDA: Even the ministers that oppose you say that you are 95% right. I have asked them to tell me what the 5% is but cannot get any satisfactory answer. So I am most anxious to find out for myself just where this 5% error is.

RDB: The ministers are right. I do not believe that I am preaching 100% truth.

SDA: You don't?

RDB: Certainly not!

SDA: Well, I am only interested in listening to that which is 100% truth, and if you say ---

RDB: Can you tell me where you can hear 100% truth?

SDA: There is 100% truth in the Bible and the Spirit of Prophecy.

RDB: Do you go along to church and listen to the preachers?

SDA: Of course!

RDB: Have you ever received any benefit from hearing them expound from the Word.

SDA: YES!

RDB: Do you know of any living preacher whose understanding and preaching of the Word is 100% correct?

SDA: I don't suppose there is such a person.

RDB: Yet has not God chosen to spread His truth through the imperfect channel of preaching? You are no doubt familiar with a little church history and the Adventist history?

SDA: The Spirit of Prophecy says that the lessons of history have great value for our time.

RDB: Good! The message of Martin Luther - was it of God?

SDA: It certainly was!

RDB: Did Luther have all the truth?

SDA: No.

RDB: Was there some error in his teaching?

SDA: Of course!

RDB: Yet God was in the message in general?

SDA: Y - e - s.

RDB: The message of William Miller - was that of God?

SDA: Yes.

RDB: Was His message 100% truth?

SDA: No, it was not was it?

RDB: Do you think Miller was even 95% right?

SDA: I don't suppose he was.

RDB: In William Miller's day, do you think God approved of the critics who stood on the side lines figuring that Miller was not 100% correct, or do you think that they should have joined in the Advent awakening.

SDA: They should have gotten with it.

RDB: The message brought by Waggoner and Jones in 1888 - was that of God?

SDA: I have just been reading Elder Daniel's book about this episode of our history. I was surprised to find that Sister White said that the message brought by those two men was of God and that it was meant to lead the church into the loud cry.

RDB: Yet you will also read how that Sister White said that the brethren should not expect perfection in the message brought by Waggoner and Jones.

SDA: She did?

RDB: Certainly! But the brethren kept picking around trying to get at the 5% and wanting to hold that up to the magnifying glass of their imagination until it became a mountain and shut out the precious light of truth. The servant of the Lord rebuked this attitude. She said that it was not right to expect perfection in any man's investigation. But Jones and

Waggoner were on the scent of the trail that leads to the latter rain. Now, my brother, the fact that Luther was not 100% right did not excuse the rejectors of the message in his time. The same is true in any age. For sure there is not perfection in my investigations, nor in any of the brethren who are searching the Word in this time of awakening. Furthermore, you must remember that we have been a sleeping people, else we would not be in this world till now. God is beginning to wake us up. As a people we have not made the advancement we should have in understanding the Word. And none of us have our eyesight in perfect focus yet. But God help us see where the Spirit of God is working. Now what I want to impress upon you is -- GET with the 95%.

SDA: I have heard it said that you do not like to admit that you are wrong in any point.

RDB: I must confess that I share in the sinful nature with all humanity, so there could be some truth in some of these unfavourable reports. For the record though, there are others who are unhappy with me because they charge that I have changed some of my teachings.

SDA: Well, have You?

RDB: There is some truth to it. I see no wisdom in sticking our feet in concrete and staying there. Sister White says that those who take the position that they will never have to change an idea are going to be very disappointed. We believe in an awakening in the church. Brother there are great questions of truth that we have never squarely faced as a people. It is time that we grappled with them. Our puny minds are bound to reach some false conclusions, even when grace is abounding. The pioneers of Adventism were courageous searchers of truth. They hammered out the skeleton of the third angel's message after running up a few blind alleys.

SDA: If you can't say that you are right on everything, and if you see the need to revise your concepts of truth, why does the awakening message and those who believe in it take such a dogmatic stance?

RDB: In every message that God has sent to His people through human instrumentalities in every age there is an element of certainty on the basic platform of the message. This was true in Luther's day, in Miller's day, in Wesley's day, in Jones's day and so on. So there is a place for Christian dogmatics. Unless men can preach with a sense of certainty and urgency they waste their breath.

SDA: Well, why split the church over these things?

RDB: That is a good observation. Sister White reasoned this way with her husband when he wanted to take issue with Uriah Smith on Daniel 11. I met a brother in East Germany who, upon the first night of our meeting, wanted to get right into a discussion on Revelation 17. I told my translator to tell the good brother that I had not come half way around the world to have a debate about Revelation 17. So too, it would be foolish to cause division over fine points about the incarnation of Christ, the 144,000 and such things.

SDA: Then what areas of truth form the platform of the awakening message? Where are the great certainties?

RDB: We live in the great Day of Atonement. This demands a response from the people of God that will fulfill the type of ancient Israel's gathering about the sanctuary with prayer repentance, and affliction of soul. The facts are that we have not fulfilled the type. This is what Jesus is saying in the Laodicean message. We are to awake to an understanding of the practical reality of the Day of Atonement and follow Jesus by faith into the most holy place. We believe that the message of the prophet Joel applies with peculiar force to the church right now: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children etc." The cleansing of the sanctuary must be seen as an experience that the church must enter into by faith.

The ministry of the high priest in the most holy place of the sanctuary is to bring the completion of the work of grace in the hearts of the saints who must be alive upon the

earth to live without a Mediator during the seven last plagues. Inspiration uses different expressions to describe this complete work of grace that must be done in the hearts of those who will be translated from this earth without seeing death. Daniel calls it the cleansing of the sanctuary; Peter calls it the blotting out of sins; Paul calls it the perfecting of the conscience; John calls it the perfection of our love which casts out all fear; the Revelator calls it the seal of the living God; the Spirit of Prophecy calls it the final atonement, and Jesus Himself defines it as becoming one in the Father and the Son . . .

Now there must be a work of examination of character to see who shall receive this final seal of God's approval. This work of examination to see who are prepared for this final work of grace is called the investigative judgment. Hence the message which calls for repentance and putting away of sin so that we may be ready to enter the judgment. Only those who have this special and final baptism of perfecting grace will have a part in the loud cry of the third angel's message by which the whole earth shall be lightened with the glory of God.

SDA: I always thought that the judgment of the living would come to my name after the time of the loud cry.

RDB: On the contrary, we must be sure that we face the judgment of the living before we can join in the loud cry. Instead of putting the great focal point of the Day of Atonement off in the future, it must be seen immediately before the church. The message must be revived in the hearts of God's people, "Fear God and give glory to Him: for the hour of His judgment is come." On this point inspiration is emphatic.

SDA: If that be true, then the most important thing would be to prepare God's people to make proper preparation for the judgment of the living is to usher in the blotting out of sins, sealing, latter rain and loud cry, it must be a thrilling event to prepare for.

RDB: Ah, that's the good news of the judgment. And we must see the good news about the preparation too. The King has provided a wedding garment without money and without price. This wedding garment is found in the message of justification by faith. Justification by faith is the preparation message, and is the dynamic of the awakening message. When God's people get a vision of Christ in the most holy place, the judgment bar of God, the promise of the final atonement, they will feel their need of appropriating this wedding garment.

SDA: You seem certain about these things.

RDB: It is as sure as the third angel's message. It is the verity of the third angel's message. It is the awakening message. The destiny of souls hang on these things.

SDA: Is it worth shaking the church about?

RDB: It is worth shaking heaven and earth about. Anyone who really sees the awakening message is not the same again.

SDA: Well, I am glad I have come along here so that I can listen to the evidence that you will present in your studies.

THE AWAKENING DIGEST

R.D. BRINSMEAD

PART SEVEN

THE RAINBOW

The Old Testament speaks of God's covenant which in reality is His law. (Deuteronomy 4:12,13; Psalms 111:5-10; 89:34; 119:89; 105:8-10) But Israel did not see the law as a promise. They saw it only as something they had to perform in order to be righteous. The old covenant is merely the old human concept of God's law. The new covenant is the concept of God's law in the light of the cross. When the law is seen through the spectrum of the cross, the two great pillars of the law (justice and mercy) blend to form the rainbow of promise. The rainbow is the promise of the law. "The ten commandments, Thou shalt, and Thou shalt not, are ten promises." (1BC 1105) There is not a negative in the law, although it may appear thus. When God introduces His ten promises, He first says: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" Exodus 20:2. When we believe on Jesus as our Redeemer, God gives us His law as a promise. He says: "I promise you that you will not have other gods before Me, or make graven images, or take My name in vain. I promise you that you will not kill, commit adultery, steal, bear false witness. You will not covet, because having Me as your possession, you have all things that pertain to life and godliness, and will have need of nothing. The seal of God's new covenant promise to put the law in our hearts is found in the Sabbath. Indeed His covenant promise is inseparable from the Sabbath. (See Isaiah 56) When we accept His Sabbath by faith, God pledges to make us and to keep us holy by the power of divine love which created heaven and earth.

The third angel points us to the most holy place (Early Writings 254). Here is seen the law of God. Above it is the mercyseat, or literally, place of atonement, which is Calvary. Around it is the rainbow. The third angel's message is the revelation of the full light of the gospel which is to lead us to such love and reverence for God's law as seen in the light of the cross, that we would rather die than break one of its precepts. Christ said that God's law was in His heart, and to break the law is to break the heart of Christ. This is why we verily crucify Christ afresh when we sin.

Israel did not see the combined power of justice and mercy blended in the law. Accepting only its justice, they put themselves in a place where it was impossible for God to pardon them. Having a wrong view of the law, their hearts were not changed by it; as David said: "The law of the Lord is perfect, converting the soul" Psalms 19:7.

Solomon said that the commandments are a tree of life. The Spirit of Prophecy says that the law is the tree (1 Selected Messages, p. 112) Ezekiel said that the leaves of the tree are for the healing of the nations. Now the leaves of the tree are the gospel. When we eat of these leaves we receive the life and strength that is in the tree. Thus by eating the gospel, the law is fulfilled in us.

When Moses first went up upon Mount Sinai God Himself provided the tables of stone upon which He wrote His law. Because of the sins of the people, those tables of the law were broken. Moses then went up into the mountain again. This time Moses provided the tables of stone upon which God wrote His law again. The law first given to Moses represents God's gift of His Son to the children of men. Upon the tables of His heart was written the law of perfect love. Because of the sins of men, Christ's heart was broken. We may now give our hearts to Him that He will write upon the tables of our hearts His law of love.

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

In uniting justice and mercy, the throne of God was upheld, and the prince of darkness was cast out. Jesus said, "If I be lifted up from the earth, I will draw all (the universe) unto Me." The cross is that which brings stability to the whole universe. Without the cross, the universe would disintegrate, both material and spiritual. It is the power of love, of combined justice and mercy, which both creates and upholds all things.

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

Creation was by the power of divine love. Every act of creation was an expression of infinite love. We know today that matter is energy. The energy or power in matter is a manifestation of the power of the cross.

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

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

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

MISCELLANEOUS THOUGHTS

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

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

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

The seal of God is the mind of God, and His mind is given to us in His Word. When God's people have learned to think continually on God's Word, and to rejoice in and to live by its every command, then they will have the seal of God.

The Sabbath is a test, as the test given to Adam and Eve in Eden, to see if we will really reverence and love the law of God.

The keeping of the Sabbath is an act of faith, because we only have God's word for it.

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

Love is cooperative, not competitive!

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

FROM R.D. BRINSMEAD

In the March Newsletter was printed a letter from DHR. He suggests that disfellowshipped Adventists form a new organization calling themselves the Society of the Disfellowshipped Adventists.(SDA).

It was John the Baptist who said that a man can do nothing except it be given him from above. Such an important step as suggested by DHR would necessitate that we have a clear mandate from God that we should organize. Do we have such authority from God? We have not! It is contrary to the prophetic program.

God has sent an awakening message to His people. This cannot be denied. As one who has preached this message, I must bear witness that the awakening message is not a call to organize nor to disorganize; but it is a call to revive and refocus the mighty truths of historic Adventism at a time when fourth generation adherents are drifting toward "Evangelical" Protestantism.

The awakening message offers nothing but spiritual bread -- with no visible leader and no visible program; and certainly no organization as an alternative to the SDA Church. If anyone wants a good church organization, I recommend the present SDA Church. I have not quarrel with this organization, my only concern is with men's idolatrous tendency to put the church in the place of God.

The remedy for Laodiceanism is not organizational. There is every evidence that our pre-occupation with organization is infact, idolatrous. There is a tendency in the human heart to learn on some visible program and to substitute organization for the new covenant fellowship. What if "oppressed" awakens organized themselves into another Christian discipline? They too would dance around the new golden calf, saying, "These be thy gods, O Israel, that will lead us to the land of Caanan."

As for DHR's suggesting that we are oppressed, never let us give place to such subjective pity. The present truth points us to Jesus who is still oppressed by our sins, and we must come into sympathy with Him so that His sanctuary may be cleansed from the sins of Israel.

Many may not realize how the enemy of God and man has unsuccessfully tried over the years to maneuver those who stand for present truth to start another organization as an alternative to the present church. This would be to defeat the very nature and purpose of the awakening, as well as to please those who have arrayed themselves against present truth. Let us remember that the waiting saints are called to exercise patience, resisting the temptation to take God's work into human hands. Let us rather wait upon God to set His own house in order while we give diligence to do our part of the work by preparing our hearts for the judgment of the living and outpouring of the latter rain.

These remarks are not made to discourage legitimate efforts of a small group of brethren banding themselves together to accomplish some work that God may have put upon their hearts. The Spirit of Prophecy even recommends church members to do this. IHI, ALI, and MHHC are such examples of systematic, self-supporting work. But starting a general organization which offers a treasury, headquarters, a membership, a discipline -- NEVER, Remember UZZAH?

**DECADE OF DESTINY
THE IMPENDING CONFLICT**

FROM A TALK GIVEN BY ROBERT D. BRINSMEAD,
SACRAMENTO, CALIFORNIA, AUGUST 5th, 1967

The time has come for us to have a very clear picture of exactly where we stand in the stream of time. As never before, the saying is true, "Without a vision, the people perish."

In the time of the end, two movements of great prophetic significance arose in America: the Advent Movement and the two-horned beast (apostate Protestantism). These two movements, in their rise, progress and final history should be studied side by side as they are presented by John the Revelator.

In the 1844 period, the Advent Movement became identifiable as the Remnant (Revelation 12:17). At the same time the Protestant bodies became identifiable as Babylon (Revelation 14:8).

Soon after the commencement of the judgment at the house of God in the most holy place of the heavenly sanctuary, God's people entered an experience described in the state of the Laodicean church. There we have remained as a people for over 100 years, delaying the finishing of the work, living on borrowed time.

Since the Protestant bodies experienced a moral fall in 1844, they have been suffering a progressive state of spiritual declension.

"I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies.'" EW 274.

The complete moral fall of these Protestant bodies will be realized when Protestant America tramples underfoot the divine law and exalts in its stead an institution of the Papacy.

AN AWAKENING IN LAODICEA

But we have come to the time when a change is taking place both in the ranks of the Advent Movement and in the ranks of Babylon. God has a remedy for the Laodicean condition. Years ago, our prophet wrote, "There will soon be an awakening that will surprise many." Loma Linda Messages (Unabridged Edition), pp. 131, 132. Both the Bible and the spirit of Prophecy point out the nature of that awakening message. God cannot pour out the latter rain upon a sleeping people. Therefore, the people of the judgment are called to gather by faith at the heavenly sanctuary to fulfill the ancient type of Israel's gathering about the sanctuary on the 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 breast . . . let the priest, the ministers of the Lord, Weep between the porch and the altar. . ." Joel 2:15-17

Read the context of this Scripture and see that it is a call given to God's people to awaken them before the outpouring of the Spirit in latter rain proportions can come upon them. Then read the Spirit of Prophecy comments in 1T 179-183, and see how this awakening call to the sanctuary is the straight testimony of the Laodicean message. A trumpet is blown to awaken people. There is need of an awakening from the Laodicean sleep. As a people we have not fulfilled the type of Israel on the Day of Atonement who gathered at the sanctuary with prayer, fasting, and deep searching of heart. Worse than that, in recent years we have fast been losing sight of the great distinctive teachings of Adventism. Now the Lord says, "Blow the trumpet in Zion. Gather My people to the sanctuary. Point them to the work of Jesus in the most holy place."

A SHAKING

Now what is the result of this awakening message in the church? Does prophecy indicate that the whole church will be revived? No! that will not be.

(Continued, Page 4, Column 1)

Volume VII Combined Summer Issues 7, 8, & 9

SAF NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

NON PROFIT ORG.
U.S. POSTAGE
PAID
Hesperia, Ca. 92345
Permit Number 16

ADVENTIST LAYWORKERS, INC.
SUMMIT,
CALIFORNIA, 92387
RETURN REQUESTED

September 15, 1967

DECADE OF DESTINY (Continued)

On the contrary we are told that many will rise up against the message, and this will cause a shaking among God's people (1T 180-181). The shaking is the "result of refusing the truth presented." 2SM 13. Since about 1960, in this decade, we have seen the development and spread of an awakening message among God's people. The positive and negative response to that message is causing a shaking in the church.

In order to get the impact of what is currently taking place in the church, let us review our history. In 1844 God gave to His people the great light on the sanctuary question which embraces every feature of our faith. But instead of quickly finishing the work soon after 1844, we settled into the Laodicean condition, and in that condition we were not prepared for the reception of the latter rain and the proclamation of the loud cry of the third angel. Then in the 1888 period God sent to His people another message on the righteousness of Christ. He sent this message through the instrumentality of E.J. Waggoner and A.T. Jones. (A.T. Jones was the most prominent of the two messengers, and Mrs. White often referred to him as "the Lord's messenger.") Among many statements referring to Jones and His message, we cite one reference:

"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 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." TM 91-92.

Much discussion has occurred as to whether this message was really accepted or rejected by God's people. But the verdict of time condemns us.

Now we have come to this present decade, and there is another agitation among God's people. Because of the rapid fulfillment of events, I think it is necessary to speak plainly as to what is taking place in our ranks. Sometimes people ask me for my credentials. It may surprise you that I carry "credentials" from the office of the General Conference. I have a letter here written on the letter-head of the General Conference, and signed by the Secretary. Referring to this present awakening message, he says:

"A lot of this discussion on Christian perfection leads through the Manichean errors of reformation times, through the extremism of the Anabaptists, and ends up wittingly or unwittingly, in the realm of 'holy flesh.' This and other denials of some basic principles of the everlasting gospel were built into a package by A.T. Jones in the period 1888-1889, and Robert Brinsmead has added nothing, or very little, to this package which the church considered then, as it has now, and without difficulty recognizes it to be erroneous in many essential aspects."

So the message brought by A.T. Jones, which the prophet calls "a most precious message" is regarded by the Secretary of the General Conference as a package of error. Further, he identifies the present awakening message as the revival of the message brought to the church in 1888. He says the church rejected it then, and it does so again today. Indeed, there is a lot of truth in what this officer says. The awakening message of the 1960's is not only a revival of the 1888 message, but of the 1844 message of the sanctuary. The message met with opposition in 1888 and it is meeting with opposition today. But if we will open our eyes, we will find ample evidence that this message is the final call to God's people.

CHANGES IN PROTESTANTISM

Whilst these startling developments have been taking place in the Advent Movement, there have been taking place, in this same decade, startling changes in Protestantism. Satan well knows that the latter rain will follow the awakening and shaking in the church of God, and therefore he knows that the time has fully come for him to introduce his false revival in the ranks of the fallen Protestant churches (See GC 464, EW 261). Pentecostalism, once rejected by the Protestant bodies as an unsound movement, has since 1960 been embraced by the Protestant bodies as a genuine Christian movement. In this decade we have seen hundreds of Protestant churches across the nation swept with the "Pentecostal revival." The movement is growing literally by the millions. Prominent leaders in American Protestantism and religious commentators recognize Pentecostalism as the great third force of Christendom, taking its place beside Catholicism and Protestantism. It appears that a remarkable revival of spiritual life has taken place in the Protestant Churches. Indeed, it is the fulfillment of this prophecy:

"And He doeth great wonders, so that He maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do . . ." Revelation 13:13, 14.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism. . ." GC 588

(Continued next Column)

Pentecostalism is pure spiritualism working under the guise of the fire of the Holy Ghost from heaven. Protestantism has extended the hand of fellowship to it. Consequently the churches are being filled up with "the spirits of devils", and the presence of evil angels is being felt in the fallen churches. As we see the old, established Protestant churches being swept by the fires of Pentecostalism and popular revivalism, we see the remarkable fulfillment of such passages of EW 261, GC 464 and 588. In these passages we are explicitly warned that this false revival would precede and attempt to counterfeit the latter rain. Satan is making it appear that the Spirit of God has returned to the fallen religious bodies. This is one of his great plans to deceive those in the Advent Movement. Some are already being deceived.

Last year (October) the "Evangelical" Protestant bodies met for a World Congress in the City of Berlin. This Congress was well represented by those religious bodies that had become Babylon in 1844, as well as the Pentecostal groups who have joined the Protestant ranks in the last few years. In *The Ministry of February 1967*, the Secretary of Ministerial Association of the General Conference of Seventh-day Adventists gives a most enthusiastic appraisal of the Congress (he was present as an observer):

"The World Congress of Evangelism, held in Berlin, is now history, and whether it will be the spark that ignites the flame that will sweep the world, or just another Christian meeting, only the future will tell. The facts are, it was not just another meeting. It was unusual in many ways, and those who were there will doubtless be never the same again . . ."

"This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ centered, Bible based, and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist Church and would have been well accepted . . . The prayers were for light, for power . . . The gathering was unusual because of the spirit of love and fellowship that was in evidence . . . Over and over again, the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remains until that blessed event . . . A spirit of love and unity existed. . . In every respect, it was a good congress . . . The closing service was a most impressive one . . . It was a moving message."

Friends, it is time that we as a people began to be honest, with ourselves and with the world. If the meetings and the fellowship of these Protestant bodies were as reported above, if the messages presented were spiritual and Biblically sound, if a spirit of love and unity existed there, if the Spirit of God was coming in answer to the prayers that were for light and power (see EW 550-56), if in "every respect" it was a good Congress, then we should in all honesty stop calling people out of these religious bodies. If the remarks made by the highest ministerial official of the Seventh-day Adventist Church are true then we ought to abandon our historic position on the second angel's message of Revelation 14. Ellen G. White says that these religious bodies are Babylon and that we must not be deceived by apparent spiritual revival and activity among them. But the facts before us make it crystal clear that the same men who have turned their backs to the sanctuary awakening message have turned their face toward Protestantism. (See Ezekiel 8:16) When the crisis breaks, this class will "renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending." 5T 463, GC 608 says, "They have come to view matters in nearly the same light." When the crisis breaks, why do "men of talent and pleasing address" join the ranks of opposition to the third angel's message? Because in the time of the impending conflict they have come to view matters in nearly the same light. Their sympathies have tended toward the ranks of the fallen churches. With their backs to the sanctuary, what other direction could they take? Much of this is due to all this so-called higher education that has been entering the ranks of Adventism. If Protestant authors are studied, if we continue in our educational institutions to drink from the polluted streams of Babylon, why should it be surprising that we should come to see matters in nearly the same light? So today many among us can actually think, yes, even write in our official publications, that God is working marvelously for these fallen religious bodies. (See EW 261) The facts before us are that many of our good brethren (I question neither their motives nor their sincerity) find more in sympathy and more in fellowship with these Protestant bodies, and feel that these bodies have more in common with them than they find with the awakening believers in the church. If you doubt it, you may prove it.

You may attend these Protestant rallies, you can participate in the meetings, you can attend the great popular revival meetings held in this country, you can attend Pentecostal revival rallies where they dance in the spirit, speak in tongues, etc., and your membership in the church will not be called in question. But recently I have seen church officials attend awakening meetings for the sole purpose of writing down the names of those in attendance!

You cannot listen to the revival and re-emphasis of the sanctuary truth and the revival of what the secretary of the General Conference calls the 1888 message brought by A.T. Jones, without having your membership in the church called in question. If you even look with sympathy upon the awakening message you are in danger of being excommunicated in many places; yet you may openly manifest great sympathy toward the popular Protestant revivals that are filling the land like the frogs of Egypt, and you may even join right in with them, without incurring any danger of your position in the church.

Ezekiel 8:16 is being fulfilled. Read it. The time has almost fully arrived for the sealing of Ezekiel 9 to take place among God's people.

APPARENT CHANGES IN ROMANISM

Not only has there been some tremendous changes in Protestantism and Spiritualism in this decade, but in Romanism too. This is the decade of Vatican II. Rome has appeared to change tremendously in the last few years. To illustrate this, let me ask you this question: Who, of all men, has been the most hated and despised by Roman Catholics? Yes, Martin Luther! Now can you imagine Rome declaring that Martin Luther was a great man of God, that his teaching on justification by faith was correct? Well, the impossible has happened. Time, March 24, 1967 says:

"The most remarkable aspect of the Luther renaissance is that it is enthusiastically endorsed by Roman Catholics, whose post-cinillar hymn-books are patently incomplete if they do not include his martial hymn A Mighty Fortress Is Our God."

" . . . Today, the vast majority of Catholic theologians concedes that Luther was a profound spiritual thinker who was driven into open revolt by the corruption of the Renaissance church and the intransigent stupidity of its Popes. Jesuit John Courtney Murray, for example, calls Luther 'a religious genius - compassionate, rhetorical and full of insights.' An American theologian teaching in Rome allows that 'Luther was right on indulgences and on most theological points,' and that his teachings on justification 'are more palatable to me than Thomas Aquinas.' . . ."

"Both Catholic and Protestant theologians agree that the founder of the Reformation is an apt starting point in today's quest for Christian unity."

The present change of face in Romanism has been so tremendous and overwhelming that it is almost possible to conceive of a Saint Martin! What is Protestantism's reaction to all this?

"One leading Luther scholar . . . insists that Protestant union with Rome is precisely in accord with the reformer's wishes. 'The Reformation was always meant to be a temporary movement,' he contends. 'When the Roman Catholic Church is reformed, there will be no justification for a separate Protestant church.'" Ibid.

The following astounding report comes from the *San Francisco Sunday Examiner and Chronicle*, June 4, 1967:

"In a profound, historic sermon prepared for delivery at the 11 a.m. Sunday service in Grace Cathedral, the leader of the Episcopal Diocese of California urges Christians to set aside the centuries-old differences to foster 'the unity of the human family.'"

"His sweeping proposal for recognition of the Roman Catholic papacy as the main 'spokesman' for the world-wide Christian community is one of the most unprecedented suggestions yet offered for the promotion of the ecumenical movement."

The same Bishop went on to urge that the Christian world needs a holy Father that it can look to, and said that the Protestant world should be ready to accept the Pope as the spiritual leader and Father of Christendom.

So at the same time as we see the Protestants of the United States extending the hand of fellowship to Spiritualism, we see them reaching over the abyss to clasp hands with Romanism. Thus prophecy is being fulfilled rapidly before our eyes:

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience." GC 588.

The change of face in Romanism is so astounding that it is taking some of God's people by surprise. The Catholics of the United States have printed a little booklet about Seventh-day Adventists in which they laud us as a wonderful people. The booklet urges Catholic people to extend the hand of love and fellowship to us. Catholic publications have actually accepted advertisements for *The Great Controversy* and *The Desire of Ages*. Did you think you would ever live to see the day when the Papacy would actually advertise the book *The Great Controversy*? How are we going to respond to these "loving" gestures on the part of the Papacy? When the opposition was on we knew what to do, but some of us are a little bit confused now that the wind has changed and the glacier is melting. In a startling sermon given in California recently, the Editor of the *Signs of the Times* says that we can no longer call Rome anti-christ. Did you ever think you would live to see the day when Jesuit priests would be invited into Adventists pulpits? Well, it has happened, and is happening with increasing frequency. But friends, God will take care of His church. The signs just reveal that the time is near when His fan will thoroughly purge His temple from the abominations.

(Continued next Page)

STRATEGY OF SATAN

Satan is a cunning foe. In the days of the apostles, he fought with bitter enmity the truth of the resurrection. When the apostles were dead, Satan had his agents professedly accept the resurrection of Jesus, so much so, that Satan used this truth as a means to change the law of God.

In the days of Luther, the controversy was not over the resurrection, but over justification by faith. While now Romanism says that it has no quarrel with Luther's teaching on justification by faith.

In the days of William Miller thousands were disfellowshipped or were forced to leave the Protestant churches for their faith in the second Advent of Jesus. But when the Secretary of our Ministerial Association attended the Protestant gathering in Berlin last year, he was mightily impressed by how these bodies were now preaching the doctrine of the soon coming of Jesus. While men rejoice that opposition to truth ceases they are unaware that Satan's enmity is against present truth.

CALAMITIES

The false revival of Protestantism under the fires of Pentecostalism is the last sign given in Revelation 13 showing us that the image of the beast is to be formed in Protestant America. To this false, spiritualistic revival, *The Great Controversy* adds another sign. On pages 589-590 it points out that calamities fall on the cities in the wake of the apparent revival of the fallen church. It says that populous cities will be reduced to ruin and desolation by calamities -- and it speaks of great conflagrations in the cities. Have you heard about any fires in the cities of this nation lately? What with the strife and confusion in the cities, the riots and the fires, and crime and the political corruption, the people of this nation will be brought to "see" that there is one way out - that the nation must get back to God, back to Sunday observance. (See GC 590). And so the very last signs that bring us to the Sunday law in America have appeared. The next thing we most certainly look for is a popular demand for a law enforcing Sunday observance. Such intensity is taking possession of every element of society that it will be suddenly discovered that Sunday observance will bring the blessing of God back to America.

DECADE OF DESTINY

This is the decade of the impending conflict. It is the decade of the awakening in the church of God, the awakening that is to proceed the commencement of the judgment of the living. It is the decade of the false revival in the Protestant ranks, when the false fire from "heaven" is falling upon the fallen churches. It is the decade of a "changed" Romanism, a Romanism that has received the hand of brotherhood from the Protestant ranks. It is now that we see the commencement of the awful strife and calamities in the cities of America. Friends, can we read the signs of the times? The next event is certain: - a popular demand for a law enforcing Sunday observance (See GC 589-92). It is

in this decade that we have witnessed the great events of the impending conflict which have now obviously reached the point of no return. The time has come for the marvelous working of Satan, and the end is near. We look out upon the volcanic world situation, and it becomes very apparent that there is no future for us here, and no future for our children. I hope that none of us are planning for a brilliant future in this life. There is none. I hope that none of you parents are planning a brilliant future for your children on this earth. There is no future here. It is in the 1960's that we see the final events of the impending conflict both in the church of God and in the religious world. There is to be no turning back this time."

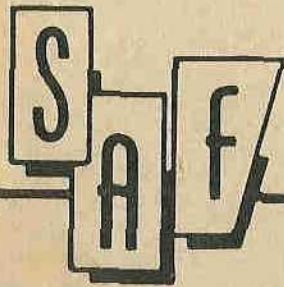
It is interesting to compare the awakening in the 1844 period with the awakening of the 1960's. There was about a ten year awakening in the church prior to the commencement of the judgment of the dead in 1844. God gave that generation about ten years to prepare for the mighty events that took place in 1844. Now if there was an awakening among God's people prior to the commencement of the judgment of the dead, how much more is there need of an awakening among God's people prior to the commencement of the judgment of the living. Oh, this is indeed the decade of destiny.

I sincerely hope that in this present awakening, God gives His people more than ten years preparation. A number of those years have already passed. We certainly need to make better progress in the next few short years remaining than we have in the last few years that have passed - and I am speaking concerning those of us who believe the awakening message. Scripture shall certainly be fulfilled: *"The Lord shall suddenly come to His temple."* Suddenly the great test will come upon us. Soon the mark of the beast must be urged upon us. Then *"the great proportion of those who now appear to be genuine and true will prove to be base metal."*

But God will have a people ready to enter the judgment of the living at the time of crisis, a people who will receive the seal of His approval in the outpouring of the latter rain, and participate in the loud cry of the third angel's message.

The enforcement of Sunday keeping in the United States will mean that the events of the impending conflict are over. It will then be the final conflict, the time of the judgment of the living, the time of the latter rain, the time of the loud cry. That period, when the latter rain is being poured out and the loud cry is going to those who have never heard the third angel's message, will not be a time of opportunity to Seventh-day Adventists. It will then be too late for us to make preparation (See EW 71, 278).

The days of our probation are fast closing. The Sun of Mercy for the highly favoured people of God is fast sinking in the west. With the conviction of the judgment before me I speak with great plainness of speech, not wishing to be among that class of whom it is written, *"These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God."* 5T 211.



ADVENTIST LAYWORKERS PUBLICATIONS

NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume VIII, Number 1

January 15, 1968

Permit Number 16
Hesperia, Ca. 92345
PAID
U.S. POSTAGE
NON PROFIT ORG.

ADDRESS CORRECTION REQUESTED
CALIFORNIA, 92387
SUMMIT,
ADVENTIST LAYWORKERS, INC.

SALVATION FOCUSES IN THE HOLIEST

(Extracts from a question and answer period)

I once met a brother in another country, a theologian who asked, "You are teaching that in the last days God's people are going to reach a state of being completely without sin. Now," he said, "Where in the Bible is there such a statement? Where is it said specifically in the Word of God that God will have such a people?"

And what text do you think I was able to refer him to? "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

Then I said to him, "Brother, is the sanctuary cleansed before the coming of Christ or at the coming of Christ?" He said, "Before the coming of Christ." And I said, "There is your answer." It is as simple as that. How can the Lord cleanse His sanctuary when His people on earth are still sending a stream of corruption up to the heavenly sanctuary?

Those who are teaching among us, that there will be no state of moral sinlessness in this life, have to eventually take the next step: there will be no cleansing of the sanctuary before Jesus comes. And today we already see some who are considering that step.

We are being leavened everywhere with unbelief in the great original doctrines of Adventism. Sister White wrote about it in her days. She says, "It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers . . . I seldom weep, but now I find my eyes blinded with tears; they are falling on my paper as I write." 5T77

THE BASIC LESSON OF THE SANCTUARY

God will have a perfect people before He comes. The whole object of the tabernacle service is to illustrate to us how we may put on the life of Christ and become like Him. The sinner begins by coming through the door of faith and repentance, and he begins to put on the life of Christ. But does this complete the work of Christ in his life yet? When he has advanced only halfway through the sanctuary service, is the work of Christ then completed? If the sinner begins his Christian life at the gate of the sanctuary where does he complete it? Why, he must advance on into the most Holy Place.

Now, what takes place in the most holy place? The Judgment takes place in the most holy place. Is that correct? In the most holy place the sealing of God's people takes place. Is that correct? And the perfecting of the saints, so they may live without a mediator.

As illustrated in the sanctuary services, justification is given when the sinner comes through the gate of repentance and is covered with the life of Christ; sanctification then comes as he follows along in his daily experience, and then perfection comes through the final intercession of Christ. By perfection we mean the state of moral perfection, perfect sinlessness as Christ was perfectly sinless, not only in outward action, but in the very deepest streams and motives of His whole being.

WE NEED THE CORRECT SEQUENCE

Now friends, which comes first in the experience of God's people, the investigative judgment or this final state of moral perfection? You know, sometimes this question is asked, and I'm surprised sometimes to see it asked among folk who say that they have believed the awakening message for years, and still they get this most fundamental point wrong. We were in a group some time ago where we took up

(Continued Page 5, Column 1)

TOM DURST RESIGNATION

"At the request of Robert Brinsmead, I have resigned from being editor of GEMS of TRUTH. Please do not send orders to me personally for literature. All mail marked "TOM DURST" will be forwarded to my new address."

(Signed) TOM DURST

COMMENTS : This transaction has been mutually agreed upon by the parties concerned, and was an action by the board of directors, and not an arbitrary decision on the part of any individual. ED

QUESTION PERIOD - (from Pg 1)

a little questionnaire on this very question; and some of them had been there for study after study, and yet they gave the answer wrong. Now again let's ask the question: Which comes first, the investigative judgment when the Lord examines the books, or the complete state of moral perfection? The judgment comes first. On the explicit testimony of God's word, the judgment comes first. We are not left in darkness. It is as clear from the Word of God as: "The seventh day is the Sabbath."

There are two phases to the judgment. First, there is the investigative phase, when the Lord opens the books, and examines His people. But is that the only phase to the judgment? No. There is the investigative phase, and there is the atonement phase. Great Controversy, 480, puts it this way: In 1844, ". . . our Great High Priest enters the holy of holies. . . to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." (GC 480) What is the two-fold work that Christ is now doing? He performs the work of investigation, and He performs an atonement for all who are shown to be entitled to its benefits. So now, which comes first, the investigation or the atonement that is made for all who are shown to be entitled to its benefits? First comes the investigation, and then comes the atonement. The final atonement.

Now, what is the final atonement for? You can turn to Leviticus 16 and read all about the final atonement. The whole chapter is on the final atonement. What does it say? The constant emphasis of Leviticus 16 is that this atonement is ". . . for you, to cleanse you, that ye may be clean from all your sins before the Lord." The final atonement is for you. The purpose of the investigation is to determine who is to receive the final atonement.

Now, what is the final atonement? What is another word that inspiration uses to describe what the final atonement is? The final atonement is synonymous with the blotting out of sins. Now, which comes first, the investigation of our records, or the blotting out of sins? The investigation has to come first; then the blotting out of sins.

Now, since the blotting out of sins is the final atonement, as it says in Patriarchs and Prophets, page 58, and since the atonement is for you, to cleanse you, then is the blotting out of sins also for you? Yes, it is for you. But how is it for you? If one has his sins forgiven before the judgment, his sins confessed and forsaken before the judgment, which he must have if he is a child of God, then why does he need a final atonement?

BLOTTING IS A PREREQUISITE OF PERFECTION

When sin is committed, a record is made. God puts a record in the books of Heaven. Now, where do you put a record when you sin? Did you know that man also keeps a record? We record our own sins. We record them in the book of our experience, in our minds. In the inner mind of man, what scientists call the unconscious mind. There in the subconscious mind is recorded every thought and feeling of sin that we have ever committed. Does that affect our lives? It has a tremendous effect upon our thoughts and deeds. It has left us with an imperfect conscience.

Did Christ have this imperfect conscience? No. He never had it. He had no experience in evil, and in order that His people reflect His image fully, and know the fullness of His salvation, what must the Lord do with the conscience of sin, the record of sin in our minds? Patriarch and Prophets, page 358, "In the final atonement, the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or to come into mind." So the blotting out of sins is not just the blotting out of a book in heaven, but it is the blotting out of the book of our experience, in the mind. Sin itself will be blotted from the human mind.

Now, according to Paul in Hebrews 10:1-3 16-17, perfection means having "no more conscience" or "remembrance of sin", that is the whole definition of what perfection is. One is not perfect until this final work of grace is done. Is that work of grace done in the daily experience? No, it is not done until the final atonement. This is the blessing of the judgment. Paul's definition of perfection is having no more conscience or remembrance of sin. The blotting out of sins is to do that great work of grace in our minds.

Let's look at it another way. What is another inspired expression for the blotting out of sins. What does John the Revelator call this? When the work of grace is completed in God's people, so they can live during the seven last plagues, what does he call it? He calls it The Seal. Which comes first, the investigation of the books, or The Seal of the living God? Here again first comes the investigation, then The Seal. The Seal is also the blessing that results from the judgment.

(Continued next Column)

THE TWO STAGE WORK OF THE HOLY SPIRIT

Now how does God do this great work, the final work of grace in the hearts of His people that makes them perfect forever? What agency does God use for man's spiritual growth? Through what agency does God bring a man to repentance to begin with? Who convicts of sin, Who brings the sinner to Christ? Who gives faith and repentance to the sinner? How is a man crucified with Christ? How is he regenerated in the laver? How is he sanctified and how does he grow in grace day by day? This is all done by the Holy Spirit -- The Early Rain.

To understand this, let us consider the sanctuary again. In the sanctuary there are two apartments, the first and the second, the daily and the yearly forgiveness of sins. But there was also the blotting out of sins.

Now let us put the work of the Spirit into this sanctuary service. There are two great works of the Holy Spirit called the Former Rain and the Latter Rain. This daily work of grace is done in our hearts by the Spirit and called the Former Rain; and the final work of grace in the hearts of God's people is also done by the Holy Spirit, and is called the Latter Rain. It is the Latter Rain which blots out sins and seals and brings the benefits of Christ's final atonement.

So, which comes first, the investigative judgment, or the Latter Rain? Can you find anywhere in inspiration that the Latter Rain is given to prepare us for the judgment of the living? You can not! The Latter Rain is the blessing of the judgment. "Repent ye therefore and be converted that your sins may be blotted out (in the investigative judgment) when the times of refreshing shall come from the presence of the Lord." (Great Controversy, page 611, 1888 edition.) Testimonies to Ministers, page 506, says that the Latter Rain completes the work of God's grace in the soul, and brings the seed to perfection. It is the Latter Rain which brings the seed to perfection.

PERFECTION RESULTS FROM INVESTIGATION

Thus we can see that the purpose of the investigation is to determine who shall receive the Latter Rain, and the investigation will reveal whether we have had the Former Rain. And if we have had the Former Rain, we are children of God, and there is no condemnation. And He will give us the sealing gift of the Latter Rain. Then can there be a man who will come into the judgment in the very fullness of the stature of perfection? No. Volume IV, page 367, says this, "Man may grow up into Christ his living head. It is not a work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." Now, what clearer statement could we have than that? By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases. So, as touching the living, when does individual probation cease? Inspiration says, "He will not attain, he will not attain -- until his probation ceases."

If the Lord gave us another twenty or thirty years to go on in the daily life, in the daily experience, would we ever cross the impossible gulf that leads to the full state of moral perfection? If the Lord gave us another three hundred years, do you think we would make it? Never. Because of man's experience in evil, because of the state of his being, ever since the fall, there will have to be a great change take place in the nature of man. "I asked what had made this great change. An angel answered, 'It is the Latter Rain.'" (E.W. 271)

And so the question of perfection, where man's sanctuary of the soul is fully and finally cleansed forever, so that there is no trace or mark of sin there, completely like Christ; that work is consummated in the final atonement. So again, we ask, which comes first, the investigation or perfection? The investigation. Then what is the blessing of the judgment? Perfection, perfection forever.

AN ATTITUDE OF CONFESSION

Then how are we to come to the judgment? If we do not reach to the very fullness of perfection until the final atonement, how can we come to the judgment? How did Israel come in the ancient day of atonement? They gathered around that sanctuary with a broken and a contrite spirit, confessing their deeds, relying upon the merits of the incense and of the blood and the ministration of the High Priest. This is how we must come today, trusting wholly in the righteousness of Christ. And as it says in that great passage, Joshua and the Angel, (5T 469), where it presents the church with weeping and with brokenness of heart pleading for purity of heart. And the Lord stands up, and He says, "Take away the filthy garment. . . I will clothe thee with a change of raiment." In Early Writings, Sister White said, "I asked what had made this great change. And the angel said, 'It is the Latter Rain.'"

THE TRUE AND FALSE LATTER RAIN

Now in our Church today, there is a lot of talk about getting the power to finish the work. Have you heard any of that? Unless we have some enlightenment upon this question, seeking for power is about the most dangerous thing we can start doing. We have reached a fearful time in our history. We see a condition when there is being no distinction made between the power which is falling and beginning to be experienced in the Protestant bodies and the power that our enlightened church is praying for. We read about the World Congress of Evangelism in Berlin, and the Adventist observer said the prayers were ascending for "light and for power", just like it says in Early Writings, 56, where she mentions those who pray to the first apartment for light and for power. Sister White says they get light and much power, but it comes from Satan.

Today we see articles urging us as a people to get the power. We are told we need the Latter Rain to finish the work. My friends, we have come right up to the time of the fearful deceptions of Satan. We are not going to be spared from his deception much longer, because very often there is no distinction being made between the power that Protestants were seeking for in the World Congress of Evangelism and the power that we should be seeking for; no distinction made whatsoever. In fact, in the recent *Ministry Magazine*, you'll read there an article again quoting the World Congress of Evangelism and the power that they were seeking, and telling how we ought to get a hold of it, too. There is no distinction made whatsoever.

God has shown us in His word that the only place where we may receive the Latter Rain is at the judgment seat of Christ. We have to enter the judgment of the living. (Joel 2). First comes the solemn assembly, then the outpouring of the Latter Rain. And friends, if we seek for the Latter Rain in any other way and in any other place than in the solemn assembly of the sanctuary, we are headed for spiritualism! God has no respect for such ideas, in fact, Adventists are more responsible than the Sunday keeping churches. These churches haven't had the light that our church has been given. Everything indicates that we have come up to the time when we will experience and see false outpourings, not only in the fallen churches, but even among the professed people of God. The prophecy given in Testimonies for Ministers, 409, shall soon be fulfilled, "Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan."

LATTER RAIN LIKENED TO THE FULL ARMOUR

We as a people for many years, have been trying to give the loud cry without our armour on, the armour of the final atonement. One who is converted has an armour, but is it the loud cry armour? For the final conflict against the beast and his image, the armour of conversion is not sufficient. The Bible says, "He shall make war with the beast." If the saints are going to make war with the beasts, how great an armour must they have? We have been trying to go forth with the loud cry before entering into the most holy place to receive the weapons whereby this work may be done. When God's people receive that experience, then they become, as it says in Isaiah 41, ". . . the new, sharp, threshing instrument having teeth." When the Lord brings forth His loud cry army, a united company, like the army of Joel 2, an army of locusts, each one marching in his file, they shall not break their ranks, each one not thrusting another. There is something very significant in Proverbs about the locusts. It says they march in order, and yet they don't have a king over them. They are led by the great invisible leader, and the Lord shall utter His voice before His army.

And so my friends, the very center of the present truth is the ministry of Christ in the most holy place. There is no way to get away from it. There the third angel is pointing us and directing our attention. We must make ready for the judgment of the living, we must clear the King's highway, we must cease from man, who's breath is in his nostrils, we must confess every sin, we must come up on every point. We must present ourselves in readiness for the judgment of the living. Then when the crisis breaks, and the time has fully come for us to make war with the beast, we will enter the judgment of the living, receive the armour, and go forth conquering and to conquer.

- R.B.

SABBATH SCHOOL LESSON HELPS WITH the Awakening slant available from Gladys Griffin, Cliff Island, Portland, Maine 04019. She will mail them to you in time for each lesson. Send an offering for postage and her work.

A QUESTION

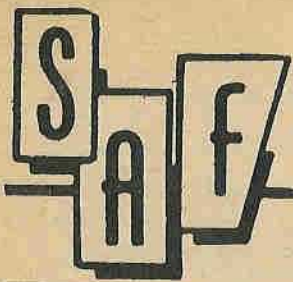
I have an important question. Do we inherit sin or merely the effects of sin upon our organism? By sin I do not mean acts, but the nature of sin. Is birth merely a physiological process in which sin cannot be transmitted since it is not physiological? Is it merely separation from the Holy Spirit because of Adam's sin that gives us a sinful nature? Or is it really true that the sinful nature is transmitted by inheritance?

I hope that as you think about this question you will see the consequences of either view. If the first is correct, can sin be blotted out of the nature without a change of body? If the second is correct, then Christ did not in reality take a sinful nature upon His divine nature, only by imputation.

In studying this question, let us realize that solution will not lie in scientific explanation, but in what God has said. Luther once said in discussion, "I will not accept reason. I will not accept logic. I will not accept mathematics. I will accept only the Word. If the Word says I should eat dung, I will eat dung, etc." I think you will see his point. For instance, there is some doctor who has written a book on supposedly Adventist doctrines from a scientific standpoint. He says that a baby does not take the mother's blood, and therefore Christ did not have our blood. He builds a nice theory, and I have seen people get excited over it, repeating that Christ did not have our blood, but so-called holy blood. Well, one text is sufficient to put an end to such dreaming: "As therefore the children are partakers of flesh and blood, He likewise took part of the same," that is, the same flesh and blood. Hebrews 2:14

Again the question: Do we actually inherit (the usual understanding of inheritance) the sinful nature, the old man, the carnal mind, or rather the effects of such on the human organism, and then being born apart from the Holy Ghost, these inherited effects upon the organism become sinful propensities, etc.?

R. B.



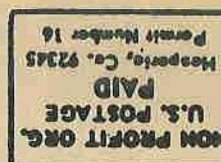
ADVENTIST LAWYERS PUBLICATIONS

NEWSLETTER

of the
SANCTUARY AWAKENING FELLOWSHIP
Summit, California

Volume IX, Number 3

March 15th, 1969



ADVENTIST LAWYERS, INC.
SUMMIT,
CALIFORNIA, 92387

THE FOURFOLD RESTORATION OF THE JUDGMENT

R. D. BRINSMEAD

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Daniel 12:4)

Daniel's prophecies relating to the last days were sealed unto "the time of the end." Since 1798, we live in the "time of the end," when knowledge is being increased. This Scripture is referring specifically to knowledge of the Word of God. In the original tongue the meaning is that in the time of the end, the book would be unsealed, many would search to and fro in the book of Daniel, and knowledge concerning these things would then be increased. But it is also interesting to find that in the same period of time, scientific knowledge has greatly increased.

In the Nineteenth Century there was a tremendous increase of knowledge in the Word of God. Think of the Millerite period, and the enormous amount of study during the period when the great landmarks of Adventism were discovered. Mysteries that were hidden for centuries, and other mysteries that had not yet been unfolded to God's people, were unsealed exactly as Daniel had prophesied. And when the pioneers received that promised increase in knowledge from the book of Daniel, they were filled with a love, and a fervent religious experience.

THE KEY TO DANIEL'S PROPHECIES

Just as it was that the book of Daniel gave birth to the Advent movement, there is evidence to indicate that a restudy of the book of Daniel will bring an awakening and a reactivation of the Advent movement, and will lead to a recovery of the faith and the zeal of those early Adventists. In a chapter in Testimonies to Ministers, beginning at page 112, Sister White exhorts us to a closer study to the books of Daniel and Revelation and tells us that when these books are better understood, believers will have an entirely different religious experience. In the same chapter, Sister White says, "Consider the circumstance of the Jewish nation when the prophecies of Daniel were given." (TM 113). In what condition was the Jewish nation when Daniel wrote his prophecies? What had happened to Israel's kingdom? It had been overthrown. What had happened to Israel's king? The crown had been removed from his head and given to the king of Babylon. What had happened to Israel's sanctuary? It had been laid in ruins. What had happened to the people? They had been taken into captivity. Keep these four points in mind. These provide a key to the study of Daniel as well as the study of the whole plan of redemption. (1) Israel had no kingdom. (2) Israel had no king. (3) Israel had no sanctuary. (4) The people themselves were in captivity.

RESTORATION OF ISRAEL SYMBOLIZES THE REDEMPTION OF HUMAN RACE

The book of Daniel opens with the overthrow of the kingdom of Israel, the overthrow of the king of Israel, the overthrow of the sanctuary of Israel, and the overthrow of the people of Israel. And the Jews hung up their harps and as they sat by the river of Babylon they refused to sing the songs of

continued page 2, column 1

RESTORATION OF THE JUDGMENT

Zion. What did every true, patriotic Israelite along with Daniel long for? They waited for the **restoration**. And in one word the message of Daniel is the message of restoration -- restoration of all that was lost in the Babylonian captivity.

The gospel is also the good news of restoration -- restoration of all that was lost in another captivity, the fall of man himself to the king of Babylon which took place in the Garden of Eden. But here we are considering the gospel according to Daniel: Restoration of the kingdom, restoration of the king, restoration of the sanctuary and restoration of the people.

FOUR VIEWS OF WORLD HISTORY

There are four prophetic outlines in the book of Daniel: Daniel two, seven, eight, and ten to twelve. The history of the world is four times spanned in the book of Daniel. This is well recognized.

Let us consider Daniel's first prophecy. The great image represented the kingdoms of this world that would hold dominion until the end of time. Then a stone would be cut out of the mountain without hands, and could smite the image on the feet and break it in pieces, and then this stone would become a great mountain to fill the whole earth. What does the stone represent? "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Daniel 2:44) What is the climax of Daniel Two? Restoration, Restoration of what? Daniel Two foretells the restoration of the kingdom, which would never be overthrown again.

In Daniel seven the same ground is covered as in Daniel Two. The kingdoms of the world are represented by the four beasts -- the lion, the bear, the leopard, and the "non-descript" with the little horn. Now what is the focal point of Daniel Seven? Daniel takes us down through the period of history until the Judgment would sit. (Verses 9, 10). But notice what happens in the Judgment.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him. . . ." (Verses 13, 14)

The message of Daniel 7 is restoration. Restoration of what? Restoration of the king. Through Ezekiel, God had given the decree concerning Zedekiah, the last king of Israel:

"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21:25-27)

Daniel Seven shows that the crown would be restored to the Saints, when there would be a man fit to receive it. That man is Jesus. When does He receive the crown? In the Judgment! Jesus is now in the Most Holy Place, waiting to receive His kingdom and to be restored as Israel's king. When that event is consummated, the elders and the angels will fall down before Him saying, "The kingdoms of this world are become, the kingdoms of our Lord and of His Christ."

Let us now consider the message of Daniel eight. Every Seventh-day Adventist should be able to identify the central point of Daniel 8. I heard over in Cuba there was a young man who stood as a conscientious objector. Finally he was brought before Castro. He told the dictator that he was an Adventist, and could not bear arms. Castro said to him: "I'll soon tell you whether you are an Adventist or not. What does Daniel 8:14 say?" The young man answered: "Unto two-thousand and three hundred days, then shall the sanctuary be cleansed."

The message of Daniel 8 is restoration. Restoration of what? The restoration of the sanctuary. "Then shall the sanctuary be cleansed," ("restored" -- RVS).

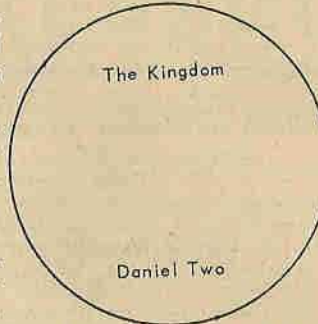
THE MOST IMPORTANT OF ALL RESTORATIONS -- THE PEOPLE

It is strange that the last prophetic outline (chapters 10-12) is the one that Adventists know the least about. The last prophetic outline concerns the restoration of the people. The angel Gabriel stood before the prophet and explicitly stated why he had come to give him the last vision. "Now I am come to make thee understand what shall befall thy people in the latter days. . ." (Daniel 10:14) Is this language plain enough? What did the angel Gabriel tell Daniel the last vision was to be about? The people! The vision climaxed with the final deliverance of God's people. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered. . ." Daniel 12:1.

(Continued next column)

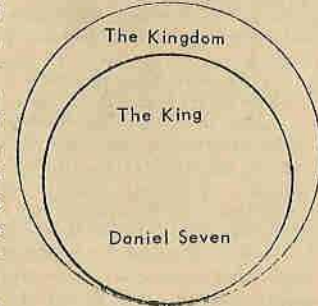
EACH PART DEPENDENT ON THE OTHERS

Now let us see the relationship of this fourfold restoration. We begin with Daniel Two because Daniel two embraces all the prophecies of Daniel. Let us draw a circle to represent the message of Daniel Two, which is restoration of the kingdom. How does the Lord's prayer begin? "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come . . ." But the restoration of the kingdom depends upon certain other things. The kingdom of Israel cannot be restored until the king of Israel is restored. You cannot have a kingdom without a king. The restoration of the kingdom in Daniel Two depends upon the restoration of the king in Daniel Seven.



In 1844, Jesus entered the Most Holy Place to receive His kingdom so that he could be restored to His rightful place. But why hasn't Jesus been restored to His rightful place?

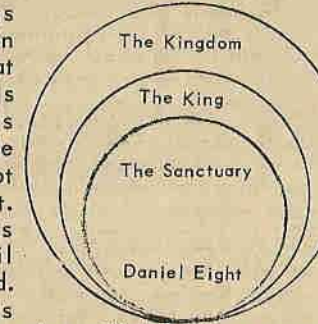
The restoration of Israel's king also depends upon the restoration of something else. What is the central point of Daniel eight? Restoration of the sanctuary! Can Jesus be restored to His rightful state while His sanctuary remains uncleansed? Can Jesus put on His kingly attire while He is required to minister in His priestly attire? No, He must be done with one before He can put on the other. He must finish His work as a High Priest, He must cleanse and restore His sanctuary to its rightful state before He can put off the garments of the High Priesthood.



THE PRIESTLY GARMENTS OF CHRIST

Let us not forget that the garments of His High Priesthood are the garments of suffering. Education, page 263, says, that the suffering of Christ did not begin or end at Calvary. By every sin Jesus is wounded afresh (DA 300). Every failure of humanity to reach His ideals brings grief to Him. The pain of Calvary is not finished. He is represented as being a Lamb, all mangled and bleeding in the Heavenly sanctuary, (EW 79). The church is His body, and sin hurts Him just as you feel pain when a member of your body is hurt.

O friends, Jesus longs to become king, to put on His kingly attire so that He can establish His kingdom and take His people home. But He knows that He cannot leave us without a Priest. He cannot put off His priestly garments until His sanctuary is cleansed. When His sanctuary is cleansed, what a glad day that will be! He can put off His High Priestly attire forever, having never again to bear the sins of His people in the Sanctuary again.

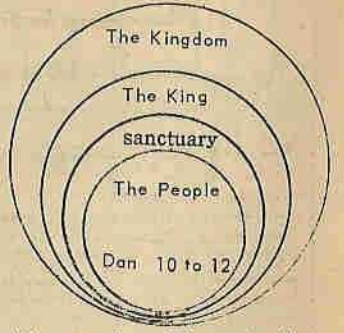


In 1844 He went into the Most Holy Place to cleanse the Sanctuary. But why has there been a delay of more than 120 years. This delay is because the cleansing of the sanctuary depends upon something else. Jesus cannot restore His kingdom until the King is restored; He cannot be restored as king until His sanctuary is cleansed. The cleansing of the Sanctuary awaits something else? God's people must be restored in order for the Sanctuary to be restored. It is a strange thing among us Adventists that in our study of the book of Daniel, we are relatively familiar with Daniel 2, 7, and 8: but that somehow we have neglected Daniel's last prophecy. We had not understood it, in spite of the injunction that we live in the time of the end, and that the knowledge of the prophecies are to be revealed to those who will search to and fro. The very center of the process of salvation is left out. The sanctuary cannot be restored until something else is restored.

Who is "thy people?" What does it mean? Does it mean the Jews in Palestine? "And at that time thy people shall be delivered, every one that shall be found written in the book." What book? The book of life! Those who belong to Christ are "Abraham's seed according to the promise."

So the book of Daniel presents the four prophetic outlines, which portrays the restoration -- restoration of the kingdom (Daniel 2), of the king (Daniel 7), of the Sanctuary (Daniel 8), and the people (Daniel 10-12)

What is Daniel's last prophecy about? The Restoration of the people! Why does the restoration of the Sanctuary depend upon the restoration of the people? Revelation 11:1 says: "Rise and measure the temple of God, and the altar, and them that worship therein." The people of God are those that worship in His temple. They dwell in His temple. God's people are those people who dwell in the temple and abide in Christ, not physically, but in spirit, in their minds.



The cleansing and restoration of the sanctuary depends upon the cleansing and restoration of God's people, not physically because it is not the body of God's people that dwells in the heavenly temple, but as Sister White says, their minds are directed there. (EW 254). When God's people are restored to the full moral image of God, when God puts His seal in their minds, then the sanctuary can be restored and cleansed. When the sanctuary is restored then the King can be restored. When Jesus has been declared King in the heavenly sanctuary and He puts on His kingly garments, then and then only can the prayer be answered, "Thy Kingdom come."

THE RELATION OF DANIEL TO THE JUDGMENT

The name Daniel means "God is my judge." It is a significant name because the focal point of history is the judgment. Daniel is the book of the judgment. Daniel's prophecies show that the judgment is the turning point of history.

Notice the turning point in Daniel two. The prophet said, "Thou sawest till that a stone was cut out without hands." (Verse 34). Before it smote the image it was cut out of the mountain. It is in the judgment that the stone is "cut out."

In the vision of Daniel 7, what is the focal point of history? "I beheld till thrones were cast down, and the Ancient of days did sit . . . I beheld, and the same horn made war with the same and prevailed against them; until the Ancient of days came and judgment was given to the saints and the Most High." "But the judgment shall sit, and they shall take away his dominion." The judgment is the turning point in Daniel 7. It is in the judgment that Christ receives His kingdom. What is the great turning point in Daniel Eight? Here the horn is described in the work of treading down the saints and the sanctuary, but there is a turning point, "Unto two thousand and three hundred days then shall the sanctuary be cleansed." (Restored to its rightful state). When is the sanctuary cleansed? **In the Judgment!**

THE JUDGMENT RESTORES THE PEOPLE

Where is the great turning point in Daniel's last prophecy? When are God's people fully and finally restored to the full moral image of God. When is it that God's people receive the seal of God's approval? **In the Judgment!**

"And at the time of the end shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots, and shall overflow and pass over. He shall enter also in the glorious land, and many shall be overthrown."

Does that sound like a victory for the church of God? Indeed it does not. It sounds like a shaking, a tremendous shaking. The Revised Standard Version says; "Tens of thousands shall fall."

"And he shall stretch His hands also upon the countries; and the Land of Egypt shall not escape. But He shall have power over the treasure of gold and of Silver and over all the precious things of Egypt; and the Libians and the Ethiopians shall be at his steps."

"But the Judgment shall sit, and they shall take away his dominion." At the time when the great king of the North comes down against them and gathers the whole world into his net, and when all the world wanders after the beast and even tens of thousands among God's people fall in the final conflict; we have the assurance that "Tidings out of the east and out of the north shall trouble him."

The books of Daniel, Revelation, Ezekiel and Leviticus all point us to this sealing of the saints in the Great Day of Atonement. In the judgment Jesus stands for His people, blots out their sins and seals them with the baptism of the Latter Rain. Then He sends them forth into the camp of the enemy with the loud cry of the Third Angel. Quickly following that, the work is closed and Christ stands up for the eternal and physical redemption of His people.

NOW IS THE JUDGMENT HOUR

Today we live in this hour of God's judgment; not in the beginning of the hour, but indeed we live in the very closing moments of the great Day of Atonement, during which this restoration is to be consummated. Therefore God awakens His people and calls them to the judgment. He calls us to

(Continued, Page 3, column 3)

RESTORATION OF THE JUDGMENT (From Page 2)

heart preparation that we may enter the judgment, or as Peter said when he looked forward to the Judgment, *"Repent ye therefore, and be converted that your sins may be blotted out, (and Sister White adds, "in the investigative judgment") when the times of refreshing shall come from the presence of the Lord! And He shall send Jesus Christ, . . . whom the Heavens must receive until the time of restitution of all things."* (Acts 3:19-21).

Friends, we stand today in the time of the restoration of all things, But in this hour of God's judgment we have been a people asleep at the open door, a door that leads to the eternal victory of all ages. God calls us now to awake, that we might call the solemn assembly of Joel 2, that we may come to the judgment. Thus the work of grace may be eternally consummated so that the sanctuary may be cleansed. Thus the lamb of God, who bears our sins may be relieved, and Jesus may be restored to His rightful throne.

Isn't it wonderful how Jesus has associated Himself with us. He has become one with us, so much so that Jesus cannot be restored to His rightful state until we are restored to our rightful state. This shows why we should be interested in Christian perfection and why should we be interested in receiving the Seal of the Living God; because the restoration of Jesus depends upon our restoration. Jesus' suffering cannot end until the work of grace is finished and sealed up in our own lives. May God grant that this vision of His purpose for us in this hour of the judgment might take possession of our hearts, that we may move forward in cooperation with our great High Priest.

THE AWAKENING DIGEST

By R.D. Brinsmead

WHEN THE LATTER RAIN FALLS

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

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

The danger and depression of the church is declared to be the greatest just prior to the commencement of the sealing of the saints. (See Ezekiel 8 and 9, Testimonies, Vol. 5, p. 209-11). Therefore the latter rain will not precede the time of the sealing as some imagine.

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

Revelation 18:1-5 has not yet sounded. It will sound when the description of the saints and the religious world brought to view in the Scripture are fulfilled. When the churches of Christendom have become full of devils by accepting the false latter rain (Revelation 18:2), when church and state have united (Revelation 18:3); when the sins of Babylon reach unto heaven through the enforcement of the false Sabbath (Revelation 18:1-5) then the time is fully come for the angel to descend.

Babylon means confusion, and that confusion comes from eating of the tree of the knowledge of good and evil. The mingling of good with evil brings confusion to the mind. In the last great test to deceive the whole world, Babylon will offer something good, but mixed with something evil.

"Who is like unto the beast? Who is able to make war with him?" Revelation 13:4. When all the world seems securely in the grasp of the man of sin, the Reformers answered this challenge. It was the great message of justification by faith which shook the nations loose from the Papacy, and gave to the man of sin its deadly wound. The seriousness of that wound was made manifest when not one nation raised a finger to help the Pope as General Berthier entered the Vatican in 1798. But the wound inflicted by Protestantism was neither complete nor permanent, because Protestantism's experience in justification by faith was neither complete nor permanent. Once again the challenge shall be given, "Who is like unto the beast? Who is able to make war with him?" for under one head - the papal head - the whole world will unite to oppose God in the person of His witnesses. This time God's people will enter the judgment and shall be sealed with the full and complete experience of justification by faith. Then the man of sin will be given a wound from which he will never recover. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" Daniel 7:26.

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

The gospel, declaring that God loved us so much that He gave His only begotten Son, creates faith in the hearts of sinful men. God's gift was love; our response to that gift is faith. His love creates faith where there was only unbelief.

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

God needs us. "The Lord hath need of thee." Some may object to this concept of the Omnipotent One having need of His people. But it is nevertheless true, because "God is Love". As the lover feels that he cannot live without his spouse, so God feels that He cannot live and enjoy His universe without His people. With love there is a dependence. The only reason why God depends so much upon His people is that He loves them. Now in reverse, when we love God we will feel our need of Him always, and we will depend fully upon Him. Thus Paul said: "For me to live is Christ." Christ was Paul's life, and for him to be without Jesus was to be without all things.

FAITH - DIVINE AND HUMAN

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

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

In reality, our sins are already blotted out, as it is written, "I have blotted out as a thick cloud thy transgression, and as a cloud thy sins. Return unto Me." Isaiah 44: "By mercy and truth iniquity is purged." When faith reaches the mercy seat in the most holy place, the blotting out of sins will become a reality in the soul's experience. Therefore it can truly be said, "All things are ready, come unto the marriage."

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

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

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

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

The standard of the law is divine. It demands God's righteousness - which is absolute. No creature, angelic or human, can meet the law's standard unless he stands by faith in divine perfection.

THE CROSS IN EVERY DIVISION

There is no need to dispute whether the atonement was made at the Cross or at the mercy-seat. They are one and the same thing.

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

THE SECRET OF GOD'S POWER

Since the love of God is a blending of divine justice and mercy, and since justice and mercy are blended in the cross, it is evident that the power of the cross upholds all things and holds (draws) all things together, keeping the universe from disintegrating. The power that is in the solar system and the power that keeps it together is the power of the cross. The power that holds the atoms together is a manifestation of the power of the cross. The heavens declare the glory of the gospel, according to Paul, and since there is no glory apart from the cross, it is evident that the heavens declare the glory of the cross. (See Romans 10 & Psalms 19)

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

Delinquent children disgrace the name and home of their father. So we also profane God's name and defile His sanctuary when we walk contrary to our adoption as His children.

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

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

In the light of the cross, the thoughts of all hearts are revealed (DA 57-8). At the last judgment God shows the cross to the wicked. It reveals the thoughts of their hearts - their whole life passes before them as clearly as though traced on letters of fire.

TWO PILLARS

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

The Mercy Seat is where the final atonement is made. Mercy Seat literally means "place of atonement" - it is the place where "mercy and truth are met together", "where righteousness and peace hath kissed each other." Now the place where justice and mercy meet is the cross, and the place of atonement is the cross. Therefore, it is clear that the Mercy Seat is in reality the cross. That is why the cross is fully revealed to God's people only from the most holy place.

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

The colours of a rainbow please our eyes. So the cross unfolds the law of God, unites the two great prerogatives of justice and mercy, which are the foundation of God's law, and forms the rainbow around the throne of God. Through the spectrum of the cross we look at the light of God's law and see it as a beautiful rainbow. Thus when the law of God is seen as it appears through the light of the cross, it reveals the love of God. All the beautiful colours of God's law, His character, are portrayed in the rainbow.

THE GREAT PHYSICIAN

The kingdom of heaven is likened unto a man who goes to the physician to be relieved of a minor ailment which distresses him. The physician, however soon discovers that the patient has no minor ailment, but is about to die of a deep seated disease which has spread to every part of the body. The heart is desperately sick, the eyes are all out of focus, the tongue is full of deadly poison, in fact from the sole of the foot to the crown of the head there is no soundness, but a mass of putrifying corruption. So when we go to Christ with our "little problems" of spiritual health, do we listen as the great Physician's word gives true diagnosis of the condition of the natural man.

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

OUR SUBCONSCIOUS THOUGHTS

"Love keeps no score of wrongs" 1 Corinthians 13:5, *New English Bible*. To those who have been forgiven, the Lord says: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" Ezekiel 36:31. (See Christ's Object Lessons, pp. 160, 161) We must not regard this as an arbitrary decree on the part of God, causing the repentant sinner to be mindful of his past sins. It is not God Who is keeping the score of wrongs. The mind of the one who has sinned keeps the score of wrongs. Believers in Christ are to seek for perfection, which the apostle Paul defines as having "no more conscience of sins" Hebrews 10:2. When the saints are sealed by the latter rain baptism of perfect love, not a thought or feeling of their past will return to their minds. It is our unbelief which brings us the conscience of sins. God's record of sins in the books of heaven is in reality a photograph of our minds.

SPONGES AND IMPUTED RIGHTEOUSNESS

BY ROBERT D. BRINSMEAD

From a Tape Recording 7-31-66

The foundation of the gospel is the imputed righteousness of Christ. In fact for every statement that you'll find in Inspiration on imparted righteousness you will find four or five on imputed righteousness. It is imputed righteousness which breaks the power of Satan. It is imputed righteousness which Ellen G. White says is the Third Angel's Message in Verity. The imputed righteousness of Christ is the whole truth. The imparted righteousness of Christ is merely receiving all of His imputed righteousness. The imputed righteousness of Christ is infinite. It is His own character. It is His own divine perfection imputed to the believer. It makes Him in God's sight equal to the Son. It exalts him above the angels which have never fallen.

AN UNLIMITED CHECKING ACCOUNT

Now supposing that I put an infinite fund of money in your banking account, an infinite fund. Well, when you knew that it was there and could begin to realize it fully and accept it; you would begin to write out checks on that infinite fund. But maybe you would not have too much faith to begin with and you would begin to write only small checks. You were afraid to diminish the infinite supply of money in your banking account. You see, Jesus has given us an infinite fund of moral power. But how little we draw on that - how little! We're given all heaven - all the accumulated love of eternity is given to us in Jesus. And we're like a man who is a millionaire and lives like a pauper.

THE HIGHEST SOCIETY

Now if there's an infinite fund of money in your banking account, then you will begin to write out checks and begin to enjoy it and use it and spend it. Now as you use that money and enjoy that money, and draw on that infinite fund which is yours, does it make you any more wealthy? It does not make you any more wealthy but you are enjoying what has been given you in that infinite gift. So it is with imputed righteousness. When we receive the imputed righteousness of Christ, Sister White says we have reached the highest point which man can attain. We have the very life of Jesus. We have His infinite perfection to our account. We are exalted in God's sight higher than the angels which have never fallen. And there we have an infinite fund of moral power. We learn to rejoice in this power as we realize that we are nothing and He is everything. As we learn more and more to depend on His imputed righteousness; we are, to use the previous illustration, writing out our checks, learning to draw upon that infinite fund. This is imparted righteousness.

HUMAN PERFECTION

To think that the imputed righteousness of Christ is a covering for deficiencies is really a deficient understanding of the imputed righteousness of Christ. The imputed righteousness of Christ basically is not given to be a covering for even one deficiency. The imputed

righteousness of Christ, truly seen, is a great motive power to expel sinfulness from the life. The saints in the last generation are those who have learned to depend wholly and fully and forever upon this imputed righteousness without default. That is the study of human perfection. That is all it is.

JUSTIFICATION & SANCTIFICATION

To use an illustration which Jesus used in John 15 we see this difference in another way. Jesus said, "Abide in me". That is imputed righteousness. We are covered with His perfection. "Abide in Me." And then what does He say? "I in you." And as we abide in Him, He abides in us. And to the extent and to the measure that we abide in Him and trust Him, He abides in us. That's imparted righteousness. That is sanctification. As we abide in Him that is Justification. As He abides in us, that is Sanctification.

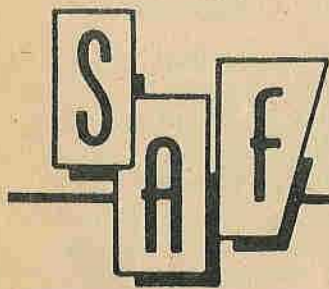
We could illustrate it with a sponge in a tank of water. When I put the sponge in the water, it is surrounded and covered. That is God's imputed righteousness. But if I leave that sponge in the water and if it is still surrounded and covered by that water, what will take place in that sponge? It will absorb water until it is not only covered by the water, but it will be full of water as well. Now, then, if I say this sponge is full of water and it doesn't need to be in the tank of water any longer, and then I took it out, what would happen? It would soon dry up and would hold no water. Thus there can be no imparted righteousness without imputed righteousness.

THE FINAL GENERATION

And so we can see that we can only have imparted righteousness as we have imputed righteousness. It is only as we abide in Christ, depending on His merits, that we can enjoy the blessings of sanctification. And to the extent that we depend and appreciate His merits, to that extent are we sanctified. The final generation are actually those who must fully appreciate the imputed merits of Jesus. And therefore, because they fully abide in Christ, Christ fully abides in them.

EVER GROWING

When we use the word, "FULLY" we do not use it in the absolute sense. Not even throughout eternity will we "fully" abide in Christ. Because through eternity, God's people will more fully and more fully appreciate the gift of God's imputed righteousness. And in themselves, they will never reach to that measure. And the more fully throughout Eternity they appreciate the gift of Christ and His merits, the more fully they will grow in the capacity to receive of His life - to constantly expand. They will never seek to grow. "Fully" in this life means that all sinfulness will be expelled from that sponge, - all sinfulness. But the capacity to receive will always increase.



ADVENTIST LAYWORKERS PUBLICATIONS

NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Permit Number 124
Fontana, Calif. 92335
PAID
U.S. POSTAGE
NON PROFIT ORG.

ADVENTIST LAYWORKERS, INC.
SUMMIT,
CALIFORNIA, 92387
RETURN REQUESTED

Volume VI, Number 10

November 15, 1966

THE LEAVES OF THE TREE OF LIFE

By R.D. Brinsmead

PART ONE

It is important that we give very close study to the test that was given to our first parents in Eden. Our every test is the same in principle as the test given to Adam and Eve. Even the last great final test that is coming upon the whole world and upon the church is the same in principle as the original test given to our earthly parents.

There were two trees in the garden of Eden. Two trees were placed before the human family -- the tree of life and the tree of knowledge of good and evil. God wanted man to receive his education solely from the tree of life. There was no need that the tree of knowledge of good and evil ever be tasted. We should have a proper understanding of the real significance of the tree of life and of the tree of the knowledge of good and evil.

These were two literal trees in the garden of Eden; but there is a much broader significance to the tree of life and to the tree of the knowledge of good and evil than just the two literal trees that were placed before Adam and Eve. When we take up the study of the Word of God and the Spirit of Prophecy it becomes very clear what the tree of life is.

A TREE OF LIFE AND A TREE OF DEATH

The tree of life is the Word of God and God ordained that man should eat and live forever. Every word that came from God's mouth is the bread of life and the tree of life. The tree of life is the wisdom of God which is eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

Now what is the tree of the knowledge of good and evil? This tree brings death. It is the wisdom of Satan. Let us remember that Satan, the fallen angel, is the great leader in rebellion who has come from the courts of light. He is described in the 28th chapter of Ezekiel as being full of wisdom. Daniel who was the wisest of the prophets, cannot be compared with Satan. Satan's wisdom -- is a corrupted wisdom -- a mingling of good with evil. Satan's wisdom brings death. God's wisdom is the pure source of wisdom that brings life.

And so this test which was brought to our first parents is the same test that comes to everyone. This is the test that God has been bringing to His church for the past 120 years -- a test that we have failed. God raised up a movement, and He wanted this movement to partake of the heavenly manna, to partake of the tree of life, and to live by every word that proceeds out of the mouth of God. In all our programs and in all our work, He wanted us to live ONLY by the Tree of Life.

GOD'S ORIGINAL SYSTEM

Now what was God's program of healing for His church and through His church? His people were to receive their education solely from the tree of life, the same pure source of the gospel. The great healing program that God wanted His people to take up was to be received from the tree of life. The scripture says the leaves of this tree are for the healing of the nations. What are the leaves of the tree? We read in THE DESIRE OF AGES, (page 86) that when Jesus was a boy He ate the leaves of the tree of life. God gave those leaves from this tree of life to ancient Israel, too. They were to live by every word that came from His mouth. God promised that if they followed His plan there would be no sickness among them: "I will put upon thee none of the diseases which I put upon the Egyptians." This was partially fulfilled in ancient Israel for a time, for it says in the Psalms that there was no sickness in all their tribes.

But, Satan has a tree also, and he presents this tree to God's people, now, just as he did to Eve. This tree brings death, and the reason that men die is that they have eaten of this tree. And death will continue in this old world just as long as that tree stands.

(Continued, Page 6, Column 2)

TREE OF LIFE (continued)

A MIXTURE OF GOOD AND EVIL

And so Satan presents another program to God's people, and the real reason that we have failed in the great medical missionary program that God wanted His church to carry forward is that we have not had the faith to take the leaves of the tree which are for the healing of the nations. We have had no faith in God's pure program for the church. There has been another program presented -- the tree of knowledge.

Satan is a great scientist. We are told in the Spirit of Prophecy that for centuries he has experimented with the laboratories of nature. It cannot be denied that men are finding out wonderful things in the realm of science. They think they are making wonderful strides because of the knowledge they are gaining. But what is wrong with the knowledge that comes from Satan's tree? It is mingled with evil, and it brings its sad results with it. Satan holds out the fruit of the tree and says: "This is a tree calculated to make you wise. You can't afford to be a fool. There is great gain to be gotten from this tree. Here is knowledge; here is wisdom, here are great attainments. It will do wonderful things for you." For 120 years God's people have felt that they cannot entirely do without the fruit of this tree: "It is all right to have some of the leaves from the tree of life", they reason, "but somehow we must also have some of the tree of the knowledge of good and evil."

Consider God's program of education. Christ was to stand as the great educator of this people. Jesus was the greatest educator the world ever saw. When He was upon earth, Jesus could have presented scientific knowledge that would have engrossed the minds of men for centuries. He could have given them wonderful scientific information. In Him are all the treasures of wisdom and knowledge! Why did He not open some of those treasures? Men today are just discovering a few little shells on the seashore of an ocean of scientific wonders.

Yet Jesus was not interested, the servant of the Lord tells us, in opening and presenting before the people the tree of knowledge. He wanted them to gain their education alone from the tree of life. And if we trace where we as a people have failed in the great program of Christian education, it is that we have felt that the tree of life is not really sufficient. We have thought you couldn't really be educated by the tree of life!

And so God is still calling for a people who will live alone from the tree of life, a people who will discard eating of the tree of the knowledge of good and evil. Satan's tree is not just a tree of evil -- it is a tree of knowledge of good AND evil. He always mingles the two. The last great test of the image to the beast will not be all evil. It will be something good mingled with something evil. You can be sure that when the great test of the image of the beast comes before the people of the world it will be presented as something good. It will appear as something so wonderful that you just could not live without it; and I tell you friends those who have not learned to live from the tree of life will not be able to live without it either. Those who have step by step yielded and have not learned to stop eating of that tree of the knowledge of good and evil will fail the test which mingles something good with something evil. The third angel's message is, "Here are they that keep the commandments of God." What are the commandments of God? The words of God, the words of life! The commandments of God are the tree of life! It requires faith to live by the tree of life, and those who keep the commandments of God have also the faith of Jesus Christ.

THE MEDICAL MISSIONARY WORK

With this thought in mind let us examine a few principles that have been given us by the Lord Himself on this great and neglected work that soon must be taken up before His emptive work is finished. The medical missionary work is inseparably bound up with the third angel's message; it is a part of the gospel, for the third angel's message is: "Here are they that keep the commandments of God and the faith of Jesus." Obedience to God's laws through faith in Jesus is the only true philosophy of health.

"Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time." (6T 266)

What is the ministry that we are to carry forward? "The work of restoring the moral image of God in man." Can we do this without medical missionary work? It cannot be done, my friends. "This ministry, rightly performed, will bring rich blessings to the church." Then the servant of the Lord says that

soon the only work carried forward will be this work. Unless we understand what this work is then we will be unable to have a part in the last work.

"My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work . . . I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work." (CH 533)

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, as we approach the great final test. This test must come to the churches in connection with true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends." (LLM 62)

Now note how many are called to participate in this work which the servant of the Lord calls the medical missionary work?

"We have come to a time when every member of the church should take hold of medical missionary work." "Let our people show that they have a living interest in medical missionary work." (7T 62-63) "The common people are to take their place as workers." "God's people are to be genuine medical missionaries." (7T 272) "Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists." (CH 397)

"Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease. Continually increasing light has been given me on this subject." (MM 245).

We are instructed that every colporteur, every nurse, every mother in Israel, every church member, every follower of Jesus is called to be a medical missionary worker. (WM 127)

A POORLY UNDERSTOOD SUBJECT

There are many folks, who at least in lip service, are very interested in medical missionary work. But few would not want to place themselves in their hands. The problem is that some feel that these scriptures mean that everyone is to go out and practice the healing arts on people and diagnose their diseases, taking on every difficult case. The servant of the Lord, writes about the great danger of novices being turned loose on the public. (2T 384, 385) She cites the case where one man who was practicing on another young man as a would-be medical missionary worker. The young man literally died of starvation. She added: "Our people are too few to be sacrificed so cheaply and ingloriously as to submit to being experimented upon by such men." (2T 386)

Some imagine that they must go out and take up weapons of warfare against doctors and think that lay workers are going to take their place. It is truly said that a little knowledge is a dangerous thing. With the little knowledge that most laymen have, are they going to go out and practice on the public? It is especially a dangerous thing when that knowledge is from the tree of knowledge. But if every humble follower of Jesus will be satisfied to stand in his lot and place, using the leaves of the tree of life, they cannot hurt anybody. They can bring great blessing in health and vitality to thousands who are dying. The great prescription, "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up," is the true remedy for both spiritual and physical ills. The children of Israel were suffering physically as well as spiritually. They were healed by looking! And so every one of God's children should understand the true philosophy of medical missionary work and be able to use the leaves of the tree of life which are for the healing of the nations.

(TO BE CONTINUED)

We interrupt the presentation at this point due to lack of space. There will be two more installments. When the series is complete it will be reprinted in tract form for use by all who desire to circulate it.

Part two takes up a direct discussion of the principle factors of Health Reform, and the foundation point to emphasize as we endeavor to engage in medical missionary work. Many readers are in for a surprise when they find out what this basic factor is which relates almost every one of the commandments of Health together.

THE AWAKENING DIGEST

By R.D. Brinsmead
PART TWO

THOUGHTS ON PERFECTION

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

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

The doctrine of false perfectionism began in heaven when Satan told the angels that they were holy; that all their motives and actions were holy, and they had no need to depend upon God's law and its keeping power. (*Patriarchs and Prophets*, 37) They failed to see that no holiness dwells innately in a creature; that God only is holy. Adam and Eve were created to be temples for the indwelling of the Creator. They had no intrinsic righteousness in themselves any more than a flower has colour in itself apart from the sunlight. Christ came to this earth as a man to show that there is none good by One, that is God. The righteousness that was wrought out in His human experience, was a righteousness which was by faith in His Father.

He depended upon God for strength and did nothing of Himself. He showed how man may be righteous through faith in the righteousness of another, even God. He who tries to find righteousness in himself is committing the original sin. This was the essence of error in the "holy flesh" movement that appeared in our church at the beginning of this century. It was based upon a false concept of human perfection, and a failure to realize that human perfection is simply a state of living by full faith in the imputed righteousness of Christ. When the redeemed are in heaven, their song will be "Thou Only art holy."

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

WHAT IS THE THIRD ANGEL'S MESSAGE?

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

Now we have come to the time when God says that He is going to cleanse the sanctuary (Daniel 8,14). In the final generation God will blot out from human nature the virus of sin, and prove that the blood of Christ is an eternal antidote for sin. The great adversary of God and man who has corrupted every community of God's people for 6000 years, will claim adequate access to the final generation in order that he might corrupt them. He will be given an adequate trial; but for the first time God will have a people who will stand absolutely uncorrupted, even as Christ Himself stood uncorrupted by all the temptations of the evil one. Thus Calvary will be vindicated. This is God's plan for the final generation, and only when it is fulfilled, will Christ come in the clouds of heaven.

On the evidence of Bible prophecy we say No! After all to begin again is not the ultimate solution to the problem of sin. Then will Jesus come before we get any worse? God forbid! Then what will God do? If a farmer had a diseased field of potatoes,

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

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

THE FINAL GENERATION

When the human race became so corrupted that it threatened the fulfillment of God's purpose for humanity, He took the best seed that He could find among humanity, being eight souls, and destroyed the rest in the great flood. But soon Noah's posterity became so corrupted that God looked out upon the earth again and chose the best seed that He could find, namely Abraham. But the same disease was evident among the children of Abraham. Every reformation was followed by a deeper apostasy. Finally God took the best seed out of the Jewish nation and rejected the rest, and with this best seed He began the early Christian church. Before the apostle Paul was dead, he saw the mystery of iniquity working here, and the Christian church began its descent into the Dark Ages.

SIN IN THE MIND

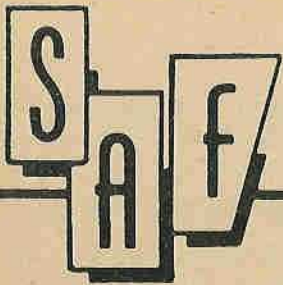
The Word of God says that divine love "thinketh no evil". When we were full of sin, enmity and rebellion, yea, even guilty of murderous intent toward our Creator, God thought the very best of us, and refused to think evil of us. The Apostle Paul says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; . . . for He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" 2 Corinthians, 5:19, 21. Divine love "thinketh no evil" but "believeth all things, hopeth all things, beareth all things, endureth all things." Instead of condemning ("God sent not his Son into the world to condemn the world; but that the world through him might be saved" John 3:17) it put itself in the other one's place.

Thinking no evil of us, hoping the very best of us, imputing not our sins unto us, God put Himself in our place in the person of His Son, taking the whole blame and burden of sin upon His innocent self. The apostle says: "Bear ye one another's burdens, and so fulfill the law of Christ" Galatians 6:2. The law of Christ is to bear another's burdens. Instead of condemning us and thinking evil of us, He put Himself in our place, bearing our burden, offering us freely of His own self, perfect righteousness, sonship, the inheritance of the universe, and all the unsearchable riches of redeeming love.

When this revelation of love shines into our hearts, we will think no evil. It will destroy unbelief. Unbelief is to think evil of God. The human heart is portrayed in the experience of ancient Israel, who although having every evidence of God's tender love for them, repeatedly charged God with having evil intent toward them. They said: "God has brought us out into this wilderness to kill us." There is nothing the human heart is more afraid of than the will of God.

The unspeakable sin of man is to think evil of God. As a man thinketh in his heart, so is he. To think evil of God is the same as doing evil to Him. Calvary is the demonstration of what the evil heart of unbelief will do to God. When the divine love is really seen by the people of God; when they fully see themselves in the light of it, they will have such an experience in faith that they will not think evil of God henceforth forever. This is the blotting out of sins.

Thereafter, the sealed saints will never sin; not even by a thought will they be brought to yield to the power of temptation, for love "thinketh no evil." They will endure every test during the time of trouble, for love "beareth all things." They will never fail, for love "never faileth." Those who are baptized with the fulness of the divine love in the outpouring of the latter rain will have the seal of the living God upon them.



THE LEAVES OF THE TREE OF LIFE

By R.D. Brinsmead
PART TWO

We continue the discussion of Health Reform and Medical Missionary work by Brother Brinsmead. This study was edited from a tape transcription. In part One our author established the principle that all true knowledge comes from the tree of life, the Law, the Gospel. In conflict against this stands the wisdom of the world, Satan's Tree of Knowledge of Good and Evil. All education that mingles good and evil generates sickness and death. Healing, health and life only comes from the leaves of the Tree of Life.

THE SPIRITUAL FOUNDATION OF HEALTH

Now what is the great philosophy of health and sickness that is given to us in the Spirit of Prophecy? First of all, health is not the result of accident, it is not a matter of chance. Health is the result of obedience to the laws of our being, living in harmony with the laws of health! Sickness and disease never come without a cause. Sickness is always invited by living in disharmony with the laws of health. The definition of disease given in THE MINISTRY OF HEALING, which Sister White says contains the wisdom of the great physician, is that "Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health."

DRUG MEDICATION

Now what is the great evil of drug medication? The servant of the Lord says drugs should seldom be used. We should educate away from drugs. We should learn to do without them. Drugs never cure. They change the dorm and location of the disease or relieve pain. But she does not say that they should never be used.

There was an interesting article from "The Los Angeles Sunday Times", on "The Risk of Safe Drugs". Do you know how many "safe" drugs there are in the world, according to this medical authority? He says that there are none! Some time ago there was a write up in "Time" about drugs and side effects. The article concluded by stating that any one who takes a pill take a chance.

But there is a greater evil in the drug method. People are sick. Why are they sick? Bad habits! They go to the doctor, expecting to be quickly relieved of the pain and inconvenience of nature's effort. If the doctor does not oblige by writing them out a drug prescription which is simply something else to put into the stomach, what do they do? They go to another doctor. Doctors are under pressure from the public to receive this form of treatment. Why? Many people would rather die than change their living habits. The evil of the drug method is that it does not remedy the cause of disease. It only makes the symptoms bearable until the body heals itself in spite of the drugs. Health can only be secured by ceasing to violate the laws of health.

A BROADER VIEW

We should consider that there is need of a broader view on the subject of health. Most healing arts seem to concentrate on the stomach. You go to a medical man, and somehow there is always something to swallow. Whatever ailment, people have come to think that they have to swallow something. Even the herbalist, concentrates on the stomach. Others emphasize the back. Some emphasize the feet or the eyes. But what is the view that was given to us by the Lord on health? Inspiration includes the whole man, physical, mental, moral and the spiritual. The servant of the Lord says that nine-tenths of all human ailments have their foundation in the mind. If this is so, then nine-tenths of all therapy ought to be with the mind.

PHYSICAL LAWS OF LIFE

Let us consider the physical laws of our being. What is the most basic element in physical health? Good food? Good nutrition? No! My friends, there is something far more basic than that. Temperance! No, there is something more basic than that.

There is a text in the Bible that will put us right on the line. Lev. 17:11, 14, Gen. 9:4. "The life of all flesh is in the blood." It is impossible to have good health without good blood. Health depends upon having good blood and good circulation of the blood. The life is in the living current of the blood.

Does man get this life within himself? Did he originate it in himself? No, but he has been taught how he can sustain his life. Man's life is sustained by four things -- air, water, food, sunshine, and of course, air is the most important. Man can live for quite a few days without food, but he will not go far without air. It is amazing how much the Spirit of Prophecy says about air. There may not be many people that die through direct suffocation, but there are millions that shorten their lives and go into untimely graves through lack of good, pure air.

Did you ever hear the story of a whole ship load of men on the ocean dying through lack of water. By and by a ship passed them, and the thirsty ones called out for water. They received the reply: "Dip down and you will get water." They tried, and sure enough the water was fresh. They were near the mouth of the Amazon. Fancy dying of thirst with fresh water all around them. Well this is happening all the time with air.

IMPROPER AIR

First, there is the problem of pollution. City living is fast becoming a hazard to health. Some people are frightened of air, especially night air, as if there was something poisonous about it. Sister White used to travel in the trains and when she would open up the windows, and people would say, "Oh, that night air!" Sister White would say, "The night air is the same as the day air, only a little fresher. There is nothing wrong with good pure night air."

Some people have the habit of shutting up their windows at night. Heaven's pure air -- it is impossible to have good blood without it! And then some people have good air all around them, good air in their rooms, good air in their sky, but somehow they still do not get enough air into their blood stream. Why? Because of their shallow breathing habits. Shallow breathing is a bad habit that may take considerable patience to overcome. There are thousands of people that need the healing power of air. Now, my friends, can't we be medical missionaries by prescribing good air?

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body. A good respirations soothes the nerves; it stimulates the appetite, and renders digestion more perfect and it induces sound refreshing sleep." (MH 272)

"The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stopping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tightlacing, etc."

"Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded, the heart is depressed; the brain is beclouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease." (MH 272)

Then also the blood must be supplied with food and water. Health does not consist in eating some fancy grasses from India. Some people think that health food is a matter of patronizing some of these expensive health food shops. In a letter from a family expecting to settle in Australia, they asked: Is there a Loma Linda food factory there? They thought that it would be a great strain practicing health reform unless there was one of these food factories near at hand. With all due respects to the good work these institutions may do, the best food factory is your own garden where you raise many of your own fruits and vegetables. Proper eating is inexpensive and simple. Eat to the glory of God, simply, temperately, of good variety and adequate supply. Eat with thankfulness and with a dash of social joy; forget about labels and formulas and eat with common sense.

CIRCULATION AND ELIMINATION

Thus the blood is adequately supplied with air, water, food, and sunshine, it must circulate. Now what does circulation depend upon? First and foremost, it depends upon good breathing, correct posture and proper exercise cannot be underestimated. With adequate exercise there is also a need for adequate rest. Watch the dressing habits - no tight belts around the waist or other restrictions. Clothes should hang from the shoulders so that there is no restriction of the circulation of the blood.

Keeping that current of blood in circulation is the most vital thing for health. But there is another thing that we must pay attention to -- elimination! We should understand the part played by the channels of elimination. It is impossible to have pure blood unless those channels are functioning properly. The skin pores are to be kept open. It is impossible for them to work properly unless there is exercise. After he sinned, he was given another garden which required more exercise -- God said man needed to earn his bread with sweat. But somehow man has thought out other ways. He does not like to work and sweat,

for he thinks this is degrading. He likes to think that he is a white collar worker. Man's wisdom has invented all sorts of things to stop him from sweating soft jobs, soft chairs, motor cars, telephones and many other mechanical devices. But the result is circulatory failure and heart disease. These popular refinements are an example of the wisdom that comes from the tree of knowledge. God's way is the best way. You can have your sweat in a gymnasium, but there is nothing like the sweat that comes from practical work. Useful exercise tones up the mind as well the muscles. There is nothing degrading about hard toil. There is a blessing in it. The Scripture says that the sleep of the laboring man is sweet, but the abundance of the rich does not suffer him to sleep.

We must also consider Sanitation and Hygiene. Moses has been called the greatest hygienist of all times. It is impossible to have health without clean, sweet promises, clean clothes, clean persons, etc. and of course a clean mind, cleansed by the blood of Christ is the most vital of all.

(TO BE CONCLUDED)

THE AWAKENING DIGEST

By R.D. Brinsmead
PART THREE

REVIEWING THE SYMBOLS

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

The two ministrations of the sanctuary are illustrations of the work of God's grace through the Spirit. The first apartment symbolizes the blessings of the former rain, the second apartment the latter rain. With the first there is forgiveness of sin (Acts 2:38) with the latter the blotting out of sins (Acts 3:19).

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

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

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

APPLIED TO THIRD ANGEL'S MESSAGE

The third angel's message is to bring about the vindication of Calvary - the blending of justice and mercy. The prayer of Jesus as recorder in John 17 is to be fulfilled. God's people will become one, held together and bound to the throne of God by the combined power of justice and mercy. The final atonement - at-one-ment - is the power of justice of and mercy which will bind the saints to God in ties of indissoluble union.

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

Human perfection is simply a state of absolute reliance upon divine perfection.

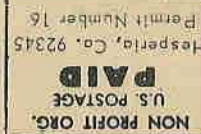
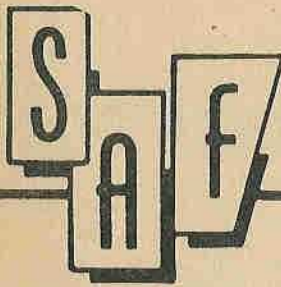
LOVE BLOTS

When a sinner sees his sins and yet sees the love of God for such a sinner, his conscience is cleansed from guilt by the power of divine love. When in the judgment the believer sees the full revelation of the cross, causing every thought and deed of his life to pass before him, the full revelation of divine love will blot out sin from the human mind. The contrast of human nothingness and the infinite gift of imputed righteousness will cause God's people to step fully upon the platform of imputed righteousness without any reservation henceforth and forever. That is when human perfection is attained, it being an unreserved dependence upon the divine perfection.

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

When we bow in faith at the foot of the cross, divine mercy enters the heart of the sinner and crucifies the old man. Divine justice embraces the believer in Jesus as righteous. We may depend upon God's justice to forgive us as much as upon His mercy. Because of Calvary, divine justice demands that we be forgiven through our faith in Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We have an advocate with the Father, Jesus Christ the Just One. Our salvation is grounded upon God's absolute justice as much as it is founded in His absolute mercy.

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



THE LEAVES OF THE TREE OF LIFE

By R.D. Brinsmead

PART THREE

This is the conclusion of Brother Brinsmead's presentation on Medical Missionary work and rational Health Reform. For those who have missed the first two installments, extra copies are available for those who request them. We expect to arrange this material into a tract suitable for distribution to our church members.

MENTAL LAWS

Also of great importance are the mental laws of our being. There is a close relation between the mental and the physical. The even development of all our powers includes mental development. Our minds are given us of God. Over taxation here can unbalance physical health. But we cannot have strong mental powers without putting our minds to the stretch. Unless our minds are active we cannot have good resistance against disease, for the Lord tells through the Spirit of Prophecy that the electrical energy of the body is promoted by mental activity. Many strong muscled men who appear to be in good health are quickly overtaken by disease. When I was in Canada a man heard me read about this from the Spirit of Prophecy. He then said that for the first time he was able to understand why that in the great influenza plague that swept Canada years ago, the strongest men who were common laborers on the railways most frequently died in the plague. These people had strong muscles and bodies but inactive minds.

You see, mental activity promotes the health of the whole being. Yet the mind should not be over-taxed, nor should it be crammed. We need to understand the great principles of mental development. We cannot enjoy good health without living in harmony with the moral laws of our being. . . People need to be taught that they are moral beings -- that the great laws of love and selfishness are the basis of all health and of all sickness. The ten commandments are the way of health. We should be able to present them in such a way that all men will consent unto those principles that they are good. The great principles of honesty, truthfulness, reverence, respect, and holiness -- these and other great aspects of love need to be shown as effecting the whole being. Right thinking is necessary to right health. Wrong thoughts cause wrong feelings, and wrong feeling effects the nerves, the glands and the vital organs of the body. Feelings of anger, of lust, of envy, of jealousy, of discontent, of repining -- these have a great physiological effect on the body. When a person is emotionally disturbed, his whole blood stream is poisoned by an inbalance of the endocrine system.

A MIND AT PEACE WITH GOD

The great message of Isaiah 58 has much to do with health. We are not to have a legalistic religion, bowing down the head like a bulrush. The fast that God has ordained is to extend love to our fellow men, deal they bread to the Hungry, be good and kind, loving and charitable to others. When you do this, God says your health will spring forth speedily. There is a physiological reason for this. Sister White says doing good to others creates a healthy feeling, which flashes through the nerves, quickens the circulation of the blood, and imparts life and vitality to the whole being. This increases the circulation of the blood. You cannot have optimum circulation of the blood unless you do good to others. Anything that lives to itself tends to stagnate. Unless you do good to others you blood will exert a sluggish effect upon the whole being. But if you do good to others, then shall your health spring forth speedily.

Guilt is the greatest single cause of sickness. Jesus said to a man whom He had healed: "Go and sin no more unless a worse thing come upon thee." There is a definite relation between sickness and sin. The Lord says, "The inhabitant shall not say, I am sick: . . ." Why? Because "the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. And Ps. 103 says: "(God forgiveth all thine iniquities: (He) healeth all thy diseases." Is there a connection between the two? Of course there is! In order for a person to have health he must look to Jesus and bring his burden of guilt to the foot of the cross ere it poison his streams of life.

You can be good medical missionaries if you use these leaves from the Tree of Life. Proverbs 17:1 "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." Proverbs 17:22: "A merry (rejoicing) heart doeth good like a medicine: but a broken spirit drieth the bones." These verses teach simplicity, cheerfulness, quietness, contentment and thankfulness -- much better than having an abundance of all things yet with strife, contention and guilt.

Proverbs 23:1-3: "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat." Do not envy a rich man's bounties. His rich food is killing him. Simplicity, quietness, and love is better than abundance and all the strife that goes along with it.

Eccl. 10:17: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" The wise man goes on to speak about the blessings of industriousness; the evils of slothfulness and idleness. He teaches diligence in business and everything that our hand finds to do, for all this tends to life. These are all great principles that we should understand and practice.

WALKING WITH GOD

Above all, fellowship with God and rejoicing in Him is health to the countenance. "Why are thou cast down, O my soul and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." Ps 42:11. It is as much a duty to resist melancholy thoughts as it is to pray. The way to resist melancholy is to hope in the goodness of God. Praising Him brings health to the body and joy to the countenance.

Proverbs, Chapters 3 and 4 contain some beautiful leaves from the Tree of Life which is for the healing of the nations: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all the ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Why, it's health to the whole being, isn't it! Health to the bones, health to the countenance, etc.

"For they are life unto those that find them, and health to all their flesh." (Prov. 4:22) This is talking about the commandments of God, the Word of God. Commit your way unto Him, lean not to your own understanding, but trusting in divine power is health to your bones and health to all your flesh. These too are leaves from the tree of life.

MAN IS A PHYSICAL, MENTAL AND MORAL BEING

Health is dependent upon obedience to all the commandments of God -- which embrace the physical, mental, and moral laws of our being. Man is enslaved to wrong habits, and he needs to be led to the Lord Jesus Christ and to understand the grace of God that is freely given. He needs to understand the right exercise of the will. Even if his will is as weak as ropes of sand, if he puts his will on the side of the Lord, if he wills to obey the laws of his being, and gives his will to God and commits his way unto the Lord in faith, he will experience the blessings of the new covenant. The Lord will put those laws in his heart and in His mind, and he will delight to do them and rejoice in God's commandments. Then that rejoicing heart will do good to him like unto a medicine. And the love of God will be upon him because faith works by love, and as he does good to others, a current of health will flash through the nerves and quicken the circulation of the blood.

Proverbs 12:18 tells what faith working by love will do. "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." Proverbs 16:24: "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." Sharp words, a contentious tongue, is a piercing to the soul. It does not do anybody any good. It not only does harm to another, "he that sinneth against Me wrongeth his own soul"

So the great program that God has given to our church is to be presented by the way of medical missionary work. This is the true understanding of the third angel's message: "Here are they that keep the commandments of God, and the faith of Jesus." The true medical missionary will teach and praise obedience to all the laws of God with simple faith in Jesus.

He will show his neighbors what it means to live by the leaves from the tree of life. He will teach salvation to the whole being. He will not separate the ministry to the soul and the ministry to the body, but instead will teach the people to present their whole bodies as a living sacrifice to the Lord. Body, mind and spirit is to become a Temple for the Holy Ghost to occupy. Each phase of the third angel's message, the right arm and the rest of the body in perfect symmetry and harmonious function with the health reform reaching out to open the door of the heart so that the full message may enter: This will bring the Loud Cry and we will then see great company prepared to meet the Lord at translation.] (Ed.)

A LETTER WITH SPECIAL INFORMATION

By ROBERT D. BRINSMEAD

Dear Friends of the Awakening:

Only once before did I feel it necessary to inform you of a special need regarding publication of literature. At that time, over two years ago, your response was immediate and adequate. I do not write to my friends to urge you to do anything, but merely to inform you, for I believe that you will want to be informed as to any special need. There is a special need right now that many of you will want to know about. Here it is:

Recently, special awakening literature has been translated into German, Dutch, and French. This has been carefully and properly done over in Europe by our European brethren. Plans are in hand to publish this material of good quality printing so as to be representative of the great truths of God's awakening message. Considerable funds are needed so that this material can be in the hands of thousands of people before the New Year. It is estimated that at least \$10,000 is needed.

We are happy to leave this information in your hands, and in God's. We are much encouraged to see the message making its way in Europe, especially behind the Iron Curtain. Pray that the Spirit of God will prepare hearts to respond to the Trumpet in Zion which now calls Israel to the great Day of Atonement.

If you are impressed to act on this information, please contact IHI, Box 284, Calistoga, I believe the spirit at this time would direct the attention of many of us to Haggai Chapter 1.

May God lead. RDB

The righteousness of Christ imparted flows out through the saint's life in obedience and loyalty. Holy in his human sphere, as God is holy in His divine sphere, the commandment keeper is accepted by God. Christ is his righteousness, sanctification, wisdom, and redemption (1 Cor. 2:30). Christ is his justification; Christ is his all and in all.

But the righteousness of Christ is lived out *in the flesh of human beings*; therefore the following must be kept in mind:

"We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body."—Ellen G. White, *Signs of the Times*, March 23, 1888.

"There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 9.

"He [Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

"But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection."—Ellen G. White, *Signs of the Times*, March 23, 1888.

The commandment keepers also observe the seventh-day Sabbath in obedience to the fourth commandment. Every Saturday—the seventh day—they keep holy. The seventh day is the true Sabbath of the Lord, and this act of loyalty is another characteristic mark of the remnant. "For whosoever shall . . . offend in one point, he is guilty of all" (James 2:10).

MAR'S HILL OR GALVARY

It seems that *Dialog With A Modern Mind* by RFC needs some further through. It is commendable to sense the writer's concern for the problem and also the sincerity of his suggestions for solving it. However, his is really an appeal to meet the modern mind on Mar's Hill. You will remember how Paul met the "modern mind" of the Greeks on Mar's Hill. It seemed only logical to Paul that he would have to meet these men on their own ground. He did an excellent job of it. He matched argument with argument and philosophy with philosophy. In so doing, he appeared to win the argument, and we today can still admire and even profit by his discourse in Acts 17. But how many converts did he win? It was a disappointing effort. His hearers said, "What will this babbler say?"

Now we are told to reverse the Scriptural connotation by arguing that unless we get on Mar's Hill with the modern mind today the people will say, "What will this babbler say."

It was humiliating to Paul to discover that no converts were won from the vantage point of Mar's Hill. He learned the lesson. When he went to Corinth, Paul's vantage ground became the hill of Calvary. He met "the modern mind" with "the foolishness of preaching." We must remember that those "modern minds" did not believe in the God of heaven or the veracity of His Word anymore than do our modern "Greeks." But Paul found no profit in employing the great wisdom of his own mind and education. He preached Christ crucified, and the Spirit of God wrought mightily with "the foolishness of the cross." And in first Corinthians one and two we see how a great harvest of souls were won to Jesus.

The Christian Church has been slow to learn this lesson. Human reason tells us to meet "the modern mind" on Mar's Hill. The early Fathers of the church made this great mistake. Justin Martyr and others tried to make Christianity acceptable to the educated minds of their day. As they endeavored to set forth the veracity of the gospel in the scienti-

fic terms of the day, they flattered themselves that they were making wonderful strides. But astute historians recognize that these efforts had more to do with the corruption of the Christian faith than anything else.

And so we are asked: "Should we not launch a thorough exploration of the modern mind—agnostic, atheistic, Jewish, Catholic, and liberal Protestant?" The modern mind is simply the carnal mind, and the difficulties we face are not a whit different to the difficulties that confronted Paul. He spent his three years in the desert, not studying the "modern mind" but studying the mind of Christ as found in the science of the cross. If our brother's suggestions were carried out it would lead us further down the road in a false system of so-called higher education which is nothing more than to fill the mind up with the twaddle of the sayings and doings of men until the purity and simplicity and power of the everlasting gospel is crowded out altogether.

We too easily forget that the Word of God is quick and powerful and sharper than a two-edged sword. It will work on the "modern mind" better than any human logic. We must not forget that the Holy Spirit bears witness of the truth to the heart of a man. *Sister White says that Jesus never tried to prove that truth was truth.* He simply stated the truth, and it commended itself to every honest heart. We must not forget that the truth as it is in Jesus has in it its own inherent power. There is an omnipotent germinating principle in truth. We need not guild it by the embellishments of our own learning and logic. We need not mix it with scientific propositions. Have we not faith in the power of naked truth?

Our great need is not a great and prolonged study of the modern mind (to give justification to years and years of filling the mind with that which will not strengthen us spiritually) but we need to find the truth as it is in Jesus, and let it become such a reality and power in our lives that we will be able to lead the "modern mind" up the hill of Calvary. Let us give ourselves to the task of getting there ourselves. *Testimonies to Ministers*, page 92 says that this will bring the loud cry. R.P.C.

The original articles appeared on the editorial pages of the Review & Herald for

PILLARS OF THE AWAKENING

ROBERT BRINSMEAD

(Edited from a Boulder Creek Recording)

We need to know the pillars of present truth. In the future we will have days of stress, darkness, and the pressure of discouragement. It is not easy to stand contrary to the current of popular opinion. In all our searching for truth, we ought to expect that being human and finite, we will come up with some conclusions that are not entirely correct. If anyone imagines that he will not have to change a position that he has once taken he is bound to be disappointed. We are never to expect perfection in any man's investigation.

MAJOR AND MINOR POINTS OF DOCTRINE

Take for instance, the first article that was written on the Sanctuary by O.R.L. Crosier in 1846. Sister White wrote that the Lord had shown her in vision that Crosier had the correct position on the sanctuary and that it was the will of God that he write out that position. Of all the articles written during the whole history of the Advent movement since 1844, Crosier's article stands out as the most tremendous breakthrough ever made in Adventism. Yet his great thesis that was published in the Day-Star Extra is incorrect in at least seven points. But these minor errors do not alter the basic thesis of his article. So as we continue to study we will also find that we have not perfectly apprehended the truth. What we need to understand about Adventism in general and the Awakening in particular are those truths which constitute the great central truths upon which we can stand without jeopardy.

Not long ago I had a long visit with one of our church theologians. I could see from various statements that he had made that he did not know what the Awakening really stood for. He was not getting to the central issues. And so I said to him, "Brother, you are like someone who, in trying to pull down a building, attempts to scratch off a bit of paint on the outside or pull off a board or two. Let us see what are the pillars of the Awakening building. Push the pillars over, and down will come the whole building!"

THE FIRST PILLAR OF THE AWAKENING

The first pillar is concerning the angel in Revelation 18. Now if our position concerning the angel of Revelation 18 is wrong, everything is wrong. "Adventism itself is just the same. If you can prove that 1844 is wrong, everything goes!"

Now we all believe, as Adventists, that in 1844 the Third Angel's Message began. There is no dispute about the commencement of the Advent message. The First Angel's Message began in about 1833, the Second in 1844, before the disappointment, and the Third Angel's Message began after the Great Disappointment. There is no dispute among genuine Seventh-day Adventists about the commencement of the Third Angel's Message. But what we are now concerned with is not the commencement of this movement, but with the finishing of the movement.

THE DURATION OF THE THIRD ANGEL'S MESSAGE



In 1844, the Third Angel's Message began to sound, and it will continue to sound until the close of probation. All informed Adventists realize that before the Third Angel's Message completes its work, another angel, the angel of Revelation 18:1-5 must come down and join in the work of the Third Angel.

CHRIST'S MINISTRY FROM THE SANCTUARY

Our position is this: When Jesus entered the Holiest to commence the work of judgment of the professed righteous dead, the Third Angel's Message began to sound. So when He enters upon His work of the Judgment of the Living, the angel of Revelation 18 will join in the work. Or to express it another way: As the Book of Revelation shows, every great event in the church comes in response

PILLARS (From Page 1)

to what Christ does in the Heavenly Sanctuary. For instance: Pentecost was a mighty event. What event in the Heavenly Sanctuary brought Pentecost? Unless there was a great event in the Heavenly Sanctuary, friends, there could not have been a Pentecost. What was the event? Christ was inaugurated as the great High Priest in the Heavenly Sanctuary, and the outpouring of the Pentecost was the result of that mighty event in Heaven.

The former rain came as a result of a great event in the Heavenly Sanctuary. What will be the great event in the Sanctuary that brings the Latter Rain? The answer is the Judgment of the Living. And we can present this challenge to anyone, and stand upon it. "Do you think the Latter Rain comes to prepare the church for the Judgment of the Living?" If he says, "Yes", we may reply: "Give one piece of evidence in the Word of God or in the Testimonies proving that the Latter Rain prepares the church for the Judgment, and we don't have to discuss the matter further. You will have gone right in and taken the pillar out, and the whole building of the Awakening will fall down!"

Where is the evidence in the Word of God? Where is the evidence in the Spirit of Prophecy that the Latter Rain is given to prepare us to stand in the Judgment of the Living? There is not one streak of evidence. As you take the Testimonies you will find that when Sister White speaks of our preparation for the Latter Rain, the preparation is exactly the same as the preparation for the Judgment of the Living. They are one and the same preparation. (See Syllabus II, 180-186)

WHAT DOES THE LATTER RAIN DO?

The Latter Rain prepares the saints to live without a mediator. EW 71. It prepares them for the coming of the Son of Man. TM 506. It prepares them for translation. IT 187. It prepares them to give the Loud Cry. EW 85, 86. It strengthens them to pass through the time of trouble. EW 86. But surely the Judgment of the Living is an important event to prepare for; and if the Latter Rain was given to prepare you for the Judgment of the Living, you would certainly find a statement saying just this. There are many statements saying that the Latter Rain is to prepare you for translation and prepare you to live without a Mediator, but there are no statements telling us that the Latter Rain is given to prepare us for the Judgment of the Living. **The Latter Rain is the blessing of the Judgment of the Living.** And as Pentecost came as a result of a great event in the Heavenly Sanctuary, so the Latter Rain will come as a result of a great event in the Heavenly Sanctuary -- the Judgment of the Living.

PREPARE FOR THE JUDGMENT

As the Third Angel came when the Judgment of the Dead began, so the Angel of Revelation 18 will be sent when the Judgment of the Living begins. Joel 2 is the antitype of Leviticus 16 and it shows the people of God gathered to the Sanctuary, gathered in the antitypical Day of Atonement afflicting their souls, and all this so that they might receive the blessing which is the outpouring of the Spirit in the Latter Rain. Peter comments on this in Acts 3:19. Looking forward to the Judgment and the Latter Rain, he 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." The Latter Rain is inseparably connected with the "blotting out of sin." Our preparation is to "Repent and be converted." To be ready for what? It doesn't say Judgment explicitly, but implicitly. We are to be ready, (we are to repent, and we are to be converted) our sins are to be sent beforehand to the Judgment, that we might be ready for what? The blotting out of sins and the Latter Rain. Just as the blotting out of sins and the Latter Rain are inseparably connected, so is the Latter Rain and the Judgment, because the blotting out takes place in the Judgment. (See GC 611-12; 485)

THE JUDGMENT OF THE LIVING AND REVELATION 18



So we can set down an established truth on our diagram. Here is the Judgment of the Dead. Here is the Judgment of the Living. **When the Living are to be judged, Revelation 18 also comes in at the same time.** If this pillar is removed, then give up the Awakening, for there is nothing in it. It will also be wrong on the nature of man, the nature of Christ, last day events and soteriology.

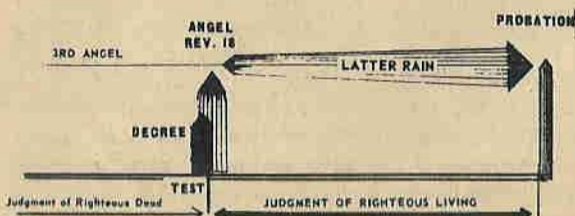
When you talk with people, know the issues. If they are trying to overthrow the Awakening, show them what they have to do. But the evidence is clear (Continued next column)

from the Word of God. It is as clear as the evidence that the Seventh day is the Sabbath. The Judgment of the Living is the great event in the Heavenly Sanctuary which brings the blessing of the Judgment, the outpouring of the Latter Rain.

And the Latter Rain seals the church. Just as the former rain sealed the apostles, (AA 30), the Latter Rain seals the last generation. But the Latter Rain seals the last generation. But the Latter Rain is greater than the Former Rain, because the sealing of the Latter Rain is greater. It is permanent, it is complete; and wherever you put the Latter Rain, you must put the Sealing of the 144,000 or wherever you put the Sealing, you have the Latter Rain. They are one and the same event. If the Sealing comes before the Judgment, what would be the purpose of the Judgment? The Sealing doesn't come before the Judgment. Your name comes up in the Judgment, in the investigation, and if you have prevailed in Christ, and are approved of God through the merits of Christ, then you receive the Seal of the Living God. Wherever the seal is, there is the Latter Rain. It is as simple as that.

Now this covers the questions of Revelation 18, the other angel which we believe is the Latter Rain. This settles so many of the questions simply. If you get to talking to people on the problem of perfection, (and there are so many aspects to perfection) remember that in the final Atonement Jesus does something for His people. In the Judgment He brings them to eternal perfection, (5T 472-5). Some people get the idea that all this must be done in the daily experience. We don't doubt that there has to be a great work of preparation in the Daily, but the consummation of the work of grace takes place in the Latter Rain (TM 506). It all depends on where the angel in Revelation 18 comes in. For instance, if the Latter Rain comes before the Judgment of the Living, then it is an undoubted truth that we have to reach the full state of moral perfection before the Final Atonement. But on the contrary, if the Latter Rain is the blessing of the Judgment of the Living, then the matter is settled -- God's people cannot receive the final work of grace until the Judgment.

"THE TEST" IN RELATION TO REVELATION 18



There is another aspect to this. There is also a great earthly test which must come to God's people before the angel of Revelation joins the third angel. What brings the Test? The National Sunday law, the decree that is first issued in this country and then spreads to the other nations of the earth. **If you can establish that the angel of Revelation 18 comes before the test, and that the Loud Cry is given before the test, and leads up to the test, you have established that the whole Awakening is erroneous.** You don't need to do anything else. It would be the same as if we could show that Adventism was wrong on 1844.

WHEN BABYLON FALLS

Let us read what it says in Revelation 18:

"And after these things I saw another angel come down from heaven having great power, and the Earth was lighted 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 the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, . . . For her sins have reached unto Heaven.'"

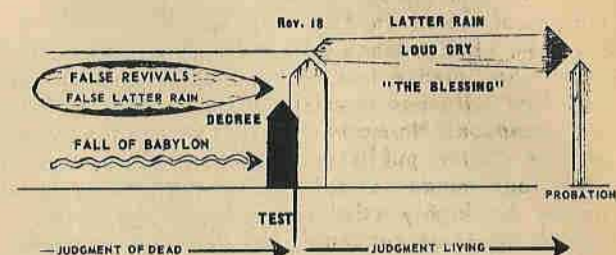
So when the angel comes down what does he announce? "Babylon the great is fallen, is fallen." Is this because of what has already happened to Babylon? Yes! She has become the habitation of devils. She is full of evil angels, she has accepted the false Latter Rain. And more than that, all nations have drunk of the wine of the wrath of her fornication.

Commenting on this in *Great Controversy*, 389-90, Sister White says this, "Not yet however, can it be said that 'Babylon is fallen . . . because she makes all nations drink'." It hasn't happened yet. When does it happen? When church and state unite. When the angel brings his message, does he say that Babylon is about to fall, or does the angel say that Babylon has fallen? The angel announces that the complete moral fall of Babylon is an accomplished fact. When is it that Babylon reaches her complete moral fall? When Church and State unite, and when her sins reach unto Heaven. In the *Adventist Commentary*, 7-985, Sister White says Babylon's sins reach unto heaven when she enforces the Sunday Law. So Babylon completely falls when she passes the decree to compel the conscience and unite Church and State. When the angel comes down, does he say that Babylon is about to fall and is about to pass the decree that will bring her sins unto Heaven? Or does the angel bring the announcement that Babylon has done it? How can it be anything else? Doesn't the test bring the great shaking to the

church, and separate the chaff from the wheat? When does the Latter Rain come, before the shaking or after the shaking? When will it do its work? It has to come after the test. It cannot come before the test.

TWO ASPECTS OF THE FIRST PILLAR OF THE AWAKENING

So now we have dealt with one pillar of the Present Truth, and this pillar is concerning Revelation 18. But there are two aspects here concerning Revelation 18: **First:** Revelation 18 doesn't come before the Judgment of the Living; for it is indeed the blessing of the Judgment of the Living. The Latter Rain does not come before the Judgment of the Living or to prepare us for the Judgment of the Living; for it is the great blessing of the Judgment of the Living, and the blessing received by those who enter into the experience of that Judgment.



Second: The other aspect of this pillar is that the Latter Rain does not come before the great decree of the Sunday Law in this nation. In fact, Revelation 13:13-14 shows that the False Revival comes before the Sunday Law. The angel in Revelation 18 comes after Babylon has completely fallen, by the acceptance of Spiritualism, by the union of Church and State, by causing their sins to reach unto heaven through enforcing Sunday-keeping. You will find this discussed in much of the Awakening literature that is available.

Thus we present one pillar of the Awakening. Push it over, and everything goes!

THE SECOND PILLAR OF THE AWAKENING

Now let's deal with the second pillar. This gets right down to Christian experience. The first pillar deals with eschatology, with last day events. The second deals with soteriology, the science of Salvation in the Christian experience. The second pillar also has two phases: The nature of Christ and the nature of man in the Christian experience.

Did Jesus have original sin in Him? By original sin we mean the sinful nature, the spirit of rebellion, the heart inclinations to evil, etc. No, Jesus was born with our flesh, with our weakness, with our infirmities, but there was no sin in Him, there was no propensity to sin in Him. His spiritual nature was without a taint of sin. Jesus was born without that spirit of evil, and lawlessness, and rebellion in Him.

CONFLICT IN VIEWS

Now the humanity of Jesus is a revelation of what God can make of us. Many professed Christians say this: "Jesus kept the law for us. We can't do it, and never could do it. But Jesus is our Saviour, for He came and did it for us." But the true Adventist concept of the Life of Christ is that it is a revelation to us and an example to us of what we may become in this life. As it says in *Desire of Ages*, 664, "Jesus revealed no qualities, and exercised no powers that men may not have through faith in Him. His perfect humanity is that which all His followers may possess." In the appendix of *Questions on Doctrine*, 657, Sister White makes this statement, "That having taken our fallen nature, He showed what it might become." Therefore we set it down as an undoubted truth that the humanity of Christ, the humanity which he revealed on this earth, is a revelation of what we may be.

Therefore if Jesus had not a trait of inbred sin in His human nature, we must then conclude that since his humanity is a revelation of what we may be, it is possible in the plan of God for our human nature, also in this life, to be without inbred sin. This will be the experience of the final generation because as Jesus lived without a Mediator so the final generation will live without a Mediator? If one had sin in his humanity, (original sin, inbred sin) could he live without a Mediator? No! So the saints will live indeed without a Mediator, because their humanity will be without sin, as Jesus' humanity was without sin.

WHEN IS ORIGINAL SIN REMOVED

Now there is another aspect of this pillar. How and when will God's people be without original sin, freed from their sinful nature? There are three views regarding the complete eradication of man's sinful nature. The **first** alternative is to propose that the sinful nature is totally eradicated at conversion, (the daily experience). Can we accept this proposition? Do converted souls find that this is their experience? Did the Reformers find that this

PILLARS (From Page 2)

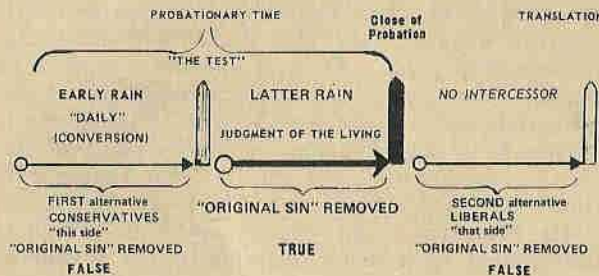
was their experience? No, the Reformers have left us the record that original sin remains in Christians until they die. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life." But the life of the final generation will be different, because they are going to live beyond their probationary life. (See 4T 367). When believers die that is the close of their probation, but the last generation live after their probation closes! Therefore, we reject the concept that original sin is removed at regeneration in the daily experience.

I said to this theologian as we were discussing this other pillar, "You show that original sin is removed in regeneration, in the daily experience and that's all you need to prove." We had the writings of Luther and the Reformers before us and he was acquainted with them too. He knew that he couldn't contend that original sin was blotted out of the hearts of God's people in conversion. Every Christian must still battle against the selfishness and the corruption of his heart. So the next logical question was, "When then is original sin removed? You agree that it is not done in conversion, now when is it removed?" And here he introduced the **second** alternative when he answered, "When the body is changed at the second advent of Christ." And I said, "Brother, that is exactly the evidence we need to see. Show me one piece of evidence, that Jesus comes to remove sin at the Second Coming, either actual sin or original sin and you don't need to prove anything else. How can the saints live for a period of time without an intercessor? As long as one has original sin; as long as a believer has a sinful nature in Him, he is a corrupt channel, and even his prayers and good works must be purified by the blood of Christ before they can be accepted of God. (1 SM 344). Who shall be there before the mercy seat, purifying the prayers of God's people with the cleansing blood of Jesus Christ after the close of human probation, if they still have original sin?"

Therefore the very doctrine of the cleansing of the Sanctuary leads us to the inescapable conclusion that, our corrupt channel must be eliminated, in order that God's people live without an intercessor. As long as one has a sinful nature in him, moment by moment he needs the continual cleansing of the blood of Jesus, and we cannot live before God a moment without this cleansing.

So here are the TWO alternatives. Is the sinful nature, the original sin, the inbred sin removed in regeneration? And we say NO! And we stand with the Apostles, we stand with the Reformers and with all the saints in their experience of 6,000 years. Original sin is not removed in regeneration! Then we turn again and ask, is this original sin, removed at the second coming of Christ? The great doctrine of Daniel 8:14 answers with a resounding, No! Well, it is not done in regeneration and it is not done at the second Advent. There is only one remaining place for the sinful nature to be removed and that is in the Judgment and Final Atonement (See Lev. 16; Mal. 3:1-3; 5T 472-5). This is the **third** alternative and true position.

LIBERAL AND CONSERVATIVE ADVENTISTS



It is a strange thing that we see in the Advent movement. You will find the conservatists on "this side" and the liberals on "that side". Those who consider themselves as "Conservative Adventists" and believe in perfection, think that the complete sinless perfection can be accomplished in the daily experience. And then the "Liberal Adventists" say that this view is not consistent with the great Christian faith for 2,000 years, since original sin is not totally eradicated at conversion. So they say that original sin is eradicated at the Second Advent. But we have shown that this too is wrong. So you can't stand on "this side" and you can't stand on "that side". What is the alternative? Right down the middle, isn't it? Lev. 16, the Judgment, the Final

Atonement, "to make an atonement for you, to cleanse you that you might be clean from all your sins." Lev. 16:30. The Latter Rain completes the work of God's grace in the soul, and brings the seed to perfection. (TM 506)

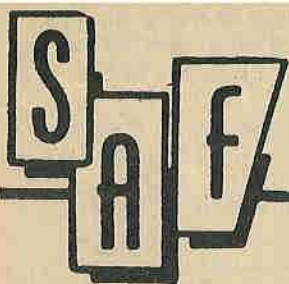
In dealing with some people on this question I am reminded of being on the farm and of trying to drive a stubborn cow. When you get her right up near the gate, the cow begins to go this way, and that way, and it will go anywhere, but in the gate. God is trying to get His people to go through the straight gate, right into the door of the Most Holy Place. But they don't want to enter. They either want to put this experience before the Final Atonement or after the Final Atonement, at the Second Coming of Christ. But friends if you take either view you end up with the same result you will not be at the Sanctuary to receive the Final ministry of Christ.

CHRIST DID NOT HAVE ORIGINAL SIN

So here is the Second pillar. Jesus had no original sin in Him, no sinful nature in Him, no sinfulness in Him at all, and His life was a revelation of what we may become. In the final atonement God makes the final cleansing for His people. There is no other way to the throne, but through the Judgment. And friends, it has taken us as a people 120 years to find out and really to face up to the fact that we need a final atonement. The early Adventists all believed in perfection, but thought that they could reach it without a special work of grace. And so they had to die, and the next generation came up and also had to die, and the third generation died too, and the fourth generation is going to die too unless we wake up. Sanctification could be defined as a process of learning that we need a final atonement.

God help us to learn this lesson, not just intellectually, but from our heart; that as we come to the judgment, we come fully righteous in Christ with every sin confessed and put away, with a full commitment of our lives to Jesus, a full preparation to the Judgment. But we must also learn the lesson that we must come to the Judgment confessing that in ourselves we are fully wicked. (See 5T 472-5)

This is a very humbling truth. May God give us grace to come and plead at the Sanctuary and may we understand what the pillars of present truth are, that in the days of storm and conflict darkness and discouragement, ahead we may have an anchor within the veil.



ADVENTIST LAYWORKERS PUBLICATIONS NEWSLETTER

of the
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume IX, Number 6

June 15, 1969

Permit Number 16
Hesperia, Ca. 92345
PAID
U.S. POSTAGE
NON PROFIT ORG.

ADVENTIST LAYWORKERS, INC.
SUMMIT,
CALIFORNIA, 92387
ADDRESS CORRECTION REQUESTED

AWAKENING DIGEST

Volume IV

Robert Daniel Brinsmead

PART ONE

NEED OF AN AWAKENING

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

GOD

AGAPE - LOVE

The Word of God says that divine love "thinketh no evil." When we were full of sin, enmity and rebellion, yea, even guilty of murderous intent toward our Creator, God thought the very best of us, and refused to think evil of us. The Apostle Paul says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; . . . for He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians, 5:19, 21). Divine love "thinketh no evil" but "believeth all things, hopeth all things, beareth all things, endureth all things." Instead of condemning us ("God sent not His Son into the world to condemn the world; but that the world through Him might be saved" John 3:17), it put itself in our place. Thinking no evil of us, hoping the very best of us, imputing not our sins unto us, in the person of His Son, God took the whole blame and burden of sin upon His innocent self. The apostle says: "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). The law of Christ is to bear another's burdens. Instead of condemning us and thinking evil of us, He Himself put in our place, bearing our burden, offering us freely of His own self, perfect righteousness, sonship, the inheritance of the universe, and all the unsearchable riches of redeeming love. When this revelation of love shines into our hearts, we will think no evil. It will destroy unbelief. Unbelief is to think evil of God. The human heart is portrayed in the experience of ancient Israel, who although having every evidence of God's tender love for them, repeatedly charged God with having evil intent toward them. They said: "God has brought us out into this wilderness to kill us." There is nothing the human heart is more afraid of than the will of God. The unspeakable sin of man is to think evil of God. As a man thinketh in his heart, so is he. To think evil of God is the same as doing evil to Him. Calvary is the demonstration of what the evil heart of unbelief will do to God. When the divine love is really seen by the people of God; when they fully see themselves in the light of it, they will have such an experience in faith that they will not think evil of God henceforth forever. This is the blotting out of sins. Thereafter, the sealed saints will never sin; not even by a thought will they be brought to yield to the power of temptation, for love "thinketh no evil." They will endure every test during the time of trouble, for love "beareth all things." They will never fail, for love "never faileth." Those who are baptized with the fulness of the divine love in the outpouring of the latter rain will have the seal of the living God upon them.

PURPOSE OF MANS CREATION

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

THE FAITH OF GOD

One great fact stands out in contrast to man's distrust of God: God's faith in man. God's gift of His Son to sinful men was an act of faith on the part of Deity. God believed that man would respond to His love. Christ's supreme decision in the Garden of Gethsemane was an act of faith. What assurance did

continued page 2, column 1

He have that there would be a people who would respond to His infinite gift of love? Love "believeth all things, hopeth all things, endureth all things." As we read the prophets we are presented with the desperate grief of God Whose love is shamefully despised and denied by even His professed people. The amazing thing revealed in the message of the prophets is that God did not lose faith in His glorious plan for humanity.

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

Love "believeth all things, hopeth all things." When Jesus met degraded and fallen human beings, He bestowed trust and confidence upon them. They were so amazed and so touched that One so pure and holy could love and trust them, that they responded to the faith reposed in them. Thereafter many of them demonstrated that they would rather die than betray that trust and disappoint the hopes of the Master.

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

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

GOD NEEDS MAN

God needs us. "The Lord hath need of thee." Some may object to this concept of the Omnipotent One having need of His people. But it is nevertheless true, because "God is Love." As the lover feels that he cannot live without his spouse, so God feels that He cannot live and enjoy His universe without His people. With love there is a dependence. The only reason why God depends so much upon His people is that He loves them. Now in reverse, when we love God, we will feel our need of Him always, and we will depend fully upon Him. Thus Paul said: "For me to live is Christ." Christ was Paul's life, and for him to be without Jesus was to be without all things.

WITHOUT EXCUSE

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

GOD IS FOR US

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

EASIER TO BE SAVED

In an important sense it is easier to be saved than to be lost. Jesus said: "My yoke is easy and my burden is light"; but "the way of transgressors is hard."

UNPARDONABLE SIN

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

MUTUAL DEPENDENCE

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

OUR WORK AND HIS

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

GOD OF BABYLON

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

GOSPEL

THE GOOD NEWS

The gospel is the good news, not of something God will do for the sinner, but it is the good news of what He has done for the sinner. Christ took fallen, human nature. He united it to His own divine nature. In Him-

self He purged, purified, perfected, redeemed, reconciled, restored, and elevated human nature to the throne of glory. The sinner is to realize that God has wrought out a righteous character and restored humanity for him in Christ.

IN CHRIST

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

TREASURE OF HEAVEN

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

BLOTTING OUT OF SINS

The cross made an end of sin. "By mercy and truth iniquity is purged" (Proverbs 16:6). When mercy and truth met together (Psalms 85:10) at the cross, God made an end of sin for the human family (Daniel 9:24). When Christ cried "It is finished" on the cross, human redemption had been wrought out in Christ. Henceforth God could say "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee" (Isaiah 44:22). "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isaiah 40:2). And the apostle Paul adds: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:13, 14). God has actually fulfilled His new covenant promise. When Christ died that covenant was sealed by His blood. And the seal of heaven was fixed to His perfect atonement. The church is yet to realize the complete fulfillment of the new covenant promise (The Great Controversy, p. 484). It is like as if a man has become the beneficiary of great wealth through the will of a friend who has died. The friend's death has sealed the will. The wealth belongs to this man by every right, but he has not realized it. When he is brought into the lawyer's office, and the will is read to him, and he sees the document signed with the friend's signature, he realizes the will. When faith enters the most holy place and reaches the mercy seat, and the blood of sprinkling, God's people will realize fully that God has blotted out their sins in Christ. Then the saints shall remember their sins no more, because they will have so beheld His love that they will never doubt Him sufficiently to think of evil again.

ATONEMENT

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

THE CROSS

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

FAITH

LOVE CREATES FAITH

The gospel, declaring that God loved us so much that He gave His only begotten Son, creates faith in the hearts of sinful men. God's gift was love; our response to that gift is faith. His love creates faith where there was only unbelief.

RESPONSE TO LOVE

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

RELIANCE

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

CONFESSION OF REALITY

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

UNITES TO CHRIST

Says one, If faith is counted for righteousness, even the very righteousness of God (Romans 3:21-28), why do we need the special experience of participating with Christ in His work in the most holy place? Such do not realize that faith unites us to Jesus and makes us one with Him. Faith brings us into vital contact with the Saviour, and into sympathy with Him. If we are one

with Christ, then we shall be in the most holy place as surely as He is in the most holy place. If we are not united to Him and not in sympathy with Him in His work of cleansing the sanctuary, we have not genuine faith. This is the Laodicean condition.

A WORK

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

LABOUR . . . REST

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

BELIEVE "IMPOSSIBLE"

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

BASIS OF FAITH

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

SIN

ORIGINAL SIN AND THE REMEDY

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

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

Satan deceived Eve the same way as he deceived the angels. He told her that she would not die if she ate the forbidden fruit, for she had life and righteousness, and that life and holiness would only be continued as they remembered Him and ate from the tree of life.

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

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

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

CHRIST THE REALITY

In a very real sense, Jesus is the Book of Life. As a book contains words and thoughts, so Jesus is the Word of God, the expression of the Father's thought. Every act performed for Christ is recorded in the Book, written in the heart and remembrance of Christ. Every sin committed is a sin against Christ, and brings grief to Him. The angels are said to record the sin. As they bear back to heaven the shameful tidings that we have denied the holy name whereby we are called, they witness the inexpressible anguish and suffering of the Lamb of God. Calvary is not a thing of an hour or a day. Every sin crucifies Him afresh. "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right . . . brings grief to Him." -- Education, p. 263. If we could have a vivid sense of our sins being recorded in this Book, there would be heard among us the cry: "How can I do this wickedness and sin against God?" Then would there be heard Day of Atonement prayers, "Blot out my sins from the book of Thy remembrance." -- Testimonies to Ministers, p. 98.

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

AWAKENING DIGEST (continued)

IN LIGHT OF CROSS

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

THE UNCONSCIOUS SIN

The very worst sin is that which is committed unconsciously - "Father, forgive them, for they know not what they do." Sin is the unconscious will to kill God. Laodicea knows not that the crime of Calvary is her own.

DRUGS - PHYSICAL AND SPIRITUAL

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

LESSON ON HEALTH

The kingdom of heaven is likened unto a man who goes to the physician to be relieved of a minor ailment which distresses him. The physician however, soon discovers that the patient has no minor ailment, but is about to die of a deep-seated disease which has spread to every part of the body. The heart is desperately sick; the eyes are all out of focus; the tongue is full of deadly poison; in fact from the sole of the foot to the crown of the head there is no soundness, but a mass of putrifying corruption. So when we go to Christ with our "little" problems of spiritual health, do we listen as the great Physician's Word gives the true diagnosis of the condition of the natural man?

POWER

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

SELF

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

When we can sincerely greet our heavenly Father with "Our Father, . . . Hallowed be Thy name, Thy kingdom come, Thy will be done, etc., then God knows that we are beginning to recover from the madness of selfishness. Sin is a form of insanity.

ORIGINAL SIN

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

THE CROSS

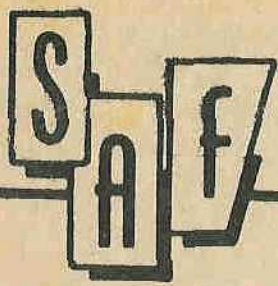
Upon the cross of Calvary, Christ experienced to the full extent what every human being must experience striving against sin. This was so because guilt is the greatest motivating force for sin. When Adam and Eve became guilty through transgression, they made themselves coverings. They not only tried to cover their guilt by blaming one another, the serpent, and even God for their crime. This is what the sons of Adam have done ever since the fall. Where there is guilt, there is a tremendous temptation to make a covering of human works. Guilt is the cause of righteousness by works. Now upon the cross, the Innocent One bore the guilt of all sin. It was torture to His soul. There was upon Him an overpowering desire to escape from the burden. There was the impelling temptation to do something to justify Himself, to declare His innocence. But in denying man's strongest and most subtle temptation, He finally conquered all and resisted all that man can be called to resist. By this victory He crucified the old man and abolished in His flesh the enmity, even the law of human works that spring from man's desire to cancel his debt (Ephesians 2:15; Colossians 2:14).

FINAL TEST

The greatest evil is committed when the world says "Let us do good." Great works may follow - foundations of charity, great societies, wars on poverty, great works of humanism. All this human good will reach its ultimate "goodness" in the decree of Revelation 13. This will appear to be the most marvelous thing ever offered by man to man. For the good of the human family, those stubborn ones who refuse to co-operate will be declared worthy of death. The ultimate in human good is the decree of Revelation 13. But from heaven's point of view, it is when the sins of Babylon reach unto heaven, when the Babel builders build their tower of "good works" whose top reaches unto heaven.

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

(TO BE CONTINUED)



AWAKENING DIGEST

Volume IV

Robert Daniel Brinsmead

PART TWO

SANCTUARY

A REVELATION OF CHRIST

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

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

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

2. Christologically: In every part the sanctuary is a symbol of Him (John 1:14; 2:19-21; Desire of Ages, p. 25, 29). He is the Door of the court. No man can come unto the Father but by Him. He is the Lamb. His righteousness is the white linen of the outer court which surrounds the repentant sinner. He is the laver - that fountain opened for sin and uncleanness. Concerning the table of shewbread, He is the Bread of life. As for the seven lamps, He is the Light of the world. He is that sweet cloud of incense. His flesh is represented by the veil. The law in the ark is "the law of Christ." He is the Manna and the Rod that budded. He is the High Priest. The breastplate of judgment graven with the names of Israel points us to the Book of life. He is that Book. He is our Mercy-Seat - our atonement. He is both Judge and Advocate. The Shekinah of the most holy is Jesus. The opening of the most holy place in 1844 opened a door to a greater revelation of Jesus Christ.

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

SERVICE IN A NUTSHELL

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

THE DAILY

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

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

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

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

THE YEARLY

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

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

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

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

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord . . . And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for altar, and he shall make an atonement for the priests, and for all the people of the congregation" (Leviticus 16:30, 33).

So, too, the cleansing of the heavenly sanctuary as brought to view in Daniel 8:14 embraces the people of God who worship in spirit in that temple (Revelation 11:1). The final work of Jesus in the most holy place is to perfect and seal a people for the Great Day of God. The people of God today are called to gather by faith at the heavenly sanctuary (Joel 2:15-17) in a special work of purification and putting away of sin. In His work of "final atonement" (Early Writings, p. 253) Christ will blot out sin, not just in a judicial way, but blot it out of the experience and remembrance of His people (See Jeremiah 50:20); Hebrews 10:1-3, 14-18; Great Controversy, p. 620; Patriarchs and Prophets, pp. 202, 358; Revelation 7:2; 14:1). Thus their inner man (the heart, the spirit, the character) will be absolutely cleansed from all trace of sinfulness and they will be ready to stand in the time of trouble without a Mediator (not without the enabling power of the Holy Spirit) in the heavenly sanctuary (Early Writings, p. 71).

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

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

TWO APARTMENTS

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

These remarks are made for the benefit of some who find it more "scholarly" to reject the concept of two apartments in the heavenly temple. It is a primitive and juvenile conception, they say. Well, maybe God gave the children of Israel a primitive and juvenile conception of the gospel when He gave them the sanctuary ritual. But they would not have merited His favour if they had thought their faculties too advanced to abide by His revelation. Indeed, they would have incurred His signal displeasure. Even now God condescends to give His people instruction in a simple way, so that their limited faculties may comprehend His mysterious ways. The

(Continued next column)

trusting child of faith will be content to leave it just where God sees fit to leave it, remembering that his own wisdom is foolishness with God. So then, let no one presumptuously circumvent the clear revelations of the Spirit of God to substitute the vagaries of man's puny "scholarship," vain philosophy, and intrusion into those things which he has not seen.

DAY OF ATONEMENT

In the daily service of the ancient tabernacle, every man was required to confess his specific sins. Every man's experience was different. Not so on the Day of Atonement. Every man was to afflict his soul in confession of sin. But there was no specific sins confessed over the head of the goat that was slain. Every man's experience was to be the same; every man's confession was to be the same on the Day of Atonement. All this points us to the truth that the Day of Atonement did not deal with actual sin, but the sinful nature of man's heart. The cleansing that took place, in type, on the Day of Atonement was not a cleansing from actual sin, but from original sin — man's inbred state of evil. Hence the meaning of the Scripture: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30). The Day of Atonement typified the restoration of Israel's lost state of holiness.

DIVINE ORDER

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

RECORD OF SIN

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

GUILT AND RECORD

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

THE SPIRIT

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

CONSCIOUS AND UNCONSCIOUS MIND

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

GREEKS AND JEWS

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

DEFILING THE SANCTUARY

Delinquent children disgrace the name and home of their father. So we also profane God's name and defile His sanctuary when we walk contrary to our adoption as His children.

CLEANSING THE SANCTUARY

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

SCAPEGOAT

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

BUILDING MANSIONS

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

JUDGMENT

JUDGMENT OF THE LIVING AND LATTER RAIN

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

JUDGMENT OF THE LIVING AND LOUD CRY

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

JUDGMENT OF LIVING

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

THE CROSS AND JUDGMENT

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

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

WHICH COMING?

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

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

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

FORMER & LATTER RAIN

ILLUSTRATED IN SANCTUARY

The two ministrations of the sanctuary are illustrations of the work of God's grace through the Spirit. The first apartment symbolizes the blessings of the former rain; the second apartment the latter rain. With the first there is forgiveness of sin (Acts 2:38); with the latter the blotting out of sin (Acts 3:19).

JUDGMENT OF LIVING

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

DEATH OR TRANSLATION

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

SYNAGOGUES

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

(Continued page 3, column 2)

AWAKENING DIGEST

sealing, and the latter rain are depressions applying to the one great work of grace wherein the Christian experience is perfected in the believer.

LATTER RAIN

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

FALSE AND TRUE LATTER RAIN

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

ORDER OF EVENTS

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

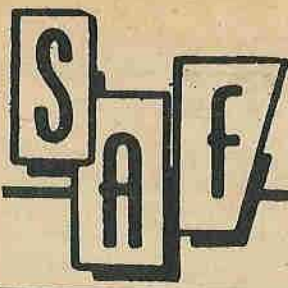
TIMING OF ANGEL OF REVELATION 18

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

WHEN REVELATION 18 SOUNDS

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

To Be Continued



of the

SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume IX, Number 8

August 15, 1969

NON PROFIT ORG.
U.S. POSTAGE
PAID
Hesperia, Ca. 92345
Permit Number 16ADDRESS CORRECTION REQUESTED
CALIFORNIA, 92387
SUMMIT,
ADVENTIST LAYWORKERS, INC.

AWAKENING DIGEST

Volume IV

Robert Daniel Brinsmead
PART THREE

JUSTIFICATION

GOD'S JUSTICE AT STAKE

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

God's way of saving men is through the imputed righteousness of Christ. This was the mighty message of the apostle Paul, outlined most forcibly in the book of Romans. Paul's message is focused on justification through faith in the merits of Christ. Here is a man who has known nothing but sin and unrighteousness and rebellion all the days of his life. The goodness of God leads him to show repentance toward God and faith in the Lord Jesus Christ. Because of the imputed righteousness of Christ, God declares that that man is fully righteous, yea, more, he verily has the absolute righteousness of God imputed to him. As far as God is concerned, this is nothing imaginary; it is a reality. The great problem is that the believer does not fully grasp the reality of it, and therefore sanctification is that process of learning this reality.

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

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

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

Satan, the great deceiver, charges God with being unjust in His way of making believers righteous. He says, "You are calling your people righteous because you impute to them the merits of Christ. But are they really righteous? There is not one who does not sin some of the time. Therefore your way of making men righteous is a pretense, and the cross of Calvary is used to sanction the injustice of God." Now God insists that His way of making man righteous is a genuine way. When justification by faith is fully seen and appropriated by the people of God they will be a genuinely righteous people.

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

ETERNAL EQUATION

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

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

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

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

(Continued next Page)

AWAKENING DIGEST (Continued from page 2)

accusers day and night, and their own consciences will torment them. Being without the covering of the final atonement, they will cry to the hills and rocks: "Cover us." They have rejected the rest of the gospel and the Sabbath, and being left to the devices of their own selfish hearts, there is "no peace to the wicked" (Isaiah 57:20). With tears they offer their prayers, but they ascend to God not as sweet incense, but as nauseating smoke. For ever and ever these prayers will not be answered.

To Be Continued

ness is like our learning to appropriate, to rely on, to rejoice in, and to make use of that infinite reservoir of wealth.

SEALING

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

FRUIT

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

SANCTIFICATION

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

SANCTIFICATION

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

THE MAN OF ROMANS SEVEN

Unless we realize that the message of Romans 7 is not only applicable to those who have never experienced the power of the new life in Christ, but also to those who have begun well in the Christian way, the great message of Romans 7 will elude us. Paul is writing to a community of Christian believers who have obeyed the gospel, and whose faith was known everywhere (see chapter 1:8). In the earlier chapters of Romans he has laid down the steps to the mighty experience of justification by faith. Those to whom he was writing had entered this experience initially. But there is a real danger that those who have begun aright will not continue to walk in the Spirit. The lesson of total dependence upon Christ is a hard one to learn thoroughly. It takes more than one lesson. The book of Galatians throws much light on the message of Romans 7. The Galatian believers had believed the gospel, turned from their idols, and rejoiced in the saving experience of justification by faith. But having begun in the Spirit, they were deceived in trying to be made perfect by the flesh. (See Galatians 3:1-3). Mark this point with care: first God has to teach a sinner that he is completely sinful by nature, that he must hope wholly in the merits of Christ. This Paul sets out in Romans 3. But when a Christian has stepped into that experience of justification by faith, he is so prone to think that because of the change in his life, there must be something in him that he can now trust. But he must learn the painfully hard lesson that a sanctified saint has no good thing in the flesh. Romans 7 stands as a great warning to Christians against being led to trust in the flesh. There is no such thing as a so-called "holy flesh" experience.

Abraham, whom Paul cites as an example in righteousness by faith, went through a Romans 7 experience after his conversion. In Genesis 15 the record states that he "believed God, and it was counted unto him for righteousness." Then the next chapter tells of his failure to continue believing in the Lord. He took Hagar, and brought forth a son of the flesh.

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

The creature can never have righteousness innately, but only through fellowship with the Spirit. When we have a perfect relationship with God, then our lives will be sinless because of His perfect control of our being. That last generation of saints who live without a Mediator in the sanctuary are those who, through daily dying to self and daily confession of their own sinfulness, gain an experience of total dependence upon Christ. Under the former rain they gain such a victory, while under the latter rain they have such victory perfected and sealed in them for eternity. These have the faith of Jesus, and by this faith they are righteous and sinless, not in themselves innately, but because of their complete at-one-ment with God.

IMPUTED RIGHTEOUSNESS A REMEDY

Imputed righteousness is not intended to be a cloak to cover an imperfect life as much as it is to become a working principle to expel sinfulness from the nature of man. What is sinfulness? It is the disposition of human

(Continued next column)

nature to be independent of God and to live in itself — in its own strength and wisdom. Justification by the imputed righteousness of Christ is a principle of existence which is a complete negation of the principle of sin.

CLEANSING THE SANCTUARY

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

THE PRODUCT

God's way of making man righteous is through the imputed righteousness of Christ. This is the third angel's message in verity. The third angel's message must vindicate the imputed righteousness of Christ, for God must be shown to be just in His method of justifying the believer in Jesus. God's way of making men righteous will be vindicated in the product it produces — the 144,000.

THE THIRD ANGEL

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

THE CLEANSING OF THE SANCTUARY

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

DAY OF ATONEMENT

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

FINAL ATONEMENT

FORGIVENESS AND BLOTTING OUT

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

BLOTTING OUT OF SINS

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

MUTUAL EXPERIENCE

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

(Continued next column)

sin? The prophecy of the cleansed sanctuary of Daniel 8:14 includes the church of God.

BOOKS OF RECORD

"Love keeps no score of wrongs" (1 Corinthians 13:5, New English Bible). To those who have been forgiven the Lord says: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezekiel 36:31). (See Christ's Object Lessons, pp. 160, 161). We must not regard this as an arbitrary decree on the part of God, causing the repentant sinner to be mindful of his past sins. It is not God Who is keeping the score of wrongs. The mind of the one who has sinned keeps the score of wrongs. Believers in Christ are to seek for perfection, which the apostle Paul defines as having "no more conscience of sins" (Hebrews 10:2). When the saints are sealed by the latter rain baptism of perfect love, not a thought or feeling of their past sins will return to their minds. It is our unbelief which brings us the conscience of sins. God's record of sins in the books of heaven is in reality a photograph of our minds.

CLEANSING THE SANCTUARY

The apostle John says that "perfect love casts out fear" (1 John 4:18). The apostle Paul calls this experience the perfecting of the conscience, and the apostle Peter says it is the blotting out of sins. Daniel says it is the cleansing of the sanctuary. The Revelator calls it the sealing of the servants of our God in their foreheads. The prophet Joel says it is the baptism of the latter rain. In the Spirit of Prophecy it is called the final atonement. But above everything else, it is the fulfillment of Christ's great prayer recorded in John 17.

UNBELIEF

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

PURPOSE OF JUDGMENT

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

ENTERING MOST HOLY

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

END OF SIN

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

HIS REST

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

JOHN SEVENTEEN

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

CROSS

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

LOVE BLOTS OUT

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

WITHOUT THE SEAL

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Revelation 14:11). Those left without the seal of God, the blotting out of sins, the covering of the Almighty, the perfecting of the conscience, the casting out of all fear, will have torment during the time when the last plagues are being poured out. Having no Mediator in the sanctuary, they stand in the sight of a holy God. It is not God Who arbitrarily torments them, but as John says: "Fear hath torment." When Adam sinned, he hid himself from God because he was afraid. The thoughts of the wicked will be their

(Continued on page 1)

THE DEVELOPING THREEFOLD UNION

Edited from a 1967 Recording

I thought that we could profit by reviewing together some of the tremendous developments that are taking place in the religious world, and see how these developments are affecting the thinking of Seventh-day Adventists today. According to our understanding of Revelation Thirteen and Sixteen, we have anticipated the development of certain great events.

In Adventist terminology we have used the expression "the three-fold union". What do we mean by "the three-fold union"? We all know that Catholicism, Apostate Protestantism, and spiritualism, have been predicted to unite and oppose the closing work of God on this earth. We know that Satan is to work through these three agencies to bring the whole world to worship him, and to deceive if possible the very elect.

We are told in the Spirit of Prophecy that Satan's counterfeit will resemble the truth, that it will be impossible to distinguish between the true and the false, except by the Word. Can you distinguish with your senses? With your ears? With your eyes? Will these organs deceive us? Yes! The only safe guide will be the Testimony of the Word of God.

CHANGES IN CATHOLICISM

In the last three years, some astounding changes have taken place in the Catholic church, especially since the great Vatican council. Who would have dreamt of the changes that could so rapidly take place, the Catholic church making magnificent statements on religious liberty, and so forth. I read in a recent issue of TIME magazine (March 24, 1967) that as a result of the Vatican council, the Catholic church and its scholars have proclaimed Martin Luther a genius, a man of God, a great preacher, a profound thinker. The Catholic church now accepts the teachings of Martin Luther on Justification by Faith, which is the corner stone of the Reformation! "Both Catholic and Protestant theologians agree that the founder of the reformation is an apt starting point is today's quest for Christian unity."

There are other changes taking place in the Catholic church. I have here a little brochure put out by the Roman Catholics, called "The Seventh-day Adventist." This is a Catholic write-up about the Seventh-day Adventists. Do you know what they say about us? They say we are really wonderful people. (This is much better than what the Lord says about us in Revelation Three). They hold up the Seventh-day Adventists as a people to emulate. Roman Catholics are told how Adventists supported the church, how they supported the church schools, how Seventh-day Adventists kept holy the Sabbath day. They invited the Catholic people to come close to us in Christian love and fellowship! Strange isn't it?

In some recent articles in our own publications have also appeared some astounding statements. One was called "The Melting Glacier". The writer was speaking in America not many weeks ago, (1967) and told of his visit to the Vatican, told how he was introduced among the nuns and priests. Accordingly they were telling him, how they recommended his books. He closed his sermon with an appeal before about two thousand people by saying in these words, "Brethren, we must not, we do not longer call the Catholic church the antichrist."

CHANGES IN PROTESTANTISM

What does the Second Angels message teach us about "apostate" Protestantism? "Babylon is fallen, is fallen"; And those bodies, those Sunday-keeping bodies even though they may be called Evangelicals, are embraced in the second angels message.

About ten years ago some of the representatives of the Evangelical churches arranged for some of their leading brethren to investigate Adventist beliefs. After their investigation they published a report on our church. This was picked up and reported in TIME and other great papers, stating that the Evangelical Protestant churches had taken a new look at Seventh-day Adventists, and that the Evangelical churches had extended to us the right hand of fellowship. Before that time Seventh-day Adventists were classed by those Christian bodies as cults, along with Mormons, Christian Scientists, and Jehovah Witnesses. But in 1956 they said that Seventh-day Adventists were genuine Christian peo-

ple, and a Christian church. Dr. Donald Bornhouse made this statement before the Protestant churches in 1956, "Despite its difference from us and its differences to us, the Seventh-day Adventist church is with us is proclaiming the faith once delivered unto the saints."

Ten years have gone by since then, what is our response to the overtures of the Evangelicals? I refer you to an article in the "Ministry". Under the heading of the "World Congress of Evangelism". Last year the Evangelical church representatives from all over the world met in an historic meeting in the city of Berlin. Seventh-day Adventist ministers went along as the official observers being invited by the National Council. "The World Congress of Evangelism held in Berlin is now history and whether it will be the spark that ignites the flame that will sweep the world or just another Christian meeting only the future will tell." He admits here he doesn't know whether this is going to be the beginning of the great flame that is going to sweep the world to finish the work. He is going to wait and see. But then he goes on to show indications that it might have been, and he gives the reasons why it was unusual.

It was attended by representatives of so many religious faiths. The delegates came from so many countries. It was unusual because they gave themselves to a study on how to reach the world through Christ. The meeting was unusual because of the nature of the messages presented, the indwelling presence of Christ, and the power of the Spirit of God in the life and service of the ministry was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ centered, Bible based, and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist church and been well accepted. Men of so many faiths believing in different doctrines are bound together in common interest to evangelize the world with the good news of salvation."

What are we bound together for? Doctrinal differences are forgotten as each serves to help the other how to effectively win souls for the kingdom of heaven. The exchange was made beneficial and rewarding to those who were present. Do you see the secret of this unity? What did they do with the doctrinal differences? What do you think the secret of Billy Graham's success is in his popular evangelism? One of the most powerful Cardinals in America, Cardinal Cushing, in the city of Boston recommended all his Catholic parishioners to go and hear Billy Graham, and he said it would make better Catholics of them.

Yes, and today the Adventist preachers who are training for the ministry in U S A, try to finish their training under Billy Graham, many of the students from Andrews University join the Billy Graham Crusade, and take their training in evangelism under this great popular evangelist. There is a book on Evangelism put out by one of our writers with one article on Billy Graham as a great evangelist. But again to our report of the Berlin meeting:

"Over and over again the thought of the coming of Christ was set forth as a blessed hope of the church, and always we were impressed with the fact of the shortness of time that remains until that blessed event. As one looks back on the Congress of evangelism held in Berlin he is impressed with several very important thoughts. These men were gathered together to earnestly study how they could be more effective in their ministry for Christ. The spirit of love and unity existed. The task before us is gigantic. We must study God's word, and seek to understand his word and bring our lives and teachings into harmony with it in every respect. It was a good congress. Those of us who were present and represented the Seventh-day Adventist churches as observers were very kindly received and our contacts with these other men of other faiths was most friendly and warm. The result only eternity will reveal."

There are some very interesting facts given there from the World Congress. One of the facts brought out is that in Asia 98% of the people have never been confronted with the challenge of Christianity by all the "Christian" churches combined. We talk as Adventists about finishing the work, and yet to combine the Catholic church and all the

Protestant churches and the Adventist church and the entire Christian faith; yet 98% of the millions of Asia have never been confronted with the challenge of Christianity. The figures of the Congress point out that the world population is growing ten times faster than all the combined Catholics and Protestant churches.

THE ASCENDENCY OF SPIRITUALISM

Let's look at the third force - Spiritualism. We are told that this is the crowning deception. It is going to so closely resemble the truth that it will deceive the very elect.

I want to bring you just a little sketch of history about Satan's crowning deception. The year 1900 is a significant date. In the year 1900 in the state of Kansas there was a young Methodist minister by the name of Charles Parham. He and forty other people met together at a place called Stone's Folly to seek what they believed was to be apostolic baptism of the Spirit. After they met under the leadership of Charles Parham for a number of days praying, waiting, demanding the baptism of the Spirit. One by one in that group received a remarkable spiritual phenomena. The initial experience was always marked by the speaking in tongues. They felt that this was a sign that the apostolic blessing was being given.

It is significant that at the same time around the year 1900 in many of the Christian churches in America, Baptists, Congregationalists, Methodists, and almost all of the Christian communions of America there was an outbreak of the same thing. I want to read just an extract of a public newspaper at that time. It was causing such a stir - that they sent a correspondent from the paper to report what was going on, and this is what appeared in the newspaper.

"It is doubtful whether in the recent year anything has occurred that has awakened the interest, excited the comment, or mystify the people in this region as have the religious meetings held here by the Reverend Edgar F. Parham. At least three months have elapsed since this man came to Delido, and during this time he has healed over 1,000 people, and converted more than 800. People who have not walked for years without the aid of crutches have risen from them with their legs so straightened that they are able to lay aside their crutches. Here the people received what they termed a Pentecost and are able to speak in tongues, languages with which they are, when away from this power, totally unfamiliar. Last week a woman arose during the meeting and spoke for ten minutes. No one apparently knew what was being said. An Indian who had come from the Pawnee reservation in the area that night to attend the services states that she was speaking in the language of his tribe, and that he could understand every word of the testimony.

There was also a manifestation of this kind on the West Coast of America and the one who led out in this was a man by the name of W.J. Seymour. To begin with this movement started in an old house in Los Angeles. For three days Seymour preached there presenting the Biblical backgrounds of his position. They received the Baptism, they spoke in tongues, they laughed, they shouted, they sang until things must have gone beyond the original Pentecost, and Seymour and his companions were accused of being drunk with new wine.

"The good news spread, and the next morning a large crowd was packed into the rickety old house, and many were waiting outside for a chance to get in. The shouting and singing, the "Hallelujahs", the "praise the Lords", resounded with laughter, hand-clapping, feet stamping again, and the whole building began to shake. At last there was one particular loud "Praise the Lord", the foundations gave away, the floors collapsed, the walls caved in, and the whole thing fell."

I think some are familiar with this kind of thing, but I want to rest with this and show you the metamorphosis which has taken place. Remember this broke out in about the year 1900 in various religious bodies throughout America, and that there was no visible leader. Now turn to Selected Messages, Volume 2, page 31, under the heading of "Holy Flesh Doctrine". The preface here by the editors is interesting and it gives you a little background of this Holy Flesh Doctrine.

"A fanatical teaching termed by its advocates the "Doctrine of the Holy Flesh" was started in 1900 in Indiana. Carrying away, the conference president and various workers claiming that Christ had Holy Flesh when he passed through the garden of Gethsemane, etc. . . . Eyewitnesses accounts report that in the services that the fanatics worked up a high pitch of excitement, musical instruments, organs, flutes, fiddles, tambourines, and a big bass drum.

THE DEVELOPING THREEFOLD UNION

This was quite a show, and had all the Pentecostal trimmings. When did this appear in the Adventist church? Yes, at the same time, 1900. Now when I went back to trace the history of the beginning of this movement, all Pentecostals date their beginning near 1900, and they say it appeared in various denominations all over. The peculiar thing was this — when it appeared in the Baptist church it had the trimmings of Baptist outlook, and when it appeared in the Methodist church, it had the trimmings of Methodism, and in the Congregationalist it had the trimmings of the Congregationalist outlook. And as Satan brought the thing into the Adventist church of course, it had a few of the Adventist trimmings around it too. Getting ready for translation and so on and so on.

But the prophet quickly used her influence to nip this thing in the bud before it got under way in the Adventist church, and God saved His people from its deception.

RAPIDLY SPREADING TODAY

Since the year 1900 this development rapidly spread among Christian people, even though held back against great opposition. The results were that Pentecostalism at that time largely went among the lower strata of society, the uneducated people; and the movement was known for their crudities and outlandish manifestations. And yet by the year 1960, how many members do you think they had around the world?

We speak of the remarkable growth of the Adventist church sometimes we cite this as evidence of the great blessing of God — God has blessed His people there is no question about that. But some people cite the growth of our church, as evidence of the outpouring of the Latter Rain — have you heard that? Now how many members do we have? We have about one and one half million members, and have been active for about 120 years. But the Pentecostals only sixty years back. Now in 1962 what do you suppose their membership was? Just about eight million!

In the year 1960, also a significant date, a tremendous change began to take place in this movement and a writer who is a journalist, documenting this movement in this book entitled, "They Speak With Other Tongues", writes in the chapter called the "Walls Came Tumbling Down", showing how the Pentecostal movement was almost completely isolated for sixty years from the rest of the Christian churches. But from about 1960 "the walls began tumbling down" and Protestantism began to open its doors to Pentecostals. One of the leaders of the Pentecostal groups began visiting some of the leaders of Protestantism and found them willing to listen, open to representation and a very welcome response.

In the year 1960 in the state of California there were two ordinary parishioners in the Episcopal Church, who received this experience of the Baptism of and started speaking in tongues. The Episcopal priest noticed such a remarkable change in the experience of these two members of the church that he prayed with them. And this Father Bennett, also received "the Baptism". The action of his church was such that he had to be relieved of his position and he was sent to another state and he began ministering there. Here is a report of his experience.

"Suddenly I could scarcely keep up with the flood of mail from people who wanted to tell me their experiences and sign their names to them. They wrote from everywhere. The entire ministerial staff of a sedate Presbyterian church in suburban New Jersey received the Baptism. Eighty-five percent of the membership of a Baptist church in the same state received the baptism. In Wheaton, Illinois members of the Trinity Episcopal Church received the Baptism. Students at Princeton, Harvard, Yale, UCLA, Stanford, began to hold prayer meetings where the Baptism was sought and received. At Yale, for example, twenty men including a faculty member, five deacons of the University Chapel, a Phi Beta Kappa, a Summa Cum Laude graduate received the Baptism and began to practice spirit filled prayers.

"My research showed that in the early days the Pentecostal movement tended to draw almost only semi-educated and unskilled people. Now just glancing at part of my correspondence file I notice this interesting breakdown of occupations: Mathematician, doctor, police captain, dentist, real estate agent, minister, manufacturer, salesman, FBI agent, Psychologist, Hollywood photographer, actor, airplane manufacturer, engineer, State Department official, Jewish rabbi, biologist, professor, and headmaster."

You see from the beginning of 1960 the walls began to break and the whole conservative and stuffy church of Protestantism began to open their doors to Pentecostals, not as a denomination so much, but as an experience to be accepted. The Reverend Samuel M. Shoemaker writes: "Whatever the old phenomena of speaking in tongues, it is amazing that it should break out, not only in Pentecostal groups but among Episcopalians, Lutherans and Presbyterians."

Dr. James A. McCord, president of Princeton Theological Seminary, writes this: "Ours must become the ages of the spirit, God active in the world shaking and shattering all our forms and structures and bringing forth responses that the gospel of the world needs."

(Continued next column)

Harvard's Dr. Ernest Wright says this: "The consummation of the kingdom of God is to be marked by a great revival of the charismatic in happening. Both leaders and people will then be spirit-filled and spirit empowered on a scale heretofore unknown."

Billy Graham says "In the main denominations stand askance from our brethren of the Pentecostal churches because of their emphasis on the doctrine of their Holy Spirit, but I believe the time has come to give the Holy Spirit His rightful place in our churches. We need to learn once again what it means to be baptized with the Holy Spirit."

And I doubt that those words persay, are wrong, but in the context he is meaning that the Baptism of the Holy Spirit as being received and understood by the Pentecostals. Bishop Leslie U. Bigman in his "Household of God," has listed three principal streams of life within the Christian church: the first is Catholic, the second is Protestant, and the third is Pentecostal! And then the book goes on and says with the election of Pope John to the Papacy a new emphasis began to be evident within the Roman Catholic church. And then he shows how the Catholic church is opening their doors to this third stream, or this third force in Christendom, and how some Catholic people, and Roman Catholic priests have entered into this experience along with the Protestants. He also goes on to say:

"News comes from an Episcopal Bishop, the Reverend Chamberlain W. Sterling has received the Baptism. Students at Oregon State University are holding spiritual prayer meetings, some are members of the Holy Innocents Parish from California. Ivan S. Gambel, the pastor of the First Presbyterian church of Prince Rupert, Canada tells his congregation that he has received the Holy Spirit and that his life has been transformed. A Methodist minister and president of the World Neighbors, receives the Baptism. Every Saturday a spirit-filled prayer group meets in Benjamin Franklin Hotel in Philadelphia. The Pentecost experience comes to the Zion Lutheran Church in Montana, and in the Trinity Church in San Pedro, California. The editor of the American Baptist Convention publication is filled with the Spirit. The experience comes to the Casa Linda Methodist Church in the big town of Dallas, Texas, to the Episcopal Church in Ellis, Texas. It comes to Presbyterians coal region towns like Alpine, Tennessee. On and on the tide swells and after some 65 years the Pentecostal revolution is at the gates."

THE THREEFOLD UNION MATURES

We must also note another group, the Full Gospel Businessmen's Fellowship International. They are holding great conventions over all America calling representatives of all churches together and ministers from many communions together to introduce to them what they call the Baptism of the Holy Spirit. The movement is going like a great tidal wave over the land. As an estimate of this sudden outbreak neo-Pentecostalism among the Protestant churches in America today, one of the leaders of Protestantism today in America is the President of Union Theological Seminary in New York states, "A third mighty arm of Christendom, standing boldly alongside the Catholic and Protestant arm was the Pentecostal revival. I have come to feel that the Pentecostal movement with its emphasis on the Holy Spirit is more than just another revival, it is a revolution in our day, it is a revolution comparable in importance with the establishment of the original apostolic church and with the Protestant reformation."

These are the greatest two events you notice. The foundation of the apostolic church and the foundation of the Protestant church and now the third great foundation in the Christian age is this great Pentecostal movement that is being spearheaded in America today. Now this writer says this,

"It took me a while to grasp the significance of these words. Dr. Van Jeusen was saying that this revival was not to be compared even with the founding of a major protestant denomination such as Presbyterianism and Methodist. It was comparable instead to Protestantism and Catholicism themselves."

And so rapidly writers — many of them — are recognizing this movement that began way back there in 1900 when Satan tried to involve the Seventh-day Adventist churches. This movement which has gradually grown separately from the rest of Christendom, in this decade beginning in 1960, the walls began coming down and Protestantism has opened its doors to receive this as a genuine experience by which they are going to sweep the world for Christ. The Full Gospel Businessmen's Fellowship International is proclaiming that this is the beginning of the greatest revival that the world has ever known.

SIGNIFICANCE FOR ADVENTISTS

We shall ask ourselves some questions as we see this great development. You see that in its original development in about 1900, Satan tried to bring it into the Seventh-day Adventist church. And now it is having its revival in this decade, what do you suppose Satan again will try to do? Yes, he will again try to get it into the Adventist church. In fact he has tried already, and has had some success! The evidence is frightening friends! In the year 1962 there was a great convention in the city of Seattle. The Full Gospel Businessmen's Fellowship invited ministers and people from various denominations to attend. Some Adventist people were there too, some

(Continued next column)

leading Adventist ministers and Adventist lay-people.

Now friends, the great error of this thing was not so much that they were there. Perhaps they didn't know what the nature of the meeting was, or they may have just innocently went along after being invited seeing what they could do in the way of a Christian witness. But the great evil of the thing was that being there and witnessing these outstanding spiritual demonstrations they failed to recognize them for what they were.

WHY DO NOT THE SHEPHERDS WARN THEIR FLOCKS?

Some received the Baptism, others looked most favorably upon it and claimed that it was a genuine manifestation of the outpouring of the Holy Spirit, and to my knowledge until this day these same men have not changed their minds. How is it that we as Advent people, having all the light of Prophecy before us, can be living in such an age when Satan's masterpiece of deception is already well-developed and is sweeping through the Protestant churches? And yet in all the Adventist publications, what warnings have you read against it?

Our presses are silent about this crowning deception. It looks as if we know not the day of our visitation, friends. What an astounding thing!

Now beginning the year 1967, again on New Year's Day, the leadership of our church is calling for a denominational revival that is supposed to usher the Latter Rain into this church. Some of the pronouncements have been staggering. We recognize the need — for the work can never be finished without the Latter Rain, But our leaders are calling desperately for the outpouring of the Latter Rain. One of the articles I read tells how the writer was out in "the field" crying, "Let the fire fall - we need the fire from heaven!" That is true, but we also need to pause in this day of great deceptions. **Shouldn't there be some word of warning that there is a false manifestation as well as a true?**

A WARNING IS DUE

In the year 1950 God sent two men to the church with a rather startling warning. That same year also began in our church a revival of what was called, "Christ-centered Preaching". Our leaders seemed confident that this new emphasis in our preaching would soon bring the Latter Rain to the church. But these two delegates - Elders R.J. Wieland and D.K. Short, submitted a documentation to the leading brethren of the church, showing that before we go any further in this so-called "Christ centered Preaching" we ought to pause and distinguish between the true Christ and the anti-christ, for much of this Christ-centered preaching is in reality Antichrist-centered preaching.

Their warning was rejected; sixteen or seventeen years have passed by since then and now the phasis that this year we must go forward and receive the outpouring of the Latter Rain. We know that the time is overdue, **but don't you think something ought to be said, about how Satan is working in his false manifestations?**

Why in his outbreak in 1900 Satan brought it into the Seventh-day Adventist church, but God had a prophet there to raise the signal, and give the warning, and expose it and nip the thing in the bud. This time my friends the church of God faces the crisis with no living prophet.

Sister White says speaking of these manifestations that took place in the church in 1900 in Selected Messages: Some of these manifestations are going to come into our campmeetings just before probation closes. And that the miracle wonders that Satan is going to work, under the guise of a religious revival the Spirit of Prophecy will bring Seventh-day Adventists to the test.

THREE OFFERS OF FRIENDSHIP

And so my friends this decade, is a decade of staggering developments. Catholicism is adopting a new stance towards Adventists. The Catholics have opened their doors, extended their hands of charity towards us. They speak well of us, and no longer denounce us. What is our response, our attitude towards Catholicism? There should be true Christian love, that is true.

And then when you see the Protestantism, especially the evangelicals that have extended the hand of fellowship to us. They did that a number of years ago, what are we going to do? What are we in danger of doing? Are we in danger of forgetting the second angel's message?

And then we think of Satan's great crowning deception, Pentecostal spiritualism itself. Some of our people have already been involved in it, and they believe that it is a genuine manifestation of the Holy Spirit. It is a great deception, friends.

AN INSIDIOUS DECEPTION

I remember a minister in the United States, I often used to speak with him and he attended some of the studies. He was rather convinced about the points of the Awakening Message. A very fine fellow, a good honest man. He went along to the Full Gospel Businessmen's Fellowship International in

(Continued next Page)

THE DEVELOPING THREEFOLD UNION

the city of Seattle; and he came away saying it was a wonderful meeting and an evidence of the power of the Holy Spirit. He said it was just wonderful there, and said that in all his years of experience in the Adventist church, he had never seen such a spirit of fellowship and unity.

It is staggering my friends, we cannot trust our senses! We have been warned that if we judge these developments with our senses, it will be impossible to distinguish between the true and the false, except by the testimony and the Holy Spirit.

OUR ANCHOR IN THE HOLIEST

Now what does this have to do with the great Sanctuary message that God has given us? Sister White speaks of the anchor that God has given us, that anchor is the only anchor that is going to keep us from being swept aside by the delusions of the last days. When even the leadership of our church today is beginning a big drive to seek for the outpouring of the Holy Spirit and the Latter Rain. Should not we become intelligent as regards to the outpouring of the Latter Rain, and as to when God will give the blessing?

We think of this wonderful chapter in Early Writings, pp. 55-56. You remember there where Sister White saw in vision two companies among professed people of God. One was a large company who did not follow Jesus by faith into the Most Holy Place. They lifted up their eyes to heaven, and they cried, "Father, give us thy spirit." Who appeared to be by their side to answer their prayers? Satan answered their prayers!

And did they receive something? Yes, "light and much power." And then she saw the little company, with their anchor in the Most Holy Place. They also cried, "My father, give us Thy spirit, "And these received the true outpouring! So my friends, it is one thing to recognize that this is a false manifestation. But more than this recognition, we have a challenge also. We ought to be crying, "Our father, give us Thy spirit." It is a dangerous thing to seek for the Baptism of the Spirit of God, if we don't seek for it in the Most Holy Place. **But if we have the truth of the ministry of the Lord Jesus Christ in the Most Holy Place, I submit, it is a dangerous thing if we are NOT seeking for the blessing of God's Spirit.**

Friends, let us pray that we, on this great Day of Atonement may seek for that Spirit of repentance, of humility, of putting away of sin, of a great turning unto the Lord; that there may be seen in our midst a great manifestation of a people, living AS men and women, on the Great Antitypical Day of Atonement.

**A reprint of Wieland & Short's Publication, 1888 Re-Examined is available from I.H.I. 1666 S. University, Denver, Colorado. \$3.00.*

HUMILIATION

"As a people we have been greatly humiliated by the course that some of our brethren in responsible position have taken in departing from the old landmarks." 7 T 107

JUSTICE AND MERCY

TWIN PILLARS

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

In uniting justice and mercy, the throne of God was upheld, and the prince of darkness was cast out. Jesus said, "If I be lifted up from the earth, I will draw all (the universe) unto Me." The cross is that which brings stability to the whole universe. Without the cross, the universe would disintegrate, both materially and spiritually, it is the power of love, of combined justice and mercy, which both creates and upholds all things.

THE CROSS

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

Since the love of God is a blending of divine justice and mercy, and since justice and mercy are blended in the cross, it is evident that the power of the cross upholds all things and holds (draws) all things together, keeping the universe from disintegrating. The power that is in the solar system, keeping it together is the power of the cross. The power that holds the atoms together is a manifestation of the power of the cross. The heavens declare the glory of the gospel, according to Paul, and since there is no glory apart from the cross, it is evident that the heavens declare the glory of the cross. (See Romans 10 and Psalms 19).

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

CREATION

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

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

MERCY SEAT

The Mercy Seat is where the final atonement is made. Mercy Seat literally means "place of atonement" - it is the place where "mercy and truth are met together", "where righteousness and peace hath kissed each other." Now the place where justice and mercy meet is the cross, and the place of atonement is the cross. Therefore, it is clear that the Mercy Seat is in reality the cross. That is why the cross is fully revealed to God's people only from the most holy place.

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

HEALTH AND HISTORY

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

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

RAINBOW OF PROMISE

Imputed righteousness is generally thought of as mercy only. That is why it has never been fully preached. The verity of the third angel's message is justification by faith, because it shows that the imputed righteousness of Christ is the combined power of justice and mercy. The third angel points to the most holy place (Early Writings, p. 254), because above the law in the most holy place is the mercy-seat or place of atonement. The mercy-seat is really the place of the cross. That is why when John looked into heaven he saw in the midst of the throne "a Lamb as it had been slain" (Revelation 5:6). In the mercy-seat, the place of atonement, the cross, justice and mercy blend and form the rainbow around the throne of God. The rainbow is the gospel of promise, which is the combined power of divine justice and divine mercy.

POWER TO DESTROY

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

SALVATION

When we bow in faith at the foot of the cross, divine mercy enters the heart of the sinner and crucifies the old man. Divine justice embraces the believer in Jesus as righteous. We may depend upon God's justice to forgive us as much as upon His mercy. Because of Calvary, divine justice demands that we be forgiven through our faith in Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We have an advocate with the Father, Jesus Christ the Just One. Our salvation is grounded upon God's absolute justice as much as it is founded in His absolute mercy.

FINAL ATONEMENT

When justice and mercy blend in the final atonement, disease and death are banished; hell is cast underfoot.

FALSEHOOD AND FORCE

The kingdom of Satan is a kingdom of selfishness. Falsehood and force are the great pillars upon which it rests.

The warning of the third angel is that the religious world will form a confederacy, to be held together by the blending of the principles of falsehood and force. The combining of these principles brings upon them the midnight darkness of Egypt. Then in the darkness of the fifth plague, the light of God will be seen with every company of saints, and round about them the rainbow. Then the wicked will see that the combined power of justice and mercy has triumphed over the kingdom of darkness. Thus comes the time when God will deliver His people.

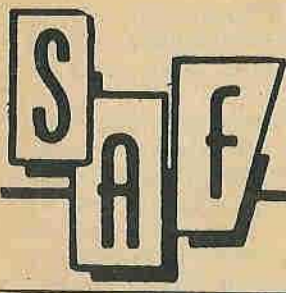
THIRD ANGEL

The third angel's message is to bring about the vindication of Calvary - the blending of justice and mercy. The prayer of Jesus as recorded in John 17 is to be fulfilled. God's people will become one, held together and bound to the throne of God by the combined power of justice and mercy. The final atonement - at-one-ment - is the power of justice and mercy which will bind the saints to God in ties of indissoluble union.

ATONEMENT

There is no need to dispute whether the atonement was made at the cross or at the mercy-seat. They are one and the same thing.

To Be Continued



ADVENTIST LAYWORKERS PUBLICATIONS NEWSLETTER

of the
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Permit Number 16
Hesperia, Cal. 92345
PAID
U.S. POSTAGE
NON PROFIT ORG.

CALIFORNIA, 92387
SUMMIT,
ADVENTIST LAYWORKERS, INC.

Volume IX, Number 10

October 15, 1969

AWAKENING DIGEST

Volume IV

Robert Daniel Brinsmead

PART FIVE

PERFECTION

THE PREMISE OF THE AWAKENING MESSAGE

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

NATURE OF CHRIST AND PERFECTION

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

FLESH AND SPIRIT

"That which is born of the flesh is flesh . . ." John 3:6. This means that anything which springs from the natural powers of man is embraced in the expression flesh. Anything which is the product of human devising, all "righteousness" which comes from humanity, all reasoning and religion and doctrine that comes from the human mind is flesh. Flesh is everything that man is and is capable of doing apart from the unction of God's Spirit. Therefore a religious man, who is zealous and devoted in the cause, who shuns all the sins of the lower nature, yet fails to know the nothingness and sinfulness of all that can come from him without the Holy Spirit, is in the flesh. He is carnally minded, and his works are works of the flesh. If he does not awake to his terrible deception, he will find himself classed with the adulterers, murderers, drunkards, and all those who did evil. His works are of the flesh, and therefore they are sins from the same evil tree. In fact, such works of the flesh as spiritual pride, religious egotism, and self-righteousness, are more difficult to cure, for they are more difficult to identify to the carnal mind. The religious, "righteous" self, who takes delight in his humility, acts of obedience, sacrifices for Christ, and zeal in the cause is a far worse devil than the sinful, unreligious self who makes no pretense of working in the Lord's vineyard.

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

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

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

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

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

The last generation of saints, whom God is now waiting to develop as a testimony of what the gospel can do humanity, will be those believers in Jesus who will have thoroughly learned that there can be no righteousness of the flesh nor perfection for those in the flesh. Therefore, their hearts will have been searched and fully cleansed of the flesh, and the new man which is not flesh but spirit will have been fully formed in them. They will have "come unto a perfect man, unto the full measure of the stature of the fulness of Christ." (Ephesians 4:13). Though still possessing infirmities and degeneracy of the human organism, though still needing to subdue all animal propensities and keep their bodies under by severe discipline, they will have the seal of God in their foreheads. This means that in all their thoughts they will be righteous and holy through the Spirit of Him who dwells in them: as it is written, "The thoughts of the righteous are right." Not even by a thought will they be brought to yield to the power of temptation (The Great Controversy, p. 623). Thus their characters will be perfected.

(Continued next column)

STANDING AND STATE OF PERFECTION

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

THE SEAL

The seal of God is the mind of God, and His mind is given to us in His Word. When God's people have learned to think continually on God's Word, and to rejoice in and to love it and live by its every command, then they will have the seal of God.

HUMAN PERFECTION

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

FAITH EQUALS RIGHTEOUSNESS

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

JUDGMENT EXPERIENCE

When a sinner sees his sins and yet sees the love of God for such a sinner, his conscience is cleansed from guilt by the power of divine love. When in the judgment the believer sees the full revelation of the cross, causing every thought and deed of his life to pass before him, the full revelation of divine love will blot out sin from the human mind. The contrast of human nothingness and the infinite gift of imputed righteousness will cause God's people to step fully upon the platform of imputed righteousness without any reservation henceforth and forever. That is when human perfection in the moral sphere is attained, it being an unreserved dependence upon the divine perfection.

CLEANSING THE SANCTUARY

The cleansing of the sanctuary implies an end of sin in the experience of the church. If God's people have not stopped sinning forever, His sanctuary cannot be cleansed. Therefore the prophecy of the cleansed sanctuary prior to

(Continued, page 7, column 3)

AWAKENING DIGEST

the coming of Christ, clearly implies that there will be a perfected people upon this earth prior to the coming of Christ.

BEFORE ADVENT

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

FALSE PERFECTIONISM

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

NONE GOOD BUT ONE

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

DANIEL 8:14

The Millerites' great theological mistake was to place the cleansing of the sanctuary at the second Advent. This led them to believe that the cleansing of the church from all sin and defilement would take place at the coming of the Lord. Along with Protestant thought in general they believed in forgiveness of sin in this mortal state, but they did not think that sinlessness was possible prior to the Advent. They waited for Jesus to come on the 22nd of October in 1844. What they did not realize was that they themselves were not ready for Jesus to come (See Great Controversy, p. 424; Early Writings, pp. 239, 243). After the Disappointment it was revealed to God's people that the cleansing of the sanctuary was to precede the coming of the Lord. This led the pioneers to the great conclusion that the last generation, the 144,000, would be a spiritually mature and sinless community.

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

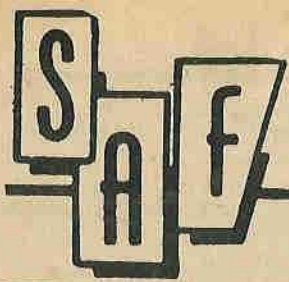
AT JUDGMENT

In this matter of sinless perfection, many of God's people want to place this experience either before the judgment and final atonement, or at the second advent of Christ — anywhere but in the most holy place, at the judgment, through the experience of the final atonement.

EGOTISM

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

To Be Continued



ADVENTIST LAYWORKERS PUBLICATIONS NEWSLETTER

of the
SANCTUARY AWAKENING FELLOWSHIP
Summit, California

Volume IX, Number 11

November 15, 1969

Permit Number 16
Hesperia, Ca. 92345
PAID
U.S. POSTAGE
NON PROFIT ORG.

ADDRESS CORRECTION REQUESTED
CALIFORNIA, 92387
SUMMIT,
ADVENTIST LAYWORKERS, INC.

AWAKENING DIGEST

PART SIX

Volume IV

Robert Daniel Brinsmead

FINAL GENERATION FINISHING THE WORK

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

TRANSLATION

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

CHURCH

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

FIRST FRUITS

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

LIVING TEMPLE

"In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). "The Jewish tabernacle was a type of the Christian church." -- S.D.A. Bible Commentary, Vol. 7, p. 931. For eighteen centuries Christ was in process of building the holy place of His temple, but before this holy edifice is complete He must form its most holy place. Now the most holy place is a perfect square. The 144,000 form this perfect square around the throne of God.

NEW JERUSALEM

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

FAITH BRINGS REALITY

In Christ our sins are already blotted out, as it is written, "I have blotted out, as a thick cloud, thy transgression, and, as a cloud, thy sins: return unto Me." (Isaiah 44:22). "By mercy and truth iniquity is purged." When faith reaches the mercy seat in the most holy place, the blotting out of sins will become a reality in the soul's experience. Therefore it can truly be said: "All things are ready, come unto the marriage."

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

FINAL ATONEMENT

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

DEMONSTRATION

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

(Continued next page)

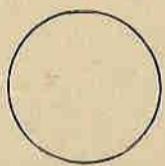
THE RELATION OF ORGANIZATION TO THE CHURCH

by R.D.B.

I thought that you might appreciate knowing our philosophy of the church and its destiny in explicit terms. Many have an image in their minds of what we stand for, which is not accurate. This could possibly be our fault or the fault of some of our friends.

To begin with, go back to 1844 -- to that company that left the fallen churches in the summer of that year. Sister White states that Jesus purged His church then, and likens the call from Babylon to the cleansing of the temple at the beginning of Jesus' ministry. Then began the seventh period of the church. There is only one church, not seven. EGW is clear on this in her comments on Revelation 3 in Acts of the Apostles.

Let us represent that church, that community of believers, that Remnant, by a circle:



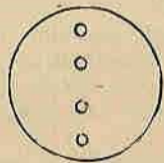
God in His love and wisdom saw that the church needed various gifts that He might bring to fruition His purpose in the marriage and the perfection of the saints. The first gift that He bestowed was the presence of the living prophet.

God grants His gifts as He wills. He does not consult His body as to whether they elect the gift. He did not ask the leaders of the movement. In fact, if God had asked His people if they wanted a prophet, they would have thrown up their hands in horror -- such was the feeling of the times where the gifts of prophecy were concerned. So, God set the gift of the living prophet in the church and left it for the church to recognize that gift which He had placed there.

A little later on, God saw that the church needed another gift. It needed organization and discipline in a more definite form -- I say more definite in view of the prospect of the long delay in finishing the work. Again, God did not ask the leaders or the body if they thought a more formal organization necessary or desirable. You know what the feeling of the pioneers was -- they were against organization, and feared it was a move back to Babylon's system of things. But God put the gift in the church, and it was the church's business to recognize it.

Then God saw that the church needed a powerful right arm -- and so He put the gift of health, healing, and medical work in the church. Since the body of Christ has not come to perfect health, the Head must decide what the body needs. The Head does not consult the body in this -- for a sick body often loathes what is good for it and desires what is bad for it.

So, let me now illustrate the various gifts by entities within the circle:



- Living Prophet
- Sabbath School
- Missions
- Health & Medical Work
- Organization of Conference, etc.

While the gifts are intimately associated with the church, they are nevertheless not the church. The gifts are temporary -- the church is abiding. The church was there before the gifts, it will abide after the gifts have passed away. The Lord Who gives may also take away.

For instance, He put a living prophet in the church and then took that living prophet away. God placed various institutions in the church; and He says He will yet overturn, overturn, overturn in the institutions that are called by His name. The prophet is not the church. It is a gift in the church. The various institutions are not the church -- they are gifts placed there for the edification of the church.

I have an excellent book by Lowell, called *The Ecumenical Mirage*. The author spells out the difference between the Catholic concept of the church and the Protestant concept of the church. He points out that in the Catholic view the hierarchy -- the pope, cardinals, and priests -- are the church, and that the members are only considered united to the church as they are united to the priesthood. So, in the Catholic concept, the institution of the Papacy is the church. Not so in

(Continued next column)

Protestantism. HERE, while it is true that the church may have various institutions, the institutions are not the church. The church must remain nothing more and nothing less than the community of saints that own Jesus Christ as their head.

If any gift that God places in the church becomes a means of blinding the mind and hardening the heart, the Lord may take away as much as give. "The whole system must be swept away". DA 36

Now in recent years, as God has looked in love and pity upon His church, He has seen fit to place another gift in the church that would arouse the torpid condition of His people. He has placed an "awakening" in the church. Just as when He placed the other gifts there, He did not consult the leaders to see if they wanted the gift. He simply put it there. As we have seen, it is often the case that the very gift that the Lord sees that the church needs, is the very thing that the body finds hard to tolerate. The sick body will often find good medicine repulsive.

Like all the other gifts, "the awakening" is not the church, neither is it destined to become the church. The Lord placed it in the church, and He may remove it. But I believe that its mission will be entirely successful.

Now, I believe unequivocally in the ultimate and successful destiny of the church. The gates of hell shall not prevail against it. That there will be a corporate repentance and a corporate victory there can be no doubt. There must be a New Jerusalem community that will rise to experience all that the Divine Love plans for His church. But here is the point: whether the present gifts that

God has placed in His church will be still there and in their present form when the church rises to her final triumph, I do not know. Sometimes I doubt whether this will be. I suspect that Revelation 18:1 will be bigger and broader than the present confines of ecclesiastical paraphernalia.

As I see it, the main difference between most viewpoints is the manner of the corporate repentance. Many seem to insist that it must take a definite form that they have formulated in their minds; i.e. that the institution of the church from the General Conference down in its present form and arrangement must repent and be victorious, otherwise the divine plan will be frustrated.

In contrast to this restrictive position, we should take cognizance of the lessons of history. The Jews and even the disciples had before them the promises that the seed of Abraham would triumph, but their restrictive thinking marked out the precise way that that had to come about. In their thinking, the seed of Abraham was inseparable from the institutions of religion that were currently being used by the seed of Abraham. Hence, they thought that in order for the prophecies to be fulfilled, the Pharisees as a body would have to accept Jesus as the Messiah.

Our concern is this: suppose events do not transpire just as many conceive? Are they not in danger of marking out the precise way in which the Holy Spirit must work to do His last work of righteousness? Then if He does not work as they have marked out, they will be in danger of not recognizing His work.

I have been reading some warnings from the servant of the Lord. Those associated with one of the important gifts of the church (the institutions) have been for too long saying, "The temple of the Lord are we, the temple of the Lord are we."

144,000

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

EGOTISM

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

END SIN . . . END FUNERALS

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

144,000

The 144,000 stand in a perfect square. They are the most holy place of that body of redeemed which has grown into an holy temple of the Lord.

MOTHER AND CHILDREN

Christ is the Bridegroom, the 144,000 are the New Jerusalem bride. When the marriage is consummated probation will close. Shortly after there comes the resurrection of the righteous dead. These are the seed, or the children of the New Jerusalem. Paul declared that the New Jerusalem was his mother. Without the development of the final generation, there will be no resurrection of the dead in Christ. Says the apostle Paul: "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:13, 40). The last generation constitutes the first-fruits (Revelation 14:4). The harvest as a whole cannot be touched unless the firstfruits be developed. At the resurrection a nation will be born in a day.

GOD'S WEAPON

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

"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jeremiah 51:20).

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

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

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Micah 4:13).

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

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

The locale of the final conflict is symbolically designated as Mount Zion. "And he shall pitch his palatial tents between the sea and the glorious holy mountain: yet he shall come to his end, with none to help him" (Daniel 11:45; Revised Standard Version). "It shall even be as when an hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion" (Isaiah 29:8). "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem: defending also he will deliver it; and passing over he will preserve it" (Isaiah 31:4, 5). "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (Revelation 14:1). As the nations gather around Mount Zion to make war on the

(Continued next column)

saints (Joel 3:9-14; Revelation 12:17), a stone rolls out of that mountain and smites the nations. "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zechariah 12:3).

DISEASE-FREE STRAIN

When the human race became so corrupted that it threatened the fulfillment of God's purpose for humanity, He took the best seed that He could find among humanity, being eight souls, and destroyed the rest in the great flood. But soon Noah's posterity became so corrupted that God looked out upon the earth again and chose the best seed that He could find, namely Abraham. But the same disease was evident among the children of Abraham. Every reformation was followed by a deeper apostasy. Finally God took the best seed out of the Jewish nation and rejected the rest, and with this best seed He began the early Christian church. Before the apostle Paul was dead, he saw the mystery of iniquity working here, and the Christian church began its descent into the Dark Ages.

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

On the evidence of Bible Prophecy we say No! After all, to begin again is not the ultimate solution to the problem of sin. Then will Jesus come before we get any worse? God forbid! Then what will God do? If a farmer had a diseased field of potatoes, he could select the most disease-free seed and commence a new plot of potatoes in a new locality. When he saw disease becoming rampant again, he could select the best seed available and commence again. He may thus save his potatoes from utter corruption. But that is not the ultimate solution. Disease breaks out again, because the same disease or virus is found in even his best seed. If he can destroy the disease itself, and produce a disease-resistant strain, then his problem is solved.

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

FINISHING THE WORK

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

God says that He will make His people a "new sharp threshing instrument" (Isaiah 41:14-16) with which they shall complete their task in rapid time. How often God speaks of something "new" in regard to His people and His work in the last days. "Wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you" (Habakkuk 1:5). Although God's Jerusalem community have failed Him in His great purpose for humanity, God says that He will have a New Jerusalem community of saints through which His purpose will be fulfilled. These will have a new name (Isaiah 62:2; Revelation 3:12). They will be a new harvesting instrument which will cover the world field in short time.

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

(Continued next column)

from the beginning, will produce this new, sharp threshing instrument when it is needed most — at the time of the loud cry.

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

THE FINAL CONFLICT

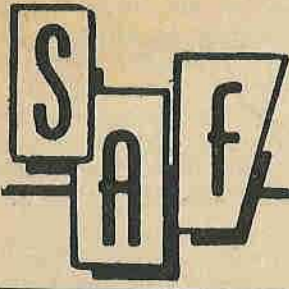
"Who is like unto the beast? Who is able to make war with him?" (Revelation 13:4). When all the world seemed securely in the grasp of the man of sin, the Reformers answered this challenge. It was the great message of justification by faith which shook the nations loose from the Papacy, and gave to the man of sin its deadly wound. The seriousness of that wound was made manifest when not one nation raised a finger to help the Pope as General Berthier entered the Vatican in 1798. But the wound inflicted by Protestantism was neither complete nor permanent, because Protestantism's experience in justification by faith was neither complete nor permanent. Once again the challenge shall be given, "Who is like unto the beast? Who is able to make war with him?" for under one head — the papal head — the whole world will unite to oppose God in the person of His witnesses. This time God's people will enter the judgment and shall be sealed with the full and complete experience of justification by faith. Then the man of sin will be given a wound from which he will never recover. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Daniel 7:26).

ALL PROPHETS

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

MAN DEFEATS SATAN

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



ADVENTIST LAYWORKERS PUBLICATIONS NEWSLETTER

of the
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Permit Number 16
Hesperia, Cal. 92345
PAID
U.S. POSTAGE
NON PROFIT ORG.

CALIFORNIA, 92387
SUMMIT,
ADVENTIST LAYWORKERS, INC.

Volume IX, Number 12

December 15, 1969

THE MESSAGE OF ZECHARIAH ANCIENTLY AND TODAY

Edited from RDB Presentation to
1969 IHI Board Meeting

Zechariah is a book that apparently has much instruction for the people of God today. It is a book that is not generally well understood and most commentators feel that it is a difficult book.

Now let us take an overall look at the message of the book. What is the most important factor that gives the key to the study of any book? You need to first get the setting and overall direction of the message before you start trying to study the details. Unless you get the overall direction and the message of a book, you can't fit in the details, it is impossible!

TWO CLASSES OF PROPHETIC BOOKS

There are two prophetic books in the Bible which are distinctly different from all other prophetic books. They are the books of Daniel and Revelation. You cannot interpret Malachai, Zechariah, Isaiah, or Jeremiah in the same way as you interpret the books of Daniel and Revelation. Let me explain. All of the Old Testament prophetic books, except the book of Daniel are related to local, historical events in the history of Israel, and as a result they find their local, timely application to events in the experience of the Jews back in those times.

How about Joel, Habbakuk and others? Sister White says they were written because of the days of deep apostasy. Thus Joel spoke of the great locust plague, etc. The book of Ezekiel about Gog and Magog from the North, the great armies of horsemen that were sweeping down from the Black Sea, which broke up the Assyrian empire and threatened the nation of Israel. These prophecies from Jeremiah, from Isaiah, and these various books had a message of local importance and applied to local, historical situations back in those days.

But when you come to the prophetic portion of Daniel, you don't go to the book of Daniel and say, now over here is the primary application, the historical application of the prophecies, while down here is the last day application. The book of Daniel is just a straight out presentation of the kingdoms of Babylon, Medo-Persia, Greece and Rome. These books specifically unfold the future for the people of God. The Revelation is the same except for that portion of the message to the local seven churches. Daniel and Revelation stand out distinctly different in some respects from all other prophetic books of the Bible.

Now there may be a relation in the other prophetic books, to today's events, but if we take a certain prophecy in Isaiah, to understand it correctly, we should have some understanding of the background of Isaiah. We need to see what he was writing about and its local and historic application. Then when we understand the local, historic application, comparing Scripture and the authority of the Word of God we are able to see its last day application.

In "Prophets and Kings" there is a commentary on much of the book of Zechariah. Sister White takes part of the book of Zechariah, and shows in a general picture how the prophecies applied to the Jews back then. If you can't understand how it applied to the Jews back there, we are in danger of not applying it correctly in its secondary historical application.

THE ORIGINAL SETTING OF ZECHARIAH

Now let us just review Zechariah briefly. There were seventy years captivity of Israel. In the year 536 B.C., there was the first decree of King Cyrus and after that decree there were 50,000 Jews that recognized the signal. Fifty thousand of them returned to a desolate land that had been left uninhabitable for seventy years. Things were in a rugged condition, and you might regard these fifty thousand in many respects, as pioneers.

Consider the two great exodus movements in the Old Testament, one from Egypt and one was from Babylon. How many Jews left Egypt under Moses? There was about two million of them. Now after spending centuries and centuries, how many of them would leave in the second Exodus movement? Fifty thousand! Rather discouraging wasn't it? Most of them chose to remain in Babylon. If you had a good business selling merchandise, or a well-watered productive farm, or a prosperous Medical Practice, I wonder if you would have returned with those exiles back to ancient, desolate Judea?

(Continued next Page)

AWAKENING DIGEST PART SEVEN

Robert Daniel Brinsmead
Volume IV

LAW AND GOSPEL

THE LAW

Israel at Sina, did not see the combined power of justice and mercy blended in the law. Accepting only its justice, they put themselves in a place where it was impossible for God to pardon them. Having a wrong view of the law, their hearts were not changed by it, as David said: "The law of the Lord is perfect, converting the soul." (Psalms 19:7).

THE RAINBOW OF PROMISE

The Old Testament speaks of God's covenant, and in reality it is His law. (Deuteronomy 4:12, 13; Psalms 111:5-10; 89:34; 119:89; 105:8-10). But Israel did not see the law as a promise. They saw it only as something they had to perform in order to be righteous. The old covenant is merely the old human concept of God's law. The new covenant is the concept of God's law in the light of the cross. When the law is seen through the spectrum of the cross, the two great pillars of the law (justice and mercy) blend to form the rainbow of promise. The rainbow is the promise of the law. "The ten commandments, Thou shalt, and Thou shalt not, are ten promises. . ." - S.D.A. Bible Commentary, Vol. 1, p. 1105. "There is not a negative in the law, although it may appear thus." - Ibid. When God introduces His ten promises, He first says: "I am the Lord thy god, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2). When we believe on Jesus as our Redeemer, God gives us His law as a promise. He says: "I promise you that you will not have other gods before Me, or make graven images, or take My name in vain. I promise you that you will not kill, commit adultery, steal, bear false witness. You will not covet, because having Me as your possession, you have all things that pertain to life and godliness, and will have need of nothing." The seal of God's new covenant promise to put the law in our hearts is found in the Sabbath. Indeed His covenant promise is inseparable from the Sabbath. (See Isaiah 56). When we accept His Sabbath by faith, God pledges to make us and to keep us holy by the power of divine love which created heaven and earth.

CROSS AND LAW

In the ancient tabernacle ritual, God commanded that the high priest take the blood of the sin offering and bring it into the most holy place and place it on the lid above the ark, in which was the law of God. By this, God was showing that Calvary is not to be separated from the law of God, but that Calvary and the law of God are one. The cross is the fruit of His law. It is the law unfolded. The mercy-seat, which literally means place of atonement, is in reality the cross. The third angel points to the most holy place, and in so doing brings us a message which is to be the full revelation of the cross. Here is seen the perfect blending of the law and grace, justice and mercy, obedience and faith.

CROSS MAGNIFIES LAW

The third angel points us to the most holy place (Early Writings, p. 254.) Here is seen the law of God. Above it is the mercy-seat, or literally, place of atonement, which is Calvary. Around it is the rainbow. The third angel's message is the revelation of the full light of the gospel which is to lead us to such love and reverence for God's law as seen in the light of the cross, that we would rather die than break one of its precepts. Christ said that God's law was in His heart, and to break the law is to break the heart of Christ. This is why we verily crucify Christ afresh when we sin.

LOVE FOR LAW

The truth of imputed righteousness alone can lead to full reverence, love, and appreciation of the law.

RAINBOW OF PROMISE

The colours of a rainbow please our eyes. So the cross unfolds the law of God, unites the two great prerogatives of justice and mercy, which are the foundation of God's law, and forms the rainbow around the throne of God. Through the spectrum of the cross we look at the light of God's law and see it as a beautiful rainbow. Thus when the law of God is seen as it appears through the light of the cross, it reveals the love of God. All the beautiful colours of God's law, His character, are portrayed in the rainbow.

(Continued next column)

TREE AND ITS LEAVES

Solomon said that the commandments are a tree of life. The Spirit of Prophecy says that the law is the tree (Selected Messages, Book 1, p. 112). Ezekiel said that the leaves of the tree are for the healing of the nations. Now the leaves of the tree are the gospel. When we eat of these leaves we receive the life and strength that is in the tree. Thus by "eating" the gospel, the law is fulfilled in us.

TABLES OF HEART

When Moses first went up upon Mount Sinai, God Himself provided the tables of stone upon which He wrote His law. Because of the sins of the people, those tables of the law were broken. Moses then went up into the mountain again. This time Moses provided the tables of stone upon which God wrote His law again. The law first given to Moses represents God's gift of His Son to the children of men. Upon the tables of His heart was written the law of perfect love. Because of the sins of men, Christ's heart was broken. We may now give our hearts to Him that He will write upon the tables of our hearts His law of love.

SABBATH FAITH

The Sabbath is the only commandment which must be accepted purely by faith.

SABBATH AND LATTER RAIN

A man who truly keeps the Sabbath enters into God's rest. "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." When God's people stand the supreme test on the Sabbath, choosing God's way even in the face of losing life itself, they will thereby seal their daily decision to lay aside their own way and live for God. Thus they will fully enter the Sabbath experience, and God will share His refreshing with them (Exodus 31:17; Acts 3:19). Then the saints, filled with the Holy Ghost, will go forth to proclaim the Sabbath more fully (Revelation 14:12; 18:1-4; Early Writings, p. 85).

TEST

The Sabbath is a test, as the test given to Adam and Eve in Eden, to see if we will really reverence and love the law of God.

TRUST WORD

The keeping of the Sabbath is an act of faith, because we only have God's word for it.

LAODICEA DAY OF ATONEMENT

The real point of the reproof given to us in the Laodicean message is not that we are wretched, miserable, poor, blind and naked. The special point of condemnation is that in spite of our condition, we stand before the Lord on this great Day of Atonement saying that we are rich and increased with goods and have need of nothing. Rather we should be afflicting our souls in this judgment day.

TRANSLATION

There is only one thing between the church of God and the outpouring of the latter rain: - that is the acceptance of the Laodicean message.

DELAY

In Revelation 3 there is a door that is open and a door that is shut. God's door is open: "Behold I have set before thee an open door." This is the door to His temple, even to the fulness of His blessing found in the most holy place. Our door is shut: "Behold I stand at the door and knock." This is the door to our soul-temple. This shut door has made the ministry of Christ in the most holy place inoperative in the experience of the church.

CRIME OF CALVARY

We are slow to comprehend that the crime of Calvary is our own personal crime, a testimony to the depths of unknown wickedness which lies buried in our hearts by nature. What we will not believe, the Lord will allow us to prove by our actions. A candid study of Adventist history, history that is not colored with the gloss of denominational pride, will show that this respectable community called Laodicea is capable of the most persistent hatred to the truth.

(Continued, Page 3)

ZECHARIAH'S MESSAGE (from page one)

We not only need to consider their fallacies, but we want to look at their faithfulness for the cause of God. It took faith to pull up stakes and cross the wilderness.

And so in the year 534 B.C. they laid the foundation of the temple under the leadership of two men, the civil leader Zerubbabel, and the religious leader Joshua, the high priest. And he is mentioned in the book of Zechariah, which is very significant, both Zerubbabel and the high priest. Joshua means Jesus, so Joshua here is a type of Jesus; and he is also the representative of God's people.

And by the way, this is a favorite stamping ground of the Awakening, Zechariah three. "Take away the filthy garments", not just from God's people, but you know who the burden of sin has to be removed from, Joshua, and who is Joshua? Jesus, that is right. We have to cooperate with our High Priest to get these filthy garments removed, not only from ourselves, but it is Jesus who is bearing them! That is the message of Zechariah 3. But that's getting away from our subject, let us look back at the setting of Zechariah.

Now in 534 B.C. they laid the foundation of the temple. Well you know what happened. That temple was no comparison to the original Solomon's temple. Some of the old men there were old enough to remember the original and what did they do? They wept, and those who were young enough that they didn't remember rejoiced. So there was rejoicing and weeping, and it confused the people and it dampened the enthusiasm.

Those old men threw cold water of discouragement on the little remnant of Jews, and they were in just such a position they couldn't stand too much discouragement, and so with the added opposition from the Samaritans the people began to think, "Well, we have got to get established in this place", and so they began to care for their own houses, gardens and business. And the Samaritans ran to the King of Persia and stirred up mischief. So much so that the mind of Cyrus was troubled, and he was almost in danger of revoking that decree.

Then Daniel began to fast and pray, and Gabriel came down and for three weeks he battled with the mind of King Cyrus. And at the end of three weeks, who else joined Gabriel? Christ, Himself came down and turned the mind of the King in favor of the Jews so that the work of rebuilding of the temple would not stop.

But the people did not take full advantage of their favorable opportunity, they let precious opportunities slip and they lost faith in the work of the rebuilding of the temple.

A LESSON FOR US

You know friends, this is a type of the modern restoration of the temple. Fifty thousand left modern Babylon in the Midnight Cry of 1844. The sanctuary doctrine was laid, but as it was back there, grass and weeds began to grow up over the foundation, the same as when some fellow begins to build his house and doesn't have enough money to finish. Thus the temple was started, but it was not finished. The people lost heart.

At that time another King came to the throne who assumed the name of Smerdes, a Mede. He had no sympathy for the Jews, and when you read about him in Ezra where the Samaritans came to him, he accepted the Samaritans and made a command that the Jews stop building. But God quickly intervened, the false Smerdes was murdered and Darius the First came to the throne.

When Darius went onto the throne, he was more favorable to the Jews, but interestingly enough God's people and God's work did not wait till he made a favorable decree, they actually started rebuilding the temple before he gave permission for them to do it by formal decree.

HAGGAI EXHORTS

At this time, which brings us down to about 520 B.C., the Lord sent a message by a prophet, and here is where the comments of Ellen White come in: In this very good chapter called the "Prophets of God Helping Them". God raised up two prophets, one following the other, the two prophets Haggai and Zechariah.

Now here is where we see their basic message, the overall direction of Haggai's message was sharp and simple: "And ye", he says, "Ye say the time has not come that the Lord's house should be built." Some Jews were taking the theory that the seventy years were not ended. But Haggai proclaimed that the time had come for the Lord's house to be built. But as he says here, "Is it time for you to live in your cielel houses?" You are looking after yourself, he says, but I've sent you blasting and mildew. You have worked hard and you have gotten some money, and you put it in your pocket, but you have holes in your pockets, and the little you got I blew on it. You've tried to get plenty but you have got little.

But God never leaves His people discouraged. Through Haggai He gave the solution to the discouraging situation. He said, "Now bring wood, bring materials, start now on this house, build a house for the Lord and from the very day you commence to set your hand to that work the Lord will bless you."

And so in about 520 B.C. the building started

construction again. But if it had been hard to finish the temple there with the former circumstances it was going to be even tougher now, because the work, as Mrs. White says, that they failed to do in time of relative peace and prosperity, then they would have to do in the time of discouragement. And so the little company started to work.

ZECHARIAH ENCOURAGES

But what was the little nation of Judah in comparison to the once mighty nation of Solomon? In accomplishing this great work the people needed encouragement and God sent a message of encouragement by the mouth of Zechariah. And the Jews got down into the construction again, and when the Samaritans saw the Jews starting again, they ran off to the king, the new king Darius, and said, "Look now, stop the Jews, these troublesome people."

But when the King opened the records and found the first decree of Cyrus back in 536 B.C., instead of listening to the tattlers, he took sides with the Jews and issued a decree, and told those troublemakers to get back speedily and render all the help needed.

There is almost a bit of humor as you read it there in the book of Ezra.

Now Zechariah was primarily a prophet with a message of confidence. God never sends, as Sister White says, a discouraging message to His people. So today, the Laodicean message is not to discourage the church.

The message that Sister White so often proclaims is sounded in the book of Isaiah. From Chapter Forty onwards, deals with this same period of restoration. It is a prophecy of restoration. "Comfort ye! Comfort ye! My people. Speak ye comfortly unto Jerusalem. Speak ye comfortly unto the whole house of Zion." This is a message of good news to the house of Israel, and this is also the message of Zechariah.

THE VISIONS OF ZECHARIAH

Now in a series of visions, especially in the first six chapters, a series of visions were given that would bring and render comfort to the people of God. You must remember that every one of these visions, whether it was about the four carpenters, or whether it is about Joshua and the angel, or whether it is the candlestick or this great mountain, saying "Grace, grace" and becoming a rolling plain, or whether it be the four chariots; in all this was presented a message of encouragement to these people who were rebuilding this temple.

Now the Jews had been scattered for seventy years and previously to that they had been dealt with very severely by Syrians, Assyrians, and Babylonians. Once Israel was a great nation under David and Solomon. No one would challenge Israel during the days of Solomon. But after that when apostasy set in, the enemies began to fight against them, and as apostasy deepened the kingdom was chopped apart. The first enemies of the Jews were the Edomites, Amorites, and Moabites; but when the apostasy deepened then the enemies of the Jews were the Syrians, and as the apostasy got still worse the Assyrians, and when the apostasy was complete, Babylon destroyed the city and the temple.

You see the point, as the apostasy got deeper and deeper among God's people, God allowed the enemies to tear and rend His people, and they became weaker and weaker and weaker until you come to the close of the seventy years, and what was left? Nothing! They were scattered and torn, so he looks up in vision and he sees four horns, and says, "What are these my Lord?" These are the four horns that have scattered my people.

Now the important thing to see here is the principal of the thing. Israel has been scattered, and Israel has been desolate. The Jews could see this application in the visions. They could all understand that. Then Zechariah lifted up his eyes and saw four carpenters. "What are these my Lord?" "These are my agencies to restore, to rebuild, and to terrify the enemies and drive them out," He said, "These are my builders."

All sorts of interpretations have been given of the first, second, third, fourth chapters. But first of all we are dealing with a local, historical situation. The message of the four carpenters, did it mean something to Israel back there. Ah yes, God had sent them four divine carpenters, God's temple was to be rebuilt. Then he lifted up his eyes, and he saw a man carrying a measuring line in his hands, and he said to him, "Where do you go?" And he replied, "To measure Jerusalem, to see what is the length of it and the breadth of it."

Now the Jews were interested in rebuilding the city, weren't they? So in vision a man with a measuring line and a message saying, "Jerusalem shall be a town inhabited without walls, and it will be so great, with a multitude of men and cattle in the midst of it all, and the glory of the Lord shall be revealed in the midst of it thereof, and He shall be a wall of fire roundabout the city." Isn't it a wonderful message to them? These poor Jewish people were trying to build up a little city of Jerusalem, only fifty thousand of them. They could not help but think how little and poor and measly their city was going to be compared to the city of David as it once was.

Ah, the message encountered was "Be not discouraged". God's purpose for Israel was so immense that the multitude of the men and the cattle, were all symbols of the prosperity of Zion, not only are they going to have material walls, but the Lord was going to put walls of fire about His city! He would be a glory in the midst of her. What a message of encouragement to those few builders. This was God's plan. Lift up your heads, and be not discouraged. Higher than the highest human thought can reach is His purpose for His church.

This is the message in the book of Isaiah, my friends, is this a message that the church is going to the dogs? It is finished? Is this the message to the Laodiceans? No! God has not given such a message to the church or the organization, no, and this is not the message of Zechariah, either back there or today.

REMOVE THE FILTHY GARMENTS

But Satan was telling the people, "You've been great sinners, how can the Lord bless you, how can the Lord bless you, look at your history, look at your failures, look at what you have done." So Zechariah comes along, in vision now he sees Joshua clothed in filthy garments, and Satan standing at his right hand and Joshua is standing there humiliated. Not a thing could he answer, he was clothed in the garments of sin, but then he saw the angel of the Lord who loved Zion, "the apple of his eye." The Lord stands up and He says to Satan, "The Lord rebuke thee, O Satan. This is Zion, a brand plucked from the burning. More precious in the sight of the Lord than the whole world."

"These are my people. Take away the filthy garments from them." Read the comments of Ellen G. White. She says that the historical application was this: Joshua was the representative of God's people. The filthy garments represented their past sins. They had been in captivity for seventy years, because they had rebelled against the Lord, and with that knowledge of their sins, the people were being discouraged by Satan. But the Lord wanted them to know that although he had forsaken Jerusalem for a small moment, now He had returned unto His people with great and infinite mercies, and He Himself would rebuke the deceiver, the adversary, and the accuser of His people and He would remove the filthy garments, and exalt them.

And so it is all through Zechariah. You have just got encouragement upon encouragement, upon encouragement.

Now Zerubbabel, was the civil leader of the people, but what great mountains of difficulties, as he faced the Samaritans, stood in the way, great mountains of poverty stood in the way, lack of numbers stood in the way. There was even opposition to them back in the Persian court. There were great mountains before Zerubbabel. How did they ever surmount the great mountain before them?

The message came to Zerubbabel, "Cry unto the mountain grace, grace!" And as the message of the grace of God depended not on the strength of the little fifty thousand, so the Lord says, "Who hath despised the day of small things?" What a wonderful message! "These feeble Jews," said their enemies, "what can they do?" The people looked at their small beginnings. "Why, no use trying, what is even the use in starting." The message was, "Cry Grace! Grace! unto this great mountain." And as grace was grace was cried unto the great mountain, what happened? It became a rolling plain.

What does the mountain represent? There is a whole chapter by E.G. White about the mountain. What does it represent in Zechariah? It represents difficulty. You see mountain doesn't always mean kingdom, you have to determine the meaning of a symbol by the context. In Revelation it is true that mountain or mountains mean kingdoms as in Revelation 17. But we see in the first instance used in Zechariah, it means great difficulties confronting the people of God.

Then in the next chapter you go on about the warnings, about the flying scroll, and I have found in the "Signs of the Times," an interesting reference on that flying scroll. She likens that to the record books that record all the sins. So there in Zechariah 5, God warns that sin will be punished and that the sinners who wouldn't cooperate, do not belong in the work of rebuilding the temple. They belonged back in Babylon, and that is where the Lord will send them.

Now in Zechariah 6, he sees two great brass mountains. I may be wrong, but I am more inclined to keep with the unity of the book, that the mountains again represented difficulties that were confronting God's people. And brass is not only used in the Bible as a symbol of Greece, but the Bible likens it to the brow of those being stubborn. But there in Zechariah 6 he says, "And I turned and lifted up mine eyes and looked and behold there came four chariots from out between two mountains and the mountains were mountains of brass." Then he described the four chariots, and the horses pulling these various chariots, and again the message comes, "What are these my Lord?" He asked a question you see, and he gets an answer, which was to that little nation of Jews an intelligible answer. "And the angel answered and said unto me, these are the four spirits of the heavens, which go forth from standing before the Lord of the whole earth."

ZACHARIAH'S MESSAGE (from page two)

Now before we attempt an application of this for us today, what must we do as with all the other prophecies. We must apply it to those people back there. If these four chariots represent Thyatira, Sardis, Philadelphia, and Laodicea what possible meaning could it have to those people back there. None whatsoever!

AN APPLICATION TODAY

Now the same general message is given today. The people were few in number and they have a great work to accomplish. But what does the church continually need to be reminded of? They need to be encouraged in the Lord. The great angelic host wait with ardent anticipation, almost with impatience, to cooperate with the church so that the church in heaven and the church on earth may become one. They are one church, and this little band of people being confronted with seemingly insurmountable difficulties, great mountains of difficulties before them, need to be encouraged that in spite of their poverty, that in spite of their lack of numbers, in spite of their humble beginnings, all heaven was interested in the work that they were doing.

Some raise the question about the "four chariots". We can find a clue when we remember that there were chariots mentioned in the times of Elisha. Remember when he was at the city of Goshan and the host of the Assyrians came after him. So when Elisha and his servant looked out of the city he lifted up his eyes and he saw all the armies of the Assyrians waiting to capture Elisha. "Oh, my Lord", he cried, "What shall we do?" And then the Lord opened his eyes. Elisha didn't ask for his own eyes to be opened, I don't think Elisha saw the chariots of fire except by the vision of faith. But he said, "Lord open his eyes," and the servant of Elisha had his eyes opened and what did he see around the hills? Chariots of fire! The chariots of God were there to cooperate in the work of God on earth.

Now here in the Book of Zechariah, is the same general message of encouragement, and the Lord gives the answer to the chariots. "What are these my Lord?" "These are the four spirits of heaven which go forth from standing before the Lord of all the Earth."

The Lord has His agencies ready, the different colors evidently like in the four different angels of Revelation, representing the different aspects of the work of the Lord, going to all parts of the earth. One going here and preparing the nations and preparing the mind of Cyrus and making everything ready.

Now today having seen the Bible historic application, let us see its application just before the angel in Revelation 18 sounds. Sister White says I saw angels hastening to and from heaven preparing for some important event. All heaven is waiting to cooperate with God's people. We need not look to our lack of numbers. We need not look to our lack of means. If God is for the work, all the armies of heaven are at our side. My friends if we have the truth, the angels of God await us! They are here today to listen to our discourse, they are here to see our responses to the message of truth; and here the angels of God going hither and thither with the speed of lightning to all parts of the earth preparing for the work of God that it might go forward. What a message of encouragement!

Today we can see ourselves in a similar situation in the light of the prophecies of Daniel and Revelation: and we can also find in Zechariah's message a message of great hope to the church of God, yes, even a message of great hope for the few Awakening believers scattered around the world. The work of God will go forward, and there is nothing whatsoever to be discouraged about.

I do not believe that there is the least evidence in the book of Zechariah to give us a message to indicate along with Matthew 22 that the Seventh-day Adventist Church as it is presently constituted, is finished and that we can ignore and break away from it. This is not the message that God has given to us, I will not take that position, God forbid that I ever should, and if I ever take that position, better that we have never heard the Awakening Message my friends, the last end will be worse than the first and I don't care if such a presentation converts 10,000 Adventists to the Present Truth, I say such converts God does not need!

SATAN'S MASTER STRATEGY

What is Satan's strategy down through the ages, when he cannot defeat a cause what does he do? In the early church he tried for 250 years to destroy it and to defeat it. Christians were sewn up in the skins of animals and exposed to the fury of the wild dogs, painted with combustible material and set alight to illuminate the night in the Roman arenas. But Satan prevailed nothing!

Then Satan decided upon the master strategy of the ages. Satan would not fight the church as he did before. He would join it!

Constantine was converted, opposition to the Christian church ceased, the favors of the great wealth of the Roman Empire were heaped upon the Church, and the numbers were so tremendous that there wasn't enough ministers to baptize them all. Oh, how the

(Continued next column)

numbers of the church swelled. Whole armies were baptized at once. Imagine the delirium of excitement in the new strength of the Church. Many thought the Latter Rain was falling. I suppose they quoted from Isaiah that the "wealth of the gentiles" would flow into the Church.

But that which they exalted in as a wonderful success was what? It was defeat! The greatest victory that the Christian Church ever knew was its most tragic defeat. And conversely the greatest defeat in the history of the Church of God seemed to be at Calvary. That which the church, and even the leading lights of the Church, regarded as the most terrible defeat was in the sight of all heaven its most glorious victory.

Oh, how it should warn us from judging after the sight of our eyes, or often the hearing of the ears. Satan has perfected a plan, my friends, to join the Church, and in the days of Constantine, in the Protestant Reformation, he joined their movement and corrupted them until they became Babylon. Then in 1844 God raised up the Advent movement. Adventists used to suffer great opposition and bear a terrible stigma. To become an Adventist was worse than dying, in some people's opinions. But today it is quite an honor to be an Adventist, and while there are some good features of that too, yet we have thus developed a Laodicean condition in the church. It's frightening friends. Sister White says that Satan very often has more to do with the conversions in the Church than Christ does.

If you were the Devil, what would you try to do? You would try to fill up the Church with your spiritual children, until you had a complete majority placed in a position where you could take it over. Satan has devised, you could almost say, and perfected a plan to corrupt any good cause. And what do you think Satan's plans are for the Awakening? I know what I would do if I were the Devil, I would join it!

My friends, unless we lay hold of this message and to see the import of it, Satan is going to join the Awakening and take it over. There is only one hope for God's people, it is revealed in Daniel. It is the Judgment, the tidings out of the east and the north and the walls of fire around these people. Why? Because the Saints are in what condition? They are sealed, they are a group that he can't overcome.

Friends, if the Awakening is going to be filled up with people who have an anti-church spirit, God help the Awakening! We do not want to be found preaching a message that will encourage this type of element. Human nature cannot tolerate it, my nature cannot tolerate it. If I, even in spirit, take an anti-church position I cannot fulfill the position revealed in Daniel 1 and Daniel 2, because if I separate myself in spirit from the Advent Church, my nature being what it is, when I find more evidence of corruption and abomination going on in the Church, might generate some pious tears, but my nature is such that there is a danger of being hypocritical about the whole thing.

In the reform movement the method used to start a revival service was for someone to get up and present some stirring evidence of corruption and abominations in the Adventist Church. This information would make the people feel so good -- that it really set them on fire, it made them feel sure that they were all right, which further entrenched them in the Laodicean attitude.

WE MUST IDENTIFY OURSELVES WITH ISRAEL

The human mind cannot bear such a burden of self-approbation. The only way to fulfill the conditions of the true child of God is to identify ourselves with God's people and also the leaders of the Church. We are no better than they. I even think we are a lot worse because of all of the light and privileges and advantages that God has given to the Awakening.

The great problem today which retards the finishing of the work is not the opposition from Washington, friends, God can quickly take care of the opposition; the main problem is right here in my heart! We must have the spirit of Daniel and Moses, to identify ourselves with the people of God.

Remember how the Lord took Moses up into the mountains and said, "Now Moses, there is only one thing to do for Israel, and that is to cast them off. Then I'll take you and make of you a great nation." That was a wonderful prospect for Moses. What did Moses say? Did he say, "Yes, I can see that that's the best solution to the problem. Make of me a great nation."

But what position did Moses take? No, he identified himself with his people, he would rather exchange positions in heaven with those who were worshipping at the Golden Calf, rather accept their punishment than have God make of Him a new race. Thus Moses was honored to become a type of Christ, and unless we all have that attitude we will not have the seal of God.

I sometimes think that the Lord is testing us today and He comes to us as He did to Moses and says, "The Church and the ministry has rejected the message, can't you plainly see that? Now suppose that I take the Awakening, this group that has accepted the Truth and I'll raise up among you a new ministry and I'll make of you the Church."

How are we going to respond. "Yes, Lord I have seen this situation for some time, and I've been wondering how long it would take You to see the problem. Make of me and my followers a Remnant Church."

AWAKENING DIGEST (from page 1)

UNCONSCIOUS SIN

How can the espoused bride of Christ respond with an uninhibited response to Christ's love when she is suffering from unconscious enmity toward her divine Lover. Only when this sin is exposed to and blotted out from the mind can the marriage be consummated.

1888

VERDICT OF TIME

That the message of 1888 was never fully accepted needs no argument to maintain. It is self-evident. It is the undisputable verdict of time.

INVITATION TO MARRIAGE

In this time of the end, Christ visited His people and gave them a message which He unsealed out of the little book which was in His hand (See Revelation 10:1-6). The message was the three angel's messages which were to go across land and sea with a great cry, even a loud cry as when a lion roareth. But have we ever stopped to notice that the One who gave this message to His people to "eat" was clothed, or veiled, with a cloud? The great message of Revelation 14 was indeed a great and glorious revelation of Christ to be given to the world, a revelation in advance of any other message given by apostles and prophets, a revelation that was to lighten the earth with the glory of God (See Revelation 18:1). But after 1844, the message did not go with a loud cry, and the earth was not lightened with God's glory. Christ remained veiled in the third angel's message. That veil was caused by the unbelief of the people (see 2 Corinthians 3). True, great outlines of truth and prophecy were received by the Advent company. They rejoiced greatly in the increased light of the Word. They had in measure an experience in the grace of Christ. But their experience did not correspond to, nor was it proportionate to, the great truth about cleansing the heavenly sanctuary, and kindred truths. As time went on, the Advent believers became more and more smug and complacent in the knowledge that they had the truth, the Sabbath, the prophecies of the last days; that they were the remnant, the ones who were smart enough to find the true church, etc. They had the form of the third angel's message. They had the outline of the truth. But they were in the Laodicean state. The presence of God was not in their midst. They did not have the Substance of the message in proportion as the increased light demanded that they should.

Now the form of the truth is important. We would not disparage that. We are children, and have not yet come of age as perfected and matured sons of God, and while we are yet children we need such "childish" things as prophecy, knowledge, and outlines of the sanctuary and its service (see 1 Corinthians 13). We need the correct form of the truth so that we may correctly appropriate Christ, the reality of the message. But the problem with the Advent believers was that they were largely content with the form -- with arguments about the Sabbath, the state of the dead, the 2300 days, and other points of the faith. The vital experience in the Reality was lacking.

Then came the 1888 message. Much has been written and will be written as to whether this message was accepted or rejected. But once we realize that this message was to bring the loud cry and the coming of Christ, we only have to ask ourselves, "Why are we still here, to get the right answer as to whether the message was accepted or rejected."

So we ask, What was the message? Is it not true that we naturally think of certain arguments presented, factual concepts given for the brethren to consider? We tend to think in terms of a doctrinal presentation that became the center of controversy; or perhaps the personalities involved at the historic Minneapolis meeting. However, if we will carefully examine the record of our prophet, we will see that it was the real, living Christ that was offered in the message; a deeper fellowship with Him was presented by how much deeper the third angel's message is than the ordinary "evangelical" concepts of the gospel.

Now the delegates at that great meeting, being good respectable Adventist workers, and not realizing the sinfulness of the human heart (that the human heart has a deep-seated, hidden enmity against Christ), did not know what they were resisting. The old human mind, which is most deceptive, caused even the actors themselves to think that they were resisting certain doctrinal concepts, or that they were annoyed by certain personalities. They did not know that what they were resisting was an invitation to enter the real "marriage" experience with Christ, an experience called for in the cleansing of the heavenly sanctuary. It was hard for God, in 1844, to find a people who would accept the form of truth given in the third angel's message. It was harder still, in 1888, to find a people who would accept the verity of the third angel's message.

To Be Continued

No friends, our only hope is to develop the attitude of Moses and as we review the Book of Zechariah, let us see that it brings a message of comfort to the whole house of God. God has given us good news, may we never come under the condemnation of the word of God by presenting a discouraging message to the Church of God. This I believe is the overall message of Zechariah. Some of its details I don't understand. But this much is understandable.



NEWSLETTER

Distributed through the courtesy of
TRICE, SIED, NISS, ASS'N.

OF THE
SANCTUARY AWAKENING FELLOWSHIP

P.O. BOX 3761 TERMINAL ANNEX LOS ANGELES 54, CALIF.

Volume III, Number 7

BOOK REVIEW SPECIAL

"ANOTHER LOOK AT SEVENTH-DAY ADVENTISM" REVIEWED

("Another Look at Seventh-day Adventism", by Norman F. Douty. Published by Baker Book House, 1962. 224 pages; Price \$3.50. Order Now From S. A. F. Newsletter.)

Reviewed by Robert D. Brinsmead

ATTITUDE OF PROTESTANT CHURCHES TO S.D.A. CHURCH

While the agitation continues within the S.D.A. Church as to the fundamental doctrines of the movement and its relation to the other churches of Christendom, discussion among the Protestants as to their attitude toward S.D.A.'s continues. "Another Look at Seventh-day Adventism", by Protestant minister Norman F. Douty is further evidence of the uncertainty among Protestants generally as to whether they should accept the Adventists as a sister church, or reject her as unworthy to be called a Christian church.

The title chosen by Mr. Douty, "Another Look at Seventh-day Adventism" is an allusion to Dr. Walter Martin's recent book, "The Truth About Seventh-day Adventism," and to the circumstances which led to publication of Dr. Martin's book. In 1956, Walter Martin and the late Dr. Donald Grey Barnhouse shocked the "Evangelical" churches by coming out strongly in favor of recognizing S.D.A.'s as truly a part of the body of Christ along with the "Evangelical" churches. After conferring with top leaders of the Adventist Church over a period of some months, these influential "Evangelical" theologians were convinced that Adventists were one with them in the common task of taking the gospel of Jesus Christ to all men, despite differences in what they termed "periphery" areas. Accordingly, they offered the Adventist leaders the right hand of Christian fellowship. The results of this new fellowship between Adventists and the "Evangelicals" were two publications - the Adventist's "Questions on Doctrine", and Dr. Martin's "The Truth About Seventh-day Adventism."

MARTIN'S BOOK CALLED "DISAPPOINTING."

Mr. Douty is among that group of "Evangelical" Protestants who consider Dr. Martin's book on Adventism "disappointing." Mr. Douty makes his position clear in this regard when he mentions that he considers that Dr. Martin's "over-anxiety" to recognize the S.D.A. movement as a truly Christian body, has led him to be "defective" in his research into Adventist theology, and also "premature" in his clearing Adventists of the charge of serious heresy. Mr. Douty's evaluation of Adventism is expressed in his conclusion: "It is true that the S.D.A. movement is not to be classed with 'Jehovah's Witnesses' which denies the deity of Christ, and with 'Christian Science,' which denies His atoning sacrifice, but still it is characterized by features which disqualify it for classification as a Scriptural body. I will mention only two: 1. Adventism is characterized by delusion. It was born of it, reared in it, and has been nourished by it. 2. Adventism is characterized by heresy . . . 'An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension.'" (pp. 182-4)

MR. DOUTY'S PREMISE

Mr. Douty's premise for arguing that Dr. Martin's research and evaluation of Adventism were "defective" and "premature", is Mrs. E.G. White. Says Douty: "Mr. Martin insists that what some present-day Adventists believe is of prime importance". But Douty emphatically insists that Mrs. White is the final authority of the true Adventist position, and that her statements must take precedence over what anyone else in the movement may say, or, to use his own words: "So long as Adventists assert Mrs. White's inspiration, whether verbal or not, so long as we are obliged to consider her teaching as their doctrinal standard . . . Since they hold that she possessed, 'the Spirit of Prophecy,' and deny that they themselves do, her teaching, and not theirs, must be deemed authoritative in Adventism. No greater mistake, therefore, can be made in dealing with this subject than that made by Mr. Martin, who, in his book, almost scorns the idea 'that one has only to refute Ellen G. White and her writings, in order to refute Seventh-day Adventism.' . . . I shall, in the course of the chapters that follow, keep referring to the views of Mrs. White as the standard doctrine of this religious system. What other Adventists, including contemporaries, say, is, on their own confession of her inspiration, of inferior authority, and I shall have to treat it so." (pp. 24,5). On this point, Mr. Douty will have the enthusiastic approval of a goodly segment of the church.

(Continued page 3, Column 1)

BOOK REVIEW (Continued)**SKILL AND RESEARCH EVIDENT**

Except for his very next chapter entitled "Man," Mr. Douty pursues his objectives with considerable skill, demonstrating meanwhile his extensive research and knowledge of Adventist literature. It is very unfortunate for the scholarship of the Protestant theologian that in his treatment on the Nature of Man he failed to apply his formula quoted above. The reader wonders why in his chapter on "Man," Mr. Douty did not once refer to what Mrs. White said on this fundamental doctrine. His point is that in Adventist literature one finds little reference to man's being created in "the image of God," and much emphasis on his being made "a living soul." It becomes evident at once why he did not refer to his authority on Adventism, Mrs. White. A perusal of any of her writings will show her continual emphasis on the great truth that man was made in the "image of God." We simply refer Mr. Douty to the "Index to the Writings of Ellen G. White," under Genesis 1:27.

"PULLING THE WOOL" OVER DR. MARTIN'S EYES

While Mr. Douty does not specifically charge our Adventist leaders with "pulling the wool" over Dr. Martin's eyes, the reader is left wondering if Mr. Douty really thinks they did just that, especially when he contrasts what certain Adventist leaders defined as "Babylon" for the benefit of Dr. Martin and company, and what Mrs. White defined as "Babylon." (pp. 196-197). Chides Douty: "The ministers who wrote 'Questions on Doctrine' do not frankly represent the Adventist position to their readers." In another place, in discussing the human nature of Christ, Douty does not hesitate to contradict the Adventist leaders' interpretation of Mrs. White's statements about Christ's taking man's fallen nature. He writes: "'Questions on Doctrine' would fain explain Mrs. White's references to Christ's 'sinful' or 'fallen' human nature as relating not to His Person, but to His redemptive work (pp. 59-62). But the language she employed will not legitimately bear any such construction." (p. 55). Again, on page 22, he takes our men to task for their affirmation in 'Questions on Doctrine' that Mrs. White did not originate, but only confirmed, Adventist doctrinal and prophetic views. Douty emphatically states that this "is contrary to her own statements," and thus doing, he goes on to quote Mrs. E.G. White to solidly support his contention.

HITTING AT A TENDER SPOT

One thing is certain: Mr. Douty has struck Adventists in the most tender spot - right where we are hesitating between "Evangelical" Protestantism and fundamental Adventism on the most basic points of faith, namely, The Spirit of Prophecy, the Incarnation, and the Final Atonement. A well-informed observer in the church commented thus on Douty's book: "This is a book which our officials cannot answer." He was not referring to the Protestant arguments on the Sabbath, man, prophecy, death, or everlasting punishment. In these areas there is no doubt that an adequate answer could easily be given, for Douty cites most of the trite Protestant arguments, adding a few more of his own devising. This observer was referring to Douty's chapter on Inspiration, the Incarnation, and the Final Atonement - those areas which are being agitated within the church itself. Here the Protestant critic has issued one of the most searching prods to Adventist theologians. The most embarrassing part about some of his observations are that they are positively true, and certain of his objections are manifestly valid.

DOCTRINAL WEAKNESSES POINTED OUT

First, as to the inspiration of Mrs. White: Here the author demonstrates that as long as we hold to the inspiration of Mrs. White, it is inconsistent to affirm that her inspiration was any less than that of the Biblical writers. Douty's point is that either Mrs. White is inspired equally as much as the writers of the Bible were inspired, or she possesses no inspiration at all. He points out how vain the attempt of the writers of "Questions on Doctrine" to place Mrs. White in the realm of lesser inspiration by placing her on a par with the non-literary prophets of the Bible. Comments Douty: "'Questions on Doctrine' lists twenty-two of these non-literary prophets, both men and women. There are, however, six others in Scripture which its list does not include. These are Hanani, Jehu, Micaiah, Jahaziel, and the great Elijah and Elisha The question now to be settled is: What was the quality of the inspiration of these non-literary prophets? Was it of a lower order than that of those who penned the Scriptures? No, indeed, as a reference to the Biblical accounts of these persons proves. We read that 'The Word of the LORD (or, of God) came unto' Nathan, Gad, Shemaiah, Jehu, Elijah and John In the light of this survey, there can be no doubt whatever that one prophet was just as inspired as another. It made absolutely no difference whether he wrote or spoke Now if Mrs. White's inspiration belongs to the category of the non-literary prophets, and if these prophets were as inspired as those who wrote the Bible, then it necessarily follows that Mrs. White's writings are as inspired as Holy Writ. The conclusion is inescapable." (pp. 19-21.)

AUTHOR DOUTY MISLED ON S.D.A. TRUE POSITION

It is important to note, however, that author Douty is mistaken as to the Adventist's true position on the inspiration of the Bible, for on page 18 he says that: "Adventism holds that the inspiration of the Bible relates to its words as well as to its thoughts" while "it holds that the inspiration of Mrs. White relates only to her thoughts and not to her words." Did writers like Dr. Frank Yost "pull the wool" over

(Continued next column)

Douty's eyes as well as Dr. Martin's, for he quotes Yost's statement in Christianity Today (July 21, 1958): "Mrs. White did not believe herself verbally inspired (but...she) put down as accurately as was humanly possible the instruction she received." (p. 17). The facts are that Yost could have added, and perhaps should have added, so as not to be misleading, that Adventists do not claim verbal inspiration for the writers of the Bible either, and that they too "put down as accurately as was humanly possible the instruction (they) received." This position is explicitly stated by Mrs. E.G. White: "It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts." See "The Seventh-Day Adventist Bible Commentary," Volume 7, pages 945, 946.

AUTHOR OFFERS CHOICE TO S.D.A.'S

The important point of Douty's chapter on Inspiration is that he challenges Adventists to "surrender the dogma of Mrs. White's inspiration" and thereby "cease to be Seventh-day Adventism", or, hold to our belief in her genuine inspiration along with all the Biblical writers and surrender our place in the Protestant camp. Douty seems to sense that the Adventists are like an army that is trying to decide whether to pull down its distinctive flag or to unfold it fully before the enemy without apologies; and while the arguments for this and that rage within the church, the flag is being flown at half-mast. Discerning the stupidity of this posture, author Douty challenges us to cease our inconsistent half-heartedness, and put the flag up or pull it down. His point is well taken.

THE S.D.A. POSITION ON THE NATURE OF CHRIST

Second, as to the Incarnation: Mr. Douty leaves no doubt in the reader's mind as to what the historic position of the S.D.A. Church is on the human nature of Christ. He repeatedly cites statements from the pen of Ellen G. White in which our prophet states that Christ took upon His divine nature the "fallen", "degenerate" or "sinful" nature (flesh) of humanity. Besides this, he quotes from A.T. Jones, out of the General Conference Bulletin of 1895, E.J. Waggoner and Tindall out of the General Conference Bulletin of 1899. He also quotes Carlyle B. Haynes and from "Bible Readings for the Home Circle", (and "Bible Readings for the Home") (1914 and 1944 eds.)

DR. MARTIN'S VIEWS HELD TO BE "FAR-FETCHED"

After conferring with our leaders in 1956, Dr. Martin was satisfied that Mrs. White's statements on the Incarnation were "harmless" and "innocuous", and that she did not really teach what her statements had been taken to mean for the past decades. His attempt to dismiss her statements about Christ's taking man's fallen nature as meaning only "the physical properties of the race," are to Douty's mind "far-fetched." He almost charges Martin with being deceived by the Adventist representatives in regard to the true teaching of Adventism on this point; and in so doing, cites the forceful words of the late dean of Adventist theologians, M.L. Andreasen: "Our leaders assured Mr. Martin that 'the majority of the denomination has always held (Christ while in the flesh) to be sinless, holy, and perfect, despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the church at large.' If our leaders told Mr. Martin this, they told the greatest untruth ever. For the denomination has never held any other view than that expressed by Mrs. White in the quotations used in this article (Viz: DA 49, 117, etc.). We challenge our leaders, or anybody, to produce proof of their assertion. How grossly untrue is the statement that certain leaders got into print with views 'completely repugnant to the church at large.' Mrs. White was one of those who 'got into print' . . . Mrs. White did not belong to the 'lunatic fringe' . . . nor did the authors of 'Bible Readings'."

A DOCTRINAL CONFLICT POINTED OUT

On page 55, Douty draws attention to 'Questions on Doctrine's' futile attempt to explain away Mrs. White's forceful statements about Christ taking our "fallen" nature. He writes: "'Questions on Doctrine' would fain explain Mrs. White's references to Christ's 'sinful' or 'fallen' human nature as relating not to His Person, but to His redemptive work (pp. 59-62). But the language she employed will not legitimately bear any such construction . . . there can be no doubt that in 'The Desire of Ages' she clearly maintained that Christ's manhood had in it the product of 4,000 years of sinning on the part of His human ancestors."

DOUTY CLAIMS S.D.A.'S OPEN TO CHARGE OF HERESY

Mr. Douty's real purpose in all this is to point out that despite what contemporary leaders may say, as long as Mrs. White still stands as our prophet, Adventists must be charged with the serious heresy of teaching that Christ partook of man's fallen nature in His Incarnation. We can well take care of the erroneous charge of heresy, but from an Adventist point of view, the interesting point of all this is that while our Adventist spokesmen are strenuously denying to our own people that there has been any change in our historic position on the Nature of Christ, this Protestant observer cannot only see it as clear as the sun, but can also prove it. Thus doing, Mr. Douty has rendered the church a real service, and his book should be a contributing factor in preventing all this double-talk on the part of Adventist officialdom (one talks for the "Evangelicals" like Dr. Martin, another for our own people who are apprehensive about any departure from our historic faith.). At least it demonstrates that we cannot much longer dangle between "Evangelical" Protestantism and historic Adventism. Which way will we go?

(Continued next page)

people in the cleansing of the sanctuary. If only our men had pointed out that it is the sin of the believer which defiles God's sanctuary, and that it defiles His sanctuary through the misrepresentation of His name and character, then men like Douty would at least have had a chance of understanding that only the absolute ceasing from all sin on the part of the people could make possible the cleansing of the sanctuary. But this whole concept is entirely omitted by 'Questions on Doctrine', which, after downgrading the significance of the cleansing of the sanctuary, tries to redeem the "flat, stale, and unprofitable" presentation by claiming that the "ultimate" purpose of the work of the cleansing of the sanc-

CONFUSION ON QUESTION OF "FINAL ATONEMENT"

Thirdly, as the Final Atonement: Mr. Douty's section on the Final Atonement leaves one wishing that 'Questions on Doctrine' had refrained from all its covering upon this subject, and had been as straightforward and as definite upon this matter as is the Protestant theologian Douty. Although 'Questions on Doctrine' carefully avoids every statement where Mrs. White makes actual mention of "Final Atonement" (see Appendix), Douty digs them out and presents them to the world. It is easy to understand why our men avoided these statements - because they were difficult to explain away by the clever manipulation of the statement in E.W., 260: "The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement." While Dr. Martin was enthusiastic about this explanation given by our men, Mr. Douty is dissatisfied, for he rightly observes: "... it is unfortunate for both the authors of 'Questions on Doctrine' and Martin that the passage above, which is taken from Mrs. White's 'Early Writings,' does not refer to the 'Final Atonement', for it plainly pertains to the first Christians, just after Pentecost, not to those living after 1844. At that time, in Mrs. White's opinion, Christ was in the holy place, not in the holiest of all, and was then shedding upon His disciples the 'benefits of His atonement.' It is, therefore, inaccurate to cite this passage in support of the explanation given in 'Questions on Doctrine', that when Mrs. White used the word 'atonement' for Christ's present ministry in heaven, she merely intended the communication of the benefits of His atoning sacrifice. It is evident that when Mrs. White spoke of Christ's entrance into the holiest of all to make final atonement, she meant something other than this; otherwise, nothing new was introduced in 1844 - which is to deny Adventism itself!" (pp. 112-113).

A SORRY SPECTACLE

Thus we have the sorry spectacle of an outsider telling us what the late Elder M.L. Andreassen tried to tell us, when he said that 'Questions on Doctrine' constitutes the very denial of Adventism itself.

FURTHER DOCTRINAL COMPLICATIONS

In his chapter on the Investigative Judgment, Douty poses some insurmountable objections to certain phases of 'Questions on Doctrine's theory of the Cleansing of the Sanctuary. On page 119 he quotes 'Questions on Doctrine' as follows:

"The sins of the Israelites, recorded in the sanctuary by the shed blood of the sacrificial victims, were removed and totally disposed of on the Day of Atonement." (p.432). "In the sanctuary in heaven, the record of sins is the only counterpart of the defilement of the earthly sanctuary." (p. 435). Douty shows the utter fallacy of this view by raising three objections: (pp. 119-126).

THREE OBJECTIONS TO VIEWS OF 'QUESTIONS ON DOCTRINE'

1. In the daily service the blood was sprinkled in the holy place, and according to the view quoted above, the record would then be in the first apartment. Douty asks why the Adventist's High Priest enters the most holy place to blot out this record of sin when, according to the view expressed in 'Questions on Doctrine', the record is in the first apartment.

CHRISTIANITY TODAY

THE EVALUATION CONTINUES

Another Look at Seventh-day Adventism, by Norman F. Douty (Baker, 1962, 224 pp., \$3.50). . . .

The author of this book has rendered a valuable service in that he has brought under scrutiny some of the major views of Seventh-day Adventism which were at the heart of the Barnhouse-Martin explosion several years ago. He deals with such subjects as man, death, inspiration, the Sabbath, the investigative judgment, and everlasting punishment. Douty argues that Martin and Barnhouse were wrong in their analysis and were taken in by the statements given them by the

Adventists. His attitude toward *Questions on Doctrine* is that the book fails to represent the historical views of this group in its early days.

Douty is able to make a strong case against Adventism from its own writings. But there is one important question which remains to be answered. Has Adventism really changed? Is there a new stance which is evangelical? Perhaps the best answer to this question is found in one historical development which Douty does not treat in detail, the so-called "Brinsmead Movement." This movement strongly argues that historic Adventism has been sold down the river by the present leadership and calls for a return to

2. Douty further asks how does the sprinkling of Christ's blood record our sins in one instance and blots them out in another. Thus he has caught our men in the absurd claim that Christ's blood records our sins.

3. Douty observes that we teach that the sins of the unfaithful believers are left unexpunged on the books of record when probation closes. Referring again to 'Questions on Doctrine's claim that the record of the believers' sins 'is the only counterpart of the defilement of the earthly sanctuary' and that the obliteration of this record is what constitutes the cleansing of the heavenly sanctuary," he points out that according to all this, the Adventist sanctuary would not be cleansed when probation closes, for it is evident that there are still sins remaining on the books of record.

DISPARITY IN VIEWS OVERLOOKED

It is most unfortunate that 'Questions on Doctrine' relegated the great doctrine of the cleansing of the sanctuary to nothing more than a mere obliteration of records of believers' sins from the books of heaven, omitting altogether the PERFECTING EXPERIENCE for God's people in the cleansing of the sanctuary. If only our men had pointed out that it is the sin of the believer which defiles God's sanctuary, and that it defiles His sanctuary through the misrepresentation of His sanctuary through the misrepresentation of His name and character, then men like Douty would at least have had a chance of understanding that only the absolute ceasing from all sin on the part of the people could make possible the cleansing of the sanctuary. But this whole concept is entirely omitted by 'Questions on Doctrine', which, after downgrading the significance of the cleansing of the sanctuary, tries to redeem the "flat, stale, and unprofitable" presentation by claiming that the "ultimate" purpose of the work of the cleansing of the sanctuary was that through the investigative judgment, God's name would be vindicated by all the intelligences of the universe (pp. 245, 264-5, 420-T1,498). But Douty moves in swiftly upon such a point by his observation that, according to Adventism, the dead are in their graves and the living on earth cannot see the books, and therefore no opportunity is granted the human race of scrutinizing the records so that God's ways of dealing with men might be vindicated. (pp. 122-3). Thus he again makes the Adventist view look ridiculous.

It is true that the cleansing of the sanctuary does primarily have in view the vindication of God's character, for even the meaning of the Hebrew word 'tsadaq', which the King James Version translated 'cleansed' (Dan. 8:14), has in it the concept of 'vindicate', 'exonerate', 'justify'. But this vindication of God's sanctuary (which stands for His truth, His law, His name, and His character), is not brought about by a long perusal of records to which the human family now has no access, but by the perfecting of the character of those people who take God's name. Only through a people who enter the perfecting experience of the cleansing of the sanctuary can God's name be fully vindicated in the great controversy with Satan.

DOUTY'S BOOK OF REAL VALUE TO S.D.A.'S

From an Adventist point of view, the real service of 'Another Look at Seventh-day Adventism' will be to help Adventists realize that their recent attempts to 'win friends and influence people' by a half-hearted allegiance to truth and an apologetic explaining away of our peculiar beliefs will not suffice to influence sensible men like Douty in favor of the third angel's message, but instead will only merit their disdain. We cannot properly answer books like his until we straighten out our own theology. No longer can Laodicea halt between two opinions. If the Christ of 'Babylonian' Protestantism be Lord then let us follow him: if the Christ of historic Adventism be Lord then let us follow Him!

MR. DOUTY CONGRATULATED

Mr. Douty is to be congratulated for the fair and gentlemanly manner in which he has written his criticism. He has honestly tried to understand what Adventists really believe. True, he has not always succeeded, but can we really blame him when the great majority among us today do not know? If his book helps to stir us up to re-discover the great truths which have made us a people, and if it stirs others up to find out what true Adventism really stands for, then his book will in the end prove a blessing.

March 1, 1963

the old teachings of the group.

Douty does establish that there are Adventist writings which teach the peccability of Jesus, the necessity for keeping the Sabbath in order to be saved, the inerrancy of Mrs. White's teaching, and the incompleteness of Christ's work because of the investigative-judgment sequence and Adventist eschatology. . . .

Douty had better reflect on the Monophysite and Monothelite controversies of the early church centuries.

This work is worth reading. Surely the author has been fair in his analysis and careful in seeking authoritative sources.

HAROLD LINDSELL



NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume IV, Number 1

January 15, 1964

BRINSMEAD ANSWERS A PERPLEXED BROTHER

I can understand your perplexity - differences of opinion in the church of God, both sides using the Bible and the Spirit of prophecy. Of course, you know that there are many differences in the Protestant ranks, and this confuses many people too. They ask: "How can so many different churches, all claiming to be right, get their doctrines from the Bible, etc.

Now there is a remarkable development taking place in the church world wide; you may call it an awakening. It is causing trouble in the church. Two things can cause trouble in the church. The presentation of error, or the presentation of truth. Both bring trouble, do not forget that. There are some people when they see a stir, think that it must be error. This is a mistake. There are others when they see a stir, think that it must be truth. This also is error. We must not guess at anything. Eternal life is too important a matter to let hear-say move us to action, or to allow ourselves to be guided by prejudice.

You say that there are many bad things being said about me. That is nothing new. There is a reason for it, and any carefully thinking man will realize that one of two things could cause this personal attack. Either I am a deceiver and should be exposed; or either I am preaching the truth, and the devil is angry. You will know enough about the history of God's church down through the centuries that the latter often happens.

I suppose you are saying to yourself by now: "This fellow is not helping me much with his answer." Brother, all that I want is for you to investigate for yourself. As a rational being you owe it to God and to yourself. (Please read "Great Controversy" pages 595-598 and you will know what I mean) You cannot take my word for it. You cannot take the word of the General Conference brethren when matters of eternal interests are concerned. You must know what is truth for yourself, and the Lord has promised you the Holy Spirit as the souls instructor. If you investigate candidly with an open heart, I have no doubt what side you will come out on - so I have no burden to deny any rumors, nor to spread any myself about anybody who is opposing me.

Now, my brother, I will tell you some plain and basic facts, that if we receive into our hearts, will make a mighty lot of difference to our experience:

Jesus Christ came into this world with our flesh and blood. He took our fallen, degenerate nature, with all the 4000 years of effects of sin on that nature. He knows what are the weaknesses of the flesh, by His own experience in flesh. The difference between Christ and us was that He was born of the Holy Ghost, fully possessed of the divine Spirit from birth. The Holy Spirit gave to Jesus the divine

(Continued, Page 3, Column 1)

A STATEMENT by R.D. Brinsmead

A Newsletter No. 7 by McCurdy and Doyle reports that there is a serious division in the ranks of the "Awakening" believers in Australia. This is said to have occurred because I have opposed the teachings of a certain brother who believes in victory over sin now through the crucifixion of the old nature and a new life through the indwelling Christ. The same party is responsible for the rumor that I have changed my teachings.

These reports are without any foundation. The Awakening believers in Australia are of one heart and of one soul. Brother Fred Wright was formerly connected with the Awakening but began to teach that the SDA Church was Babylon, and to give the "Come out of her" call. He urges that people should not attend meetings of the SDA Church or pay tithe into its treasury. Further, he has taught that the Awakening's fundamental position on the timing of Revelation 18 is wrong, and has taken the same position here as the latest material mailed from TMMA since Hazel Hendricks has presumed to be Chairman of the Board.

We believe that Brother Wright or anyone else has the perfect liberty to teach what they wish, but these views are contrary to the whole sanctuary message. They demonstrate that anyone holding these views, by the very nature of the case, could hold nothing in common with the sanctuary message. It is true that there are a handful of scattered individuals in Australia who have sympathies for Brother Wright's position, but these neither fellowship with the SDA Church nor with the Awakening believers. In New Zealand there are a few more folk who lean to his beliefs, and one group has gone so far as to organize a church and open a treasury - all this being done under the direction of Brother Wright.

Brother John Doyle knows very well that Fred Wright is applying a repetition of the second angel's message to the SDA Church, and that he is urging a definite separation message. He also knows that Fred Wright is openly opposed to people paying tithe to the SDA Church. Yet he makes the false report that the reason for division between Brother Wright and the Awakening is because of something else. Brother Doyle knows very well that the American believers would see through the matter straight away if he told them what the real facts are. It is very evident that Brother Doyle has much in common with Fred Wright's position.

As for the reports that I have changed my teachings, this is entirely false. My teachings may be substantiated from my published books and sermons. If anyone cares to substantiate that I believe in victory over sin now, death of the old nature now, the power of Christ's resurrection to overcome all sin now, he may find this basic truth explicitly stated in "God's Eternal Purpose" page 119-136, Sanctuary Syllabus No. 2, Lessons 8, 9, 11, 13, and Judgment Hours Sermons No. 1. I am sorry to see anyone who has professed to be connected with the sanctuary message, going even further in opposition by spreading the same misrepresentations that come from some Administrative sources.

Further, I would like to make it clear that I stand unitedly with all the American brethren who are carrying the burden of the Awakening message, and who stand unitedly in this cause. I deplore the fact that John Doyle has been writing to this country denouncing the main brethren in the awakening in

(Continued, Page 3, Column 2)

America, calling Brother Durst a liar, and making uncompromising remarks against Hudson, Rue and others who are leading out. It is unfortunate that Brother Doyle thinks that his special work is a dedication to attacking people's character, and the spreading of false reports. He has entered the scandal trade, and is even soliciting money for his wares.

Looking back to just before I left America, I can now understand why John Doyle was much displeased when Dr. Rue published an article by my brother, "No Call To Come Out of the SDA Church." (Newsletter, Vol. 2, Number 13)

Brothers and Sisters, who stand in the light from the Open Door: let us not be discouraged by the fact that we encounter troublesome elements who would connect themselves with the cause of the Awakening. Remember how E.G. White reminds us that in the days of the apostles, the Reformation, and the 1844 movement, God's awakening movements were greatly plagued by extremists and fanatics who tried to smash up the work of God. Also remember that the opposers of God's message for those times proclaimed that the presence of extremist and fanatics were "proof" against the work which we know God was leading.

God's truth is steadily and irresistably doing its work all over the world. Nought can stop it! It does not stand in the wisdom of men. It goes forward whether we stand for, or against it. It prospers through reproach, humiliation, and apparent defeat. It is an anvil that wears out many hammers. It offers a cruel cross to everyone who would embrace it. Its path is neither to the right hand nor to the left. No one can be saved by it who does not practice it. No one can see it who does not love it. It is a costly pearl. The wise man says, "Buy the truth and sell it not."

(Editor's Note) If you know anyone who is confused by John Doyle's false reports on the Australian situation, a special tape is available with Fred Wright himself speaking. In this tape Fred Wright himself makes clear what his real issue is. I have listened to this tape and have heard for myself how he identifies the SDA Church as Babylon and takes the same position on the order of events as the material now circulated by TMAA under Hazel Hendricks. R.D. Brinsmead editorializes this tape. It is available for \$3.00.

TRINITY JOURNAL Weaverville, Cal.—Nov. 14, 1963

PUBLIC NOTICE

110 VOLT GENERATORS

URER'S OVERPRODUCTION

\$55

4 Per Cent Sales Tax
fraction of retail. Operates
rs, lights, all electric appli-
3000 watts. Can be installed
otor or run by 3½ hp en-
inteed 2 years. No COD's.
check or money order to
R. MANUFACTURING CO.,
vater, Burlingame, Calif.
) 344-5437.

rd of Thanks

to thank Dr. Bridg-
hospital nurses and
sending flowers and
ile I was a patient in
ity General Hospital.
s. Bessie Henderson
11-14-1tp

Trinity Count!

NOTICE

AN OPEN LETTER

To the Residents of Weaverville: If you are among those who received a commentary on the Biblical books of Daniel and Revelation published in lurid tabloid form, and purporting to come from the Seventh-day Adventist Church, I wish to correct any such thought. The Seventh-day Adventist Church did not print this book. Neither were the comments written by a Seventh-day Adventist. And finally, none of your friends the Seventh-day Adventists who are members of the Weaverville Church have any knowledge of, or part in the distributing of this book, nor do they approve of either this book or of its distribution in Weaverville or elsewhere. The distribution came from parties not resident in the Weaverville area, and without the knowledge or consent of the Weaverville Seventh-day Adventist Church members. This book does not represent the doctrine and teachings of Seventh-day Adventists.

V. C. Becraft, Pastor
Box 152
Weaverville

spiritual nature of His own eternal pre-existence. In Jesus Christ, my brother, we have a perfect object lesson of what happens when the Spirit of God takes possession of human flesh - fallen human flesh like you and I have. By faith in His Father, Christ conquered. He conquered the flesh, the world, the devil. He was so possessed by the Spirit, by the divine nature, that in Him (His mind, will, heart, affections) there was no inclination to sin. His victory over sin was so complete, that there was no leaning to sin in Him. There was nothing in Him that responded to temptation. Then through His death He provided a perfect and complete atonement for us.

The above is Point 1 of the controversy. Especially since 1956 a new teaching has come into our church. This says that Christ did not actually take our fallen nature, but that He took the human nature which Adam had before he sinned. This view is contrary to the Bible, the Spirit of prophecy, the teaching of all our pioneers and past books. But our official teaching has changed on this point and is now in harmony with the Catholic church and most Protestant churches on this point of the human nature of Christ. You yourself must find out which is true, for it is very important. It will effect your whole outlook on Bible truth.

If Christ accomplished all this in my flesh, He went to the heavenly sanctuary, simply for this purpose: that all that He wrought out here on this earth may be made available to His people through the mediation of the sanctuary. This means that perfection of character is possible through Him, that a life of perfect victory over sin is possible through Him. Nay, more than this, it is not only possible, but it has already been wrought out by Christ, and He longs that we may enter into the fullness of His victory. This perfection will be possible as we follow His ministry in the sanctuary by faith.

Now where is the second point of controversy? Those of us who believe that Jesus took our fallen nature naturally come to the conclusion that when fallen humanity fully unites with divinity, perfection of character will be the result - a life like Jesus, fully reflecting His image; while those who believe that Jesus did not have the same nature as we have come to the natural conclusion that complete perfection of character is not possible in this life.

Christ has not yet had a whole community of His people who have entered into the fullness of His blessing, a people who have been possessed by the Spirit as He was possessed by the Spirit. But before the controversy with Satan is over, He must and will have such a people, and in them triumph over the charges of Satan that man cannot keep the law of God. The purpose of the third angel's message is to develop such a people. How? That is the big point.

The answer is understood through the ministration of Christ in the most Holy Place. In harmony with what Adventists always believed from the beginning, we believe that Jesus went into the most holy place in 1844 to cleanse the sanctuary, to make a final atonement for His people. This final atonement means full atonement - full at-onement. It means that the people of God will receive into their lives the fullness of Christ's victory over sin. They will be baptised with the latter rain. Their sins will be blotted from the records, (not just from the books in heaven only, but also from their minds) every trace of sin, even the remembrance of it is going to be blotted out. This is the promise of our High Priest on this day of atonement. Now we must believe He will do, that He wants to do, that He is waiting to do it, yes, my friend, we must believe that He is ready to do it.

(This is the third point of controversy. What is the final atonement? Is there such a thing? Does it do something for us? We say yes! The others say no! It is a life and death matter.)

Now, we who believe in the final atonement believe that now is the time to awake, and come up to the sanctuary to ask, and seek, and knock for the blessing. We must come with deep repentance and affliction of soul as the Jews came on the Day of Atonement. The door to the most holy place has been opened since 1844, and Christ has been waiting at the altar for His bride, but the bride has not entered for the marriage (final at-onement). The King sends out His servants, "All things are ready, come to the marriage." Yes, all things are ready, friend, the world is ready, the plagues are ready too, and we must press in to be sealed. Will you respond to the King's call to the marriage? Or will you be among those who "make light of it, and went their way." All around the world, God's children are gathering at the sanctuary to seek the blessing on this Day of Judgment. Now if you know these things, you can follow your High Priest by faith. R.D. Brinsmead



NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume IV, Number 5

April 15, 1964

BACKSLIDDEN INTO OPEN SIN

A CORRESPONDENCE EXCHANGE

I was once a peaceful and perhaps, smugly Satisfied, yet Sincere Christian. But when temptation came along, I backslid into willful and open sin. After about two years of struggling to find God again, I was impressed to write to Mr. Brinsmead for help.

In my search for peace through the Scriptures and Sister White's writings I am seeking answers within and without. Somehow this inward war is not settled yet, but because others may have similar experiences, I am enclosing Robert Brinsmead's reply so that you may pass it on to others. Because I am respecting others and am keeping some sense of well being, I do not sign my name.

ROBERT BRINSMEAD'S LETTER

Dear Sister:

Thank you for your confidential letter which shall remain confidential. I have thought and prayed about your case a few days before making this reply. This early morning hour I read the chapter "Helping the Tempted" from Ministry of Healing. I would recommend that you look up this chapter and take some of those great thoughts for your very own.

I have a positive message for you. "We are saved by hope." "Where sin abounds, grace does much more abound." You can put every sin of the world in one heap--all its pollution and misery and murder and crime and unfaithfulness and passion--and great as that is, grace does the much more exceed it. Now I want you to take this next statement from Inspiration by faith, feeling or no feeling, understanding or no understanding:

"No sin can be committed by man for which satisfaction has not been met on Calvary." 1 SM 343
This is unqualified. It is absolute.

THE GREAT SIN

Without minimizing the greatness of the transgression you mention, (and all our transgression, mine included) your greatest sin is not what you think it is. Your greatest sin is your sinful heart of unbelief. The heart of unbelief, that distrusts and suspicions God, is the basis of every sin. This is the sin that led you to depart from the living God in the first place. This is how Satan causes every soul from Eve on down, to depart from the living God. He must first misrepresent God's character. Then when you see God's character in a wrong light, your heart easily departs from Him. God alone can supply the longing of man's emotional nature, but when the soul turns from God, a vacuum is formed where it cannot live. Man's plunge into passion only demonstrates his need and longing for confidence in God--a longing that only He can satisfy.

In salvation God reveals His character to the sinner, for to know Him is to love Him. We are saved by love. But here is where you are still stumbling. Satan is still fogging your mind about God's character. You allow him to tell lies about God, and as long as you continue to see the character of God in a false light you cannot trust Him to save your soul. Thus you battle with the problem of original sin and yet that unrecognized sin is the worst one. That is, I repeat, a distrust of God's paternal love and infinite mercy.

(Continued, page 3, Column 1)

HE RECEIVETH SINNERS

Sister, I invite you to see the character of your merciful Redeemer in its true light. I would dwell with you on His willingness to receive the sinner. The self righteous Pharisees complained of Him, "This man receiveth sinners." Praise His name! He came not to call the righteous, but sinners to repentance. Our great need has stirred the heart of infinite love to its depths. Christ died for the ungodly. He justifies the ungodly who believe. He loves the sinless angels around His throne, but sinners like us much more. Sr. White says that the hope we have in Christ is that we are sinners. This is what recommends us to Him. Of us all it is written, "We have nothing to present to God, but that which is tainted and corrupted utterly repulsive to a pure and holy God." All are on the same footing in this matter. But Jesus loves us to come to Him just as we are. There is no other way to come! Indeed, and "He that cometh unto Me I will never, never cast out."

Sister, God's hand is stretched out still. He rejoices to bestow His grace upon the most sinful, the most degraded. These are the special objects of His Redeeming power. The deeper the pit of sin, the more it exalts His redeeming power not only before men, but before the angels who look on in amazement. I say again, that God takes special delight in manifesting His mercy and grace to such as you. God Himself rejoices over the repentant soul with singing, even as a Bridegroom rejoices over His Bride. We cannot understand it, but we can accept this truth by faith. "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102: 19-20

MERCY UNLIMITED

The Bible says, "God delighteth in mercy." Mercy means to be treated better than we deserve.. "As high as the heavens are above the earth so great is His mercy toward them that fear Him." What does this mean? It means verily that the measure with which the Lord treats us better than we deserve, is as high as the heavens are above the earth. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

I like that thought. God knows what we are made of. He knows our infirmities, He knows the strong current of our fallen heridities. He feels for our weaknesses. And Sister, the condemnation that will come upon the lost is not that they were born with a sinful nature that could not do anything else but sin. No, this is not the condemnation. God does not condemn men because they are enslaved by the weakness and the sinfulness of the fallen Adamic nature. The condemnation that passes upon men is that He has sent His dear Son into the world to save men, He has offered them mercy, grace, compassion, victory, He has revealed to them His character, He has called the sinner and showed him His great love for Him, He has opened the prison house and told him to go free. He has given them His light--and then inspite of all this: men love darkness better than light, they continue to love sin better than righteousness, they despise His overtures of mercy, and most of all they refuse to believe on Him Who was nailed to the cross for their redemption.

Ah, that sinful heart of unbelief----this is what grieves our heavenly Father the most. Yes, Sister, what grieves your Saviour the most is not your sin, but your failure to believe that He really loves you and delights in mercy toward you. Determine to no longer distrust your Creator. Put away your doubts. When the waters of affliction have gone over my own soul, and the darkness of doubt has hid His reconciling face, I have found great comfort in this Psalm:

"The Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life. I will say unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? Why are thou cast down, Oh my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God,"
Ps. 42: 8-11.

THE CLOSE OF PROBATION

Now I am not unmindful of your inquiry as to the case of one who has known the pardoning love of God and then has slipped away into willful sin. I am not unmindful of the great and terrible danger of presumptuous and willful sin. But again in this case you still misunderstand God's character--which is your basic problem. Settle it once and for all in your mind that the only sin that God cannot forgive is the sin that you refuse to repent of. The unpardonable sin is simply the sin that is not repented of. This is the sin against the Holy Ghost. "The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent." 5 BC 1093 ". . . it is the firm, determined resistance of truth and evidence." Ibid. The devil who is a liar from the beginning,

deceives some into thinking that the Lord is willing to forgive a certain amount, but in some cases He refused to forgive anymore. This is not true. The only danger is that through indulging in sin, man loses his desire to be reconciled to God. He loses all desire for pardon. Thus we understand the close of probation. Man closes his own probation.

The only question for you to decide is "Have I any desire to return to God? Have I any desire for reconciliation, for peace, for pardon? Do I want to break off my sins by righteousness?" Do not charge God with saying, "Seek me in vain."

Who placed that desire for pardon, for peace, for purity, for righteousness in your heart; Who placed that yearning to return to God? Know of assuredly that God has done this. Wherefore? That you obey His promptings, turn and live! He does not put a desire in your heart to return to Him, and then turn you away when you heed His gracious call to come and find rest for your soul. Put away this unbelief, for it is like the children of Israal, who, after they had graciously and with a mighty hand been brought out of Egypt, were continually suspicious that God had brought them out into the wilderness to do some evil thing to them. Is there just a feeble flicker of a desire to return to God in your heart? Then that is enough. "A bruised reed shall He not break, and the smoking flax shall He not quench." He will fan that feeble spark of hope into a bright flame of living faith and love.

THE EXPERIENCE OF DAVID

Think of David. He was a prophet of God. He wrote under inspiration. He fell into a terrible apostacy. He committed willful and planned adultery. He added to this the sin of premeditated and willful murder. Could he find hope in God? Read Ps. 51 and then consider that here was the prayer of a man who had fallen away from truth and fellowship with God down to the basest iniquity. Say with David in faith, "A broken and a contrite heart O God thou wilt not despise." Notice how David said, "Restore unto me the joy of the salvation." This shows that he once knew the joy of salvation, but he lost it through deliberate and terrible sin. I say these things, not that we might presume on God's mercy which is a dangerous business, but that we might realize that God is always willing to forgive those who seek His mercy. Again, I repeat, the danger is never that God will refuse to forgive, but that we will refuse to seek His forgiveness. That, and that alone, is the unpardonable sin--the sin that we refuse to forsake.

You say you feel dreadfully unworthy. This is a good sign. The trouble with most of us is that we do not feel half unworthy enough, and therefore we do not appreciate the Saviour. Most of the Laodiceans act like Simon the Pharisee. We do not have the broken-hearted love for Jesus that Mary the prostitute had. And unless we overcome this fatal deception we will find many Rahabs and Marys and Mathews and Zacheusses in the Kingdom and we remain outside. So then you are certainly on vantage point in feeling your unworthiness. This must always be the experience. This must always be the experience of God's children. It is to him who feels his need that nothing is withheld. (DA 300) "Blessed are the poor in spirit, blessed are they that mourn."

Let your faith take hold of Christ without delay, and you will be a new creature. Let faith make this promise your very own: "Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses! He will set free the captive that is held by weakness and misfortune and the chains of sin.'" DA 203 "Whatever (unqualified) the sin, if the soul repents and believes (this is the only condition) the guilt is washed away by the blood of Christ." DA 322. Could I recommend you to read COL 185-211, and as you do, put away the suspicion that these rich promises are not for you.

THE BLOTTING OUT OF SIN

And then as you take hold of the pardoning love of Christ, remember that this is the great day of final atonement. Come to the sanctuary, continuing in affliction of soul and great repentance, and Christ's promise is to blot out all your sins forever, not just from the books of heaven, but from your mind, so that the whole nightmare of sin shall not come into your mind anymore and you will be freed from the very thought of it for eternity. God is longing to do this for you and every one of us. But much more, He Himself will never again remember our sins. Such is the promise of the blotting out of sins in the final atonement. It cannot be precious to any who give the impression that they would rather retain some of the memory of sin in the mansions of glory. But folk like you and me, miserable and unworthy sinners that we are We must be exceedingly glad for the promise that the nightmare of sin shall be banished forever from memory, shall be the blood of the final atonement, as Christ takes each of our names in Judgment.

Therefore I say to you, if you are willing to renounce and forsake the evil, Christ will certainly and delight to save you to the uttermost. He will give you power to conquer--Now!



ADVENTIST LAYWORKERS PUBLICATIONS

NEWSLETTER

OF THE
SANCTUARY AWAKENING FELLOWSHIP
Summit, California, 92387

Volume IV, Number 12

November 5, 196

A LETTER FROM BRINSMEAD

Dear Friends:

As you know, Dr. Fred Metz and Tom Durst have worked together in publishing two special brochures which clearly contrast modernist theology with true historic Adventism. The first brochure was on Perfection and the other was on the Incarnation.

The final and most important brochure is nearly ready for the press. This is on the cleansing of the sanctuary, the whole basis of the Advent movement and the awakening message. Of late there have appeared in the Review & Herald a series of articles on this subject, obviously written to refute present truth, these articles deny the very basis of the third angel's message and the very reason for the existence of the brochure. Also, there will be the finest collection of pioneer articles by Uriah Smith, Haskell, Wilcox, Cottrell (pioneer), Gilbert, Farnsworth, and lastly, Andreasen. These articles clearly set forth the historic position of our Church. Also we have prepared the clearest possible statement on the sanctuary awakening message, analyzing the heart of the present issue.

This will be the final brochure, and in it the issues before God's people are drawn so clearly that we believe any honest seeker for truth will see them. The volume of mail that has come in response to the first two brochures indicates that thousands have been aroused to examine the issues in the struggle for the survival of true historic Adventism and its application in the awakening message. We believe that this third brochure should be gotten into the hands of every fellow Seventh-day Adventist, and under the blessing of God, thousands will be awakened.

Dr. Metz has spent some thousands of dollars of his own resources in this project, and this third brochure is beyond his present capacity. Yet we feel this brochure should go out now! The hour is late, and we must work while it is day. The night cometh when no man can work. Let us shake off our tardy steps, and work earnestly to arouse our brethren and sisters to the great work of gathering by faith at the sanctuary.

If each one of you who receives this letter would send \$10 promptly by return mail, Brother Durst can go to the press with this brochure. Some of you may be able to send considerable more for those who may not be able to make the \$10. Time is the essence of the contract. Enough said. I have never found it necessary to appeal for such financial help before, but I know I can depend on each of you to respond immediately. We hope to see many of you in the West in November and December. There are thousands of people interested in the awakening, but I would like to know if out of them all, Gideon would find 300 to stand by when help is really needed promptly. If you can't help financially, remember us in prayer. Your brother in the blessed hope, R.D.B. Send your contributions to: GEMS OF TRUTH, CONWAY, MISSOURI, 65632.