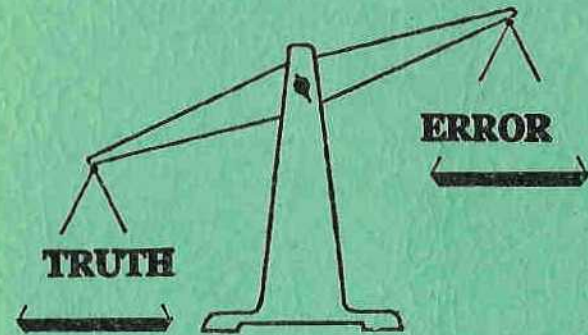


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FOREWORD

To Seventh-day Adventists everywhere:

It is becoming increasingly known in the Adventist world that there is a religious awakening within the church in the Australasian Division. The basis of this awakening is an earnest study of righteousness by faith in the light of the judgment and cleansing of the sanctuary. Many are convinced that the door to the ministration of Christ in the most holy place is open, but we as a people have failed to enter into the experience available through the judgment and cleansing of the sanctuary. It is believed that only the victory and deliverance offered by Christ Jesus in the most holy place will fit God's people for the reception of "the latter rain."

The awakening has occasioned no small opposition from some quarters. This should not be surprising. The thoughtful Adventist will recognise that both truth and error will provoke opposition. He will want to know: Is the awakening based on sound doctrine? Has it been successfully challenged?

Some have endeavoured to show that those who look so soon for the judgment of the living and the sealing are mistaken, because, it is propounded, this will not take place until after the latter rain and loud cry of the third angel.

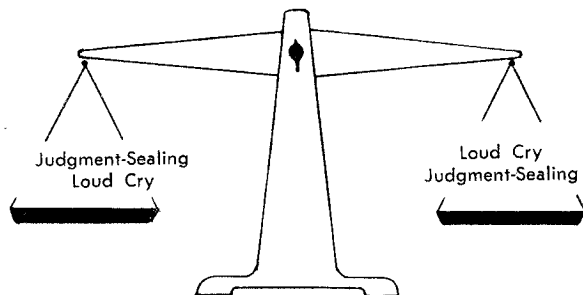
The purpose of "Weighed in the Balances" is to set before the reader evidence that will prove these objections to be erroneous, thus vindicating the awakening message in the Australasian Division.

Since the objections to be answered are founded (or ill-founded) on the writings of the Spirit of prophecy, these same writings will be extensively used in the refutation. The positive Scriptural approach is presented in the closing chapters of "Weighed in the Balances." The reader is asked to recognise that a refutation must of necessity be written largely from a negative approach. The writer recognises this deficiency, but has presented the positive approach in two productions: "God's Eternal Purpose," and "Tidings of Great Joy."

Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practised against it; every device for vindicating falsehood; every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday. The Sun of righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.
—E. G. WHITE.

"Selected Messages," Book Two, page 108.

THE TWO PROGRAMMES OF EVENTS



KEY TO ABBREVIATIONS.

- Col. "Christ's Object Lessons."
 - COR. "Christ Our Righteousness."
 - DA. "The Desire of Ages."
 - Ed. "Education."
 - Evan. "Evangelism."
 - EW. "Early Writings."
 - FCE. "Fundamentals of Christian Education."
 - GC. "The Great Controversy."
 - PK. "Phophets and Kings."
 - PP. "Patriarchs and Prophets."
 - QD. "Questions on Doctrine."
 - SDA Comm. "Seventh-day Adventist Bible Commentary."
 - SM. "Selected Messages."
 - T. "Testimonies for the Church."
 - TM "Testimonies to Ministers."
- Emphasis supplied.

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GOD'S PEOPLE DO NOT RECEIVE THE LATTER RAIN WHILE IN "FILTHY GARMENTS"

Describing the experience that will bring God's people the seal of God, the servant of the Lord writes:

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing-up of the great day of atonement. . . .

"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives; they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their **filthy garments, their defective characters.** . . .

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given: 'Take away the **filthy garments**' from them, and the encouraging words are spoken: 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, **nevermore** to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are **eternally** secure from the tempter's devices . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God." 5T. 472-5.

The reader will observe

- (1) The setting is the antitypical day of atonement.
- (2) God's people afflict their souls in full consciousness of their sinfulness.
- (3) Jesus takes away "the filthy garments" and seals His people.

Some have contended that this experience follows the latter rain/loud cry. If that is true, then God's people must enjoy the latter rain and give the loud cry while clad in "filthy garments." Oh no, never! "The filthy garments" must be removed before the latter rain/loud cry.

"Clad in the armor of Christ's righteousness [not 'filthy garments'], the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." PK.725.

"I was shown those who I had before seen weeping and praying in agony of spirit. [Compare description of Joshua and the Angel.] The company of guardian angels around them had been doubled, and they were **clothed with an armor from their head to their feet.** They moved in exact order, like a company of

soldiers. Their countenances expressed the severe conflict which they had endured; the agonising struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had **obtained the victory**, and it called forth from them the deepest gratitude and holy sacred joy . . . evil angels still pressed around them, but could have no power over them. . . . I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" E.W.271.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters; to cleanse the soul temple of every defilement. Then the latter rain will fall upon us. . . . 5T.214.

The writer feels sure that the reader will agree with him that "the filthy garments" must be removed and the seal of God bestowed before the wonderful experience of the latter rain.

GOD'S PEOPLE DO NOT SIGH FOR ABOMINATIONS IN THE CHURCH DURING THE LATTER RAIN

Some have proposed that the order of events for God's people are as follows:

1. The Shaking;
2. The Latter Rain/Loud Cry;
3. The Sealing.

To realise the fallacy of placing the sealing of God's people after the latter rain and loud cry, the reader is asked to consider three simple and straightforward propositions:

1. The Condition of God's people Immediately Prior to Being Sealed.

"Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they [the true people of God] feel most deeply the wrongs of **God's professed people.** . . .

"Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for **all the abominations** that be done in the church.'" 3 T.266-7.

“At the time when the **danger and depression of the church are greatest**, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the **church** because its members are doing after the manner of the world.

“They mourn before God to see religion despised in the very homes of those who have had **great light**. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are **in the church**.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.” 5T.209, 210-11.

2. The Thoroughness of the Shaking.

“The days of purification of the church are hastening on apace. . . . In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.” 5T. 80.

“Oh, that every lukewarm professor could realize the **clean** work that God is about to make among His professed people.” 1T.190.

“God’s people will be sifted even as corn is sifted in a sieve, until **all** the chaff is separated from the pure kernals of grain.” 1T.431.

“The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile **in their mouths**. [Sealed, Rev. 4: 5.]”

3. The Glorious State of the Church During the Latter Rain which Follows the Shaking.

“Then [after the shaking] will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’ The seeds of truth that are being sown by missionary effort will then spring up and blossom and bear fruit.” 5T.82.

“They [members of the church] moved in exact order, like a company of soldiers.” EW.271.

“The Advent Movement of 1840-44 was a glorious manifestation of the power of God, . . . but these are to be exceeded by the mighty movement under the last warning of the third angel.” GC.611.

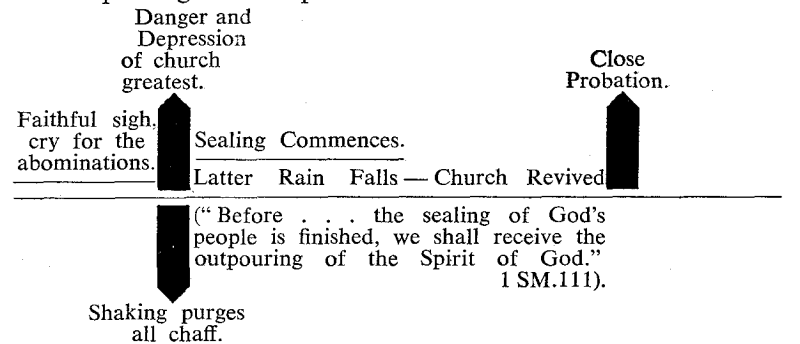
“The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning.” EW.278.

From the foregoing, the reader will observe:

1. The faithful sigh and cry for the condition of the church when its “danger and depression are greatest”—the church appears as if “about to fall.”
2. In this attitude of deep affliction for the sins in the church they are sealed.

3. The latter rain revives God’s people from the terrible ordeal of the shaking. With all the abominations purged away, it is then a church “fair as the moon, clear as the sun, and terrible as an army with banners.”

But those who place the sealing of God’s people at the close of the latter rain, would have God’s people sighing and crying for the condition of the church in the time of its most glorious and triumphant experience. How incongruous! It is therefore apparent that the sealing must commence; **then** “before . . . the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.” 1 SM.111.



GOD’S PEOPLE DO NOT AGONIZE FOR THEIR SPIRITUAL DESTITUTION DURING THE LATTER RAIN

Immediately prior to receiving the seal of God, the remnant are represented as being in the deepest distress and humility because of their spiritual poverty. Notice:

“The class who do not feel grieved over their own spiritual declension . . . will be left without the seal of God.” 5T.211.

“They are fully conscious of the sinfulness of their lives; they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. . . . As the people of God **afflict their souls** before Him, pleading for purity of heart, the command is given: ‘Take away the filthy garments’ from them. . . . The despised remnant are clothed in glorious apparel, **nevermore** to be defiled by the corruptions of the world . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.” 5T.473-5.

If God's people are sealed after the latter rain/loud cry experience, as so many contend, it would follow that during the latter rain God's people would be lamenting their spiritual poverty, and afflicting their souls while Satan exultingly points to their defective characters. How can God's people be represented as agonizing for the seal of God when they are enjoying the latter rain? Such is the inescapable predicament of those who place the sealing at the close of the loud cry.

But Inspiration clearly outlines that this great soul affliction comes **before** the reception of the latter rain.

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle . . . large drops of perspiration fell from their foreheads . . . the praying ones continued their earnest cries . . . agonizing and pleading. . . ."

"Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. . . . I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order like a company of soldiers. . . . They had obtained the **victory**, and it called forth from them the deepest gratitude and holy, sacred joy. . . . I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" EW.269-271.

By comparing these two complementary passages (5T.472-5 and EW. 269-71), the reader will observe:

1. God's people realize their spiritual destitution, and they afflict their souls.
2. While agonizing for victory, the filthy garments are removed and they are sealed.
3. The latter rain revives and strengthens them (see EW. 86). It brings great joy. Clad in an impregnable armor, they go forth to give the loud cry.

God wants to have a **sealed people** to be labourers together with Him in the last great work. "God will reveal through such workers the power of His grace. His servants are to be distinguished from the world by the **seal of the living God**; their words and their works are to reveal that they are **labourers together** with God." SDA. Comm. 7.969. Reader, will you determine to be such a worker for God? Will you join with those who prize "victory and salvation enough to perseveringly plead and agonize for it?" EW. 271. Do not delay your preparation for the seal of God until the outpouring of the latter rain. It will then be too late for those who have known the truth. (See EW.71.)

THE ORDER OF EVENTS PRESENTED IN 5T.80-82.

It is significant that those who teach that God's people will not be sealed until the close of the loud cry pass by 5T.80-82. The reader is asked to consider this important passage:

"The time is not far distant when **the test** will come to every soul. **The mark of the beast** will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. . . . In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff, like a cloud, will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

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

"The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus." (Compare G.C.612—description of the latter rain.)

This passage reveals:

1. The test of the mark of the beast comes to the church before the loud cry. (See also 6T.401.)
2. Many will yield the faith in this testing time and receive the mark of the beast.
3. This indicates that at the same time some will receive the seal of God. ("While one class . . . receive the mark of the beast, the other . . . receives the seal of God." GC.605. See also 6T.130).
4. The judgment of the living is in progress during this purging time. Notice:

- (a) "the gold will be separated from the dross in the church."
— This is an illusion to Malachi 3:1-3, which describes Christ's work of judgment in the most holy place. See GC.425-7.
- (b) "appear in the shame of their own nakedness."
This is a reference to Christ's judgment message in Rev. 16:15.
- (c) "cut down as cumberers of the ground."— This is the irrevocable decision of eternal rejection. See 5T.139 and 4T.385.
- (d) "chaff like a cloud . . . borne away on the wind."— Here, under the figure of harvest **time**, a complete separation is represented. "The time of judgment is a most solemn period, when the Lord gathers His own from among the tares." TM.234.
5. After the Lord has purged His church, the latter rain falls and the loud cry is proclaimed.

Order of Events in 5T. 80-82.

1. The test of the mark of the beast.
2. The shaking — one class receive **mark**; the other class receive the **seal** while the judgment is in progress.
3. The latter rain/loud cry.

During the latter rain/loud cry, the "other sheep" in Babylon hear the message. They have yet to be sealed. Thus "**before** the work is closed up and the **sealing** of God's people is **finished**, we shall receive the outpouring of the Spirit of God." 1 SM.111.

BLOTTING OUT OF SINS MUST PRECEDE THE RECEPTION OF THE LATTER RAIN

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

All Greek grammars and lexicons show that the word translated "when" means "in order that," or "that." Hence, the R.S.V., "Repent therefore and turn again, that your sins may be blotted out, **that** times of refreshing may come from the presence of the Lord." Oxford and Cambridge: "Repent ye therefore and turn again, that your sins may be blotted out, **that so** there may come seasons of refreshing from the presence of the Lord."

Here is a clear order of events.

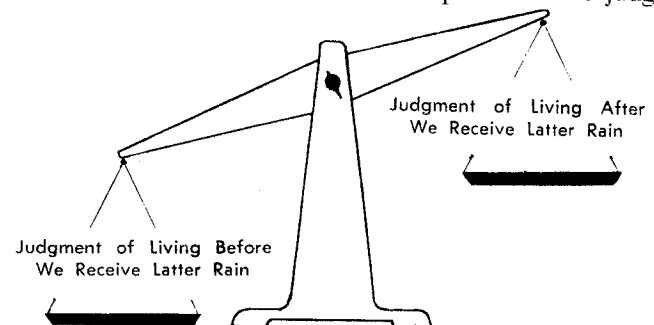
1. Repentance and conversion in preparation for —
2. The blotting out of sins in the investigative judgment (see GC.485, 486, and GC.611-12, old edition) in preparation for
3. The outpouring of the latter rain on those who have their sins blotted out in the investigative judgment.

Observe how clearly the servant of the Lord applies the Scripture:

"The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the **latter rain** at its close. Here are 'the times of refreshing' to which the Apostle Peter **looked forward** when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment] when times of refreshing shall come from the presence of the Lord; and He shall send Jesus' GC. 611-12. (The words "in the investigative judgment" are the servant of the Lord's, own insertion in the original editions of GC. See also GC. 485.)

Here again is the order of events outlined in Acts 3:19:

1. Call to true repentance (Laodicean message).
2. The blotting out of sins ("The hour of His judgment is come").
3. The latter rain — the seal of our acceptance in the judgment.



THE JUDGMENT OF THE LIVING A PERIOD OF TIME.

Those who teach that God's people will not be sealed until after the loud cry, propose that the judgment of the living consists in one act at the close of probation.

The reader is asked to consider the testimony of Inspiration:

"Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. . . ." GC.483.

"While Jesus had been ministering in the sanctuary, the judgment had been **going** on for the righteous dead, and then for the righteous living." EW.280.

"As these persons were named, one by one . . ." 4T.384.

"The **time** of the judgment is a most solemn **period**, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark [seal] is placed upon the righteous." TM.234.

"In this **time** the gold will be separated from the dross in the church . . . Chaff, like a cloud, will be borne away on the wind . . . All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will **appear** in the shame of their own nakedness.

"When trees without fruit are **cut down as cumberers** of the ground . . ." (See comments on page 10: the latter rain follows). 5T.81. If the reader compares this passage with 6T.130 he will further see that 5T.81 is the time of the judgment of the living.

"The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**. Large numbers will be admitted who in these last days hear the truth for the first time." SDA. Comm. 7.979. Compare EW.85-6.

"When the work of investigation shall be ended [signifying a period of time], when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close." GC.428. See also P.P.201.

If the whole work of judging the living is confined and comprehended in one act right at the close of probation, it would nullify the following statements:

"At such a time as this, just as the great work of judging the living is to **begin** . . ." 5T.526.

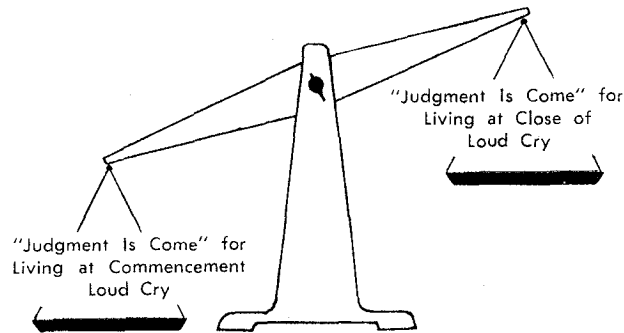
"Now, when the great work of judging the living is about to **begin** . . ." 6T.130.

"The judgment is now passing in the sanctuary above. For many years this work has been in **progress**. Soon — none know how soon — it will **pass** to the cases of the living . . . When the work of the investigative judgment **closes**, the destiny of all **will have been** decided for life or death. Probation is ended . . ." GC.490.

So, then, the judgment must pass to the living. And when the judgment thus passes to the cases of the living, it is merely the **beginning** of the judgment of the living. Then when the cases of the living "have been examined and decided, then and not till then, probation will close."

Let it be further considered that the teaching which places the judgment of the living at the close of probation, makes of none effect the urgent message "to them that dwell on the earth [the living] . . . The hour of His judgment **is** come." Herein lies the reason why God's great judgment message is not really believed by God's (SDA) people. Herein lies the cause of unbelief in the great message calling us to the sanctuary for the Day of Atonement. God's people should be at the judgment **now** by faith, afflicting their souls and searching their hearts, and co-operating with Christ in this great work of cleansing the sanctuary. And there will be no latter rain until this work is done (EW.269-271). The hour of God's judgment **is** come — for the living, too — for the message is for those "who **dwell** on the earth." But this false teaching virtually declares that the hour of God's judgment **is not** come, and will not come until after the loud cry. Oh terrible deception! Oh that God's people will know the day of their visitation instead of imbibing this false teaching which says: "My Lord delayeth His coming" to judgment.

Reader, do not be deceived. The hour of His judgment is come. Are you by faith present at that judgment, afflicting your soul as you should be on this Day of Atonement? Are you repenting and confessing all your sins, praying that while your High Priest is in the most holy place He might blot from your record and your character every trace of sin so that you can share the refreshing latter rain from the presence of the Lord. This work must be done **now**. There is no time to lose.



THE JUDGMENT OF 4 T.384 INVESTIGATIVE

4T.384-7 does refer to the investigative judgment. Here are the reasons:

1. “. . . and only those who were professedly children of the light and of the truth engaged my attention.” Page 384.

These words are very similar to those in GC.480.

“So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God.”

2. In “Life Sketches,” 241-4, the same judgment scene is recorded, and the name of James White is mentioned. Surely we cannot consider the possibility of this godly pioneer being judged with the lost.
3. “Then were uttered these solemn words: ‘He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.’” 4T.387.

This is the pronouncement at the end of the investigative judgment.

4. The vision was given to the servant of the Lord on the anniversary of the commencement of the investigative judgment. See Ibid. 484.

As a final thought, notice that the compilers of the “Index,” recognised 4T.484-7 and LS.241-4 as the investigative judgment. (See “Index,” page 436.)

NO ONE IS SEALED AT THE CLOSE OF PROBATION — ALL MUST BE SEALED BEFORE

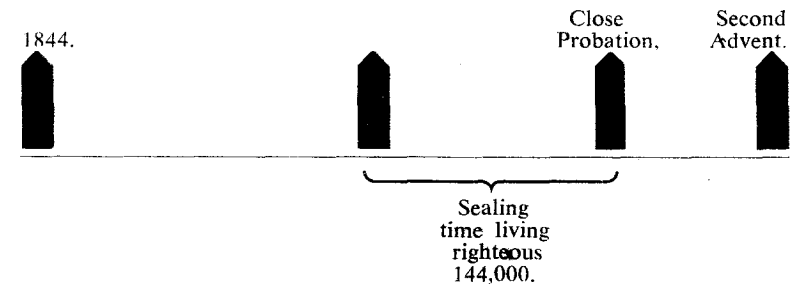
Christ’s mandate at the close of human probation cannot seal anybody, because He is then dressed in garments of vengeance.

“When Jesus rises up in the most holy place, lays off His mediatorial robes, and clothes Himself with the garments of vengeance, the mandate will go forth: ‘He that is unjust, let him be unjust still, . . .’ 8.T.315. See also 2T.619.

That God’s people do not receive the seal of God at that close of probation may be clearly seen by the following statement:

“Reference to our published works will show our belief that the living righteous will receive the seal of God **prior** to the close of probation.” 1 S.M.66.

A further significant point: Since the living righteous are sealed **prior** to the close of probation, it follows that the living righteous are judged **prior** to the close of probation. And since this sealing is represented to us as a period of time (3T.266, EW.58), the judgment of the living must necessarily cover a period of time.



THE LATTER RAIN IS NOT RECEIVED BEFORE THE COMMENCEMENT OF THE SEALING

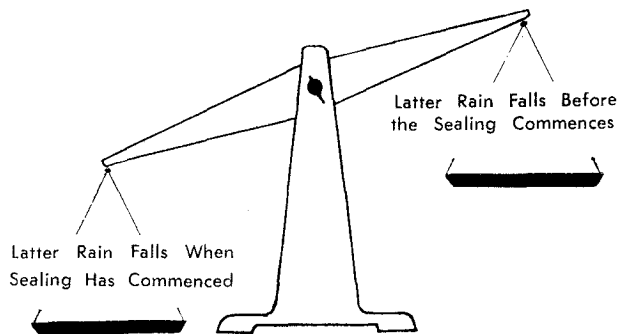
Some are making a vain attempt to show that the sealing of the living righteous does not commence until after the latter rain/loud cry; i.e., at the close of probation. This view is in distinct opposition to a plain statement of Inspiration:

“Before the work is closed up and the sealing of God’s people is **finished**, we shall receive the outpouring of the Spirit of God.” 1 S.M.111.

Many would have us believe that the latter rain is poured out **before** the sealing commences. Oh no! The latter rain is poured out “**before** . . . the sealing of God’s people is finished.”

Let there be no misunderstanding of the statement from 1 SM.111. What do the words “before . . . the sealing of God’s people is finished” signify? Do they not signify that the sealing is in progress? Indeed! It verily means that the sealing has begun, but is not finished.

So, then, when the sealing has begun, and is in progress, the latter rain falls. Or to use the words of the servant of the Lord, “Before . . . the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.”



THE LATTER RAIN IS NOT GIVEN TO PREPARE FOR THE JUDGMENT AND THE SEALING

It is commonly taught that the latter rain is given to prepare God’s people for the judgment and the sealing. Nothing is produced to support such a claim. Nothing can be produced to support such a claim. It is purely false doctrine, and dangerously so.

What Does the Latter Rain Prepare God’s People for ?

1. “At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come to give power to the loud voice of the third angel, and **prepare** the saints to stand in the period when the seven last plagues shall be poured out.” EW.86.
2. “The work of this angel [Rev. 18:1] comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry. And the people of God are thus **prepared** to stand in the hour of temptation, which they are soon to meet.” EW.277.
3. “The power of God had rested upon His people; they had accomplished their work and were **prepared** for the trying hour before them.” EW.279. (The context shows this trying hour is the great time of trouble.)
4. “It is the latter rain which **revives** and **strengthens** them to pass through the time of trouble.” 1T.353.
5. “They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are **prepared** for the trying hour before them.” GC.613.
6. “God’s people were strengthened by the excellent glory which rested upon them in rich abundance and **prepared** them to endure the hour of temptation [the time of trouble].” EW.279.
7. “. . . they will receive the latter rain, and thus be **fitted** for translation.” 1T.187.
8. “The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle.” [Second Advent.] T.M.506. (For sickle, see COL. 69, and Rev. 14:14).
9. “The latter rain . . . prepares the church for the coming of the Son of Man.” Ibid.
10. “. . . they could not receive the refreshing that all must have to **fit them** to live in the sight of a holy God.” EW.71.

There is not a suggestion that the latter rain prepares for the judgment and the sealing. All those holding this view are in danger of fulfilling the following prediction:

“Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful and were looking to the time of ‘refreshing’ and the ‘latter rain’

to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore, they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." EW. 71.

Further, the servant of the Lord says:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then** the latter rain will fall upon us . . ." 5T.214.

The True Steps in Preparation:

"Repent ye therefore, and be converted, that your sins may be blotted out, when [Greek: in order that] the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.

1. Repentance and true conversion must prepare us for the judgment and blotting out of sins. It must be the deep repentance called for in the Laodicean message and the antitypical Day of Atonement. See EW. 269-270; 5T. 473-5.
2. The blotting out of sins is the blessing of the judgment. "On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:30. This is a special atonement to remove the **record** of sin, not alone in books of heaven, but in the **inner sanctuary of the soul**. "As in the **final atonement** the sins of the truly penitent are to be blotted from the books of heaven, **no more to be remembered or come into mind**. . . ." PP. 358. See also 5T. 575; Mal. 3: 1-3. This special atonement (EW.251) of the most holy place prepares for the latter rain.
3. The refreshing from the presence of the Lord revives God's people from their great soul affliction which they experience as they enter into the judgment of the most holy place by faith, ". . . they will receive the latter rain, and thus be **fitted** for translation." 1T. 187.
4. "And He shall send Jesus." Acts, 3:20.

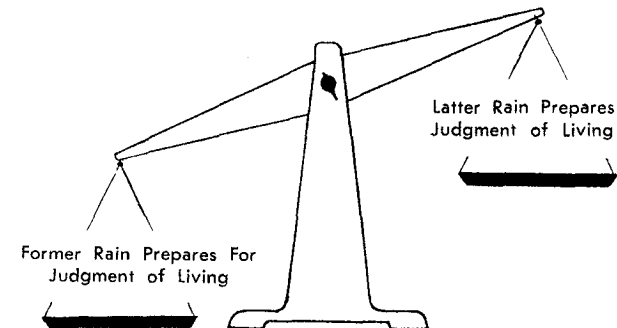
Reflections:

God grant that none of His dear people be so blind as to be looking to the time of the latter rain to fit them to stand in the judgment to receive the seal of God. "The hour of His judgment **is** come." Christ is in the most holy place. He is waiting to blot out all our sins, patiently waiting to judge His people and give the truly penitent ones the precious **final atonement**. The door to this experience is open. (Rev. 3:8.) Jesus invites His people to enter into the blessing of the hour of God's judgment. As the Jews of old gathered around the sanctuary for the Day of Atonement, so we are called to co-operate with Christ in this great work of cleansing the sanctuary. We are to come to Mount Zion with true penitence and humility, with broken and contrite spirits; yet, through the mercy and merits of Jesus alone, having boldness to enter into the presence of the judgment (1 John 4:17) to plead for the precious blotting out of sins.

Reader, this is not something for us to do at some future date. It is time to seek this experience now. The door is open now. Christ invites us to come now. We have delayed the sealing long enough. God wants a sealed people for the last mighty work. "His servants are to be distinguished from the world by **the seal of the living God**; their words and their works are to reveal that they are labourers together with God." SDA. Comm. 7.969.

Then having the seal of the living God, God's people will be blessed with the times of refreshing that will fit them for translation, the glorious appearing of the Son of man, and an abundant entrance in the kingdom of the Eternal Father.

For a fuller coverage of how to obtain this mighty blessing, read "God's Eternal Purpose" and "Tidings of Great Joy."



ULTIMATE CHARACTER PERFECTION ATTAINED IMMEDIATELY PRIOR TO THE SECOND ADVENT

Many **misapply** TM.506 in an endeavour to show that the latter rain prepares the receiver for the seal of God. The reader will recognise that evidence has been repeatedly produced in this manuscript establishing the falsity and peril of this teaching.

This deficiency in understanding TM.506 is caused by thinking that the seal is the finality of character perfection. But the sealing is not the final or ultimate in perfection of character.

“When the fruit is brought forth, **immediately** he putteth in the sickle . . . When the character of Christ shall be **perfectly reproduced** in His people, **then He will come** to claim them as His own.” COL. 69.

The nearer we come to Christ, the less exalted we will be. This will be true after God’s people have the seal of God in their foreheads. There is no stopping place in the work of perfecting Christian character in this life. In fact, a speedy growth in character development will take place after receiving the seal of God. This will be made possible firstly by the reviving and strengthening latter rain; then by the wrestling in earnest prayer during the time of Jacob’s trouble.

Character development after the sealing may be illustrated from the life of Jesus. At the commencement of His ministry He was **sealed** with the fullness of the Spirit. (John 6:27; 3:34.) This in no way indicated that there was no further perfecting growth in His life. During His Spirit-filled ministry He was developing a perfect character. He was made perfect by the things He suffered. Heb. 2:10; 5:9; 9T. 21.

Likewise, when God’s people are perfectly **cleansed** from sin, they will be sealed with the fullness of the Holy Spirit (Eph. 1:13; 4:30; 3T:267). The latter rain will revive them from the agonizing struggle which they pass through in order to receive the seal of God. (5T. 473-5; EW. 269-71, 85). Although the seal of eternal deliverance will be upon God’s people, they “will have trials individually.” TM. 446. This will be especially true during the time of Jacob’s trouble. It is a necessary **perfecting experience** for God’s people; not a need-

less trial. “Tribulation worketh patience; and patience, experience; and experience, hope.” Rom. 5:3, 4.

The Perfecting Experience of the Time of Jacob’s Trouble:

“It is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.” GC. 621.

“The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.” Ibid. 622.

“They are fully conscious of their weakness and unworthiness.” Ibid. 619.

“One who sees their every weakness . . .” Ibid. 627.

“They themselves begin to **fear** the Lord has left them . . . It is a time of fearful agony.” Ibid. 630.

“As they endeavour to wait trustingly for the Lord to work, they are led to exercise **faith, hope, and patience**, which have been too little exercised during their religious experience.” Ibid. 631.

“The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God’s people.” Ibid. 633.

In the natural world, a period of heat is necessary after the latter rain to prepare the grain for the sickle. Even so, after the latter rain of the Spirit, God’s people are placed in the furnace of affliction. “When the character of Christ shall be perfectly reproduced in His people, **then He will come** to claim them as His own.” COL. 69. The Son of man comes with the sickle to gather a people who are perfectly like him. 1 John 3:2.

It is evident, therefore, that the sealing does not mark the “completion of the work of grace in the soul” (TM. 506), as so often stated. The second coming of Christ marks the “completion of the work of grace in the soul.”

Latter Rain Prepares For Second Advent According to TM. 506:

“The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle.” TM. 506. **Second Advent**

“The ripening of the grain represents the completion of the work of God’s grace in the soul.” Ibid. **Second Advent**

“The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man.” Ibid. **Second Advent**

“Unless the early showers have done their work, the latter rain can bring no seed to perfection.” Ibid. (“When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”) COL. 69. Second Advent

Thus, TM. 506 is showing how the latter rain is necessary to prepare for the second coming of Christ. This is in harmony with the teaching of Inspiration elsewhere:

“... they will receive the latter rain, and thus be **fitted** for translation.” 1T. 187. Second Advent

Let it be forever fixed in the mind that the latter rain **does not** prepare the receiver for the seal of God. It prepares those who have the seal of God for translation.

SDA CHURCH NOT BABYLON IN THE LOUD CRY

In an endeavour to show that God’s (SDA) people will not be sealed until after the loud cry, it has been said: “No one receives the mark of the beast until after the ‘loud cry of the third angel shall warn men.’” But the contention that nobody will receive the mark of the beast until after the loud cry warns them is a clear indictment that our church will be Babylon at that time —

Because:

1. The loud cry (Rev. 18: 2-4) is only directed to Babylon
2. The loud cry only calls out of Babylon. EW. 279.

Therefore:

1. If the call out of Babylon includes SDA church, then the church would be Babylon.
2. The loud cry would then be a call out of the SDA church.

It is evident that such is not the case.

Certain ones will hastily retreat from such a conception of the final warning. Such a retreat must change their complete views to clear themselves of the above conclusions. All who place the mark of the beast and the sealing work for God’s people (SDA) after the loud cry are in this position.

The purpose and pleasure of God in establishing us in the three angels’ messages is to make us pure vessels for the revelation of the character of Him who is love. Trials are a necessary expediency in the refining process; and the terrific test of the mark of the beast will make apparent those who have received the love of the truth and have purified their souls by obedience. In the purging process they will be declared without spot and stain. Such will be blessed with the latter rain — the full presence of Jesus in a mighty Spirit-filled ministry warning the “other sheep” still in Babylon against the reception of the mark of the beast, and offering to them eternal eleventh-hour deliverance — the reception of the seal of God.

The claim that “the loud cry must first warn” us reduces the everlasting gospel of Revelation 14 to an impotent instrument not even capable of giving sufficient light on the Sabbath as opposed to the Sunday mark of the beast. Satan is ever ready to delay our preparation as far as possible, and this teaching is an effective weapon. **God’s message is:**

“To-day if you will hear my voice . . .”
 “. . . the hour of His judgment is come . . .”
 “All things are now ready.”
 “I have set before thee an open door.”

Do not delay that present experience: “Get ready, get ready, get ready!” It is our privilege and responsibility to have the “decision to say **now**. . . . Nay, we will not regard the institution of the beast.” EW.67.

“When you obey the decree that commands you to cease from labour on Sunday and worship God, **while you know that there is not a word in the Bible** showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.” SDA. Comm. 7.980.

Examining the Statement used in Support of False Claim:

“No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. **None are**

condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men ["Who had not heard and rejected the three messages"] † against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast." Ev. 234.

It is significant to note that some omit the important qualifying words: "None are condemned until they have had the light and have seen the obligation of the fourth commandment." Thus doing, they misapply the statement to teach that the loud cry must first warn Adventists.

5T. 81-82 (quoted page 9) proves beyond all question:

1. The mark of the beast is urged upon us.
2. This causes a great shaking.
3. God separated (judged and sealed) from dross.
4. Those who resist mark of the beast sound the loud cry to those who have not "the light" and have not "seen the obligation of the fourth commandment."

Exchanging error for truth is not a sign of weakness, but of Christ-like meekness. It is a privilege rather than a rebuke. Instead of lessening our influence, it increases it. God will bring this test upon **all**, and grant that He may give us grace, as the Spirit of truth guides into a fuller revelation of the blessed truth, to cast out our human deductions and surrender all our opinions upon the hallowed altar of "It is written."

A WRONG USE OF GC.613 AND EW.279

Describing the close of the third angel's message, the servant of the Lord writes:

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the 'latter rain,' the refreshing from the presence of the Lord, and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces

† EW. 278.

that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts **have** received the seal of the living God. Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done . . . He that is unjust, let him be unjust still . . . ; and he that is holy, let him be holy still.'" GC. 613. (See similar passage EW. 279.)

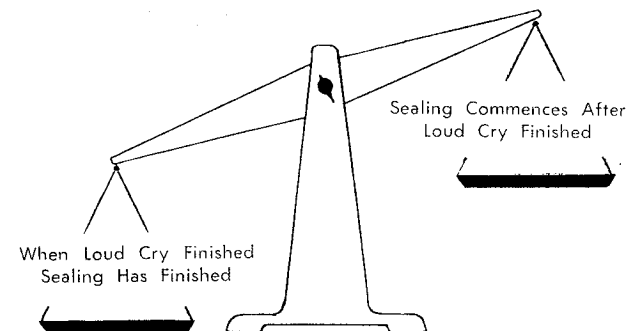
This statement has been tendered to prove that God's people do not receive the seal of God until after the loud cry has finished. But does the statement suggest such a thing? The reader will see that it does not. This statement briefly summarizes **what has been** accomplished "when the third angel's message closes" —

1. "The people of God **have** accomplished their work." (Past perfect.)
2. "They **have** received the 'latter rain' . . ." (Past perfect.)
3. ". . . all who **have** proved themselves loyal . . . **have** received the seal of the living God." (Past perfect.)

Thus, when the loud cry **closes**, the people of God

- (1) **have accomplished** their work;
- (2) **have received** the latter rain;
- (3) **have received** the seal of God.

By what law of reasoning can it be said "When the third angel's message closes, the sealing will commence?" But the statement says: "When the third angel's message closes . . . [God's people] **have received** the seal of the living God." Why do men strive to prove that the sealing will not commence until the loud cry closes, when Inspiration simply says: "**Before** . . . the sealing of God's people is **finished**, we shall receive the outpouring of the Spirit of God." 1 SM. 111.



THE THREAT OF DEATH COMES BEFORE THE LOUD CRY

The reader is simply referred to 5T.81-2 (quoted on page9), where it clearly outlines that:

1. The church is tested with “threatened imprisonment and death.”
2. “In this time the gold will be separated from the dross in the church.”
3. Then follows the latter rain/loud cry.

The reader is recommended to refer also to 6T.400-1. This evidence is solidly supported by the following statement:—

“Those who come up to every point, and stand every test [including the threat of death], and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.” 1T. 187.

It is the latter rain which revives God’s people from the agonizing experience of the shaking, caused by the straight testimony within (EW.270), and the threat of death without. (5T.81.)

ALL MEN DO NOT RECEIVE THE MARK OF THE BEAST TOGETHER

All men **do not** receive the mark of the beast at the same time. They would if all the living righteous received the seal of the living God at the same time. (See GC.605 and 6T.130.) Those who erroneously teach that all the living righteous receive the seal together after the loud cry are forced to contend that all men receive the mark of the beast together after the loud cry. This proposition is so false and wide of the mark that we will dismiss it with a few remarks.

1. The test of the mark of the beast comes to the church before the loud cry. (5T.81-2.) Those who yield the faith receive the mark of the beast.

2. The loud cry brings the light to those who **have never** seen the obligation of the fourth commandment. Disobedience to the light will mean the mark of the beast.

The reader is referred to the chapter “The Final Warning” in **Great Controversy**. Here is revealed a progressive work. As the light extends, people make their decisions for either side — the mark of the beast or the seal of God. “While one class receive the mark of the beast, the other . . . receive the seal of God.” P. 605. “As the controversy extends into new fields . . .” P. 607. Thus, “when the third angel’s message closes . . . all who have proved themselves loyal to the divine precepts **have** received ‘the seal of the living God.’” P. 613. Conversely, when the third angel’s message closes, all who have proved themselves disloyal to the divine precepts **have** received the mark of the beast.

Decree to Worship Beast and His Image	“The Lord hath shown me clearly that the image of the beast will be formed before probation closes.” SDA. Comm. 7.980.	Close of Probation
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MARKING TIME OF THE DISOBEDIENT
SEALING TIME OF THE 144,000

THE UNIVERSAL DEATH DECREE IS NOT ISSUED BEFORE THE CLOSE OF PROBATION

Confusion is multiplied through a failure to distinguish between the two main decrees.

The First Decree

Made by the image beast (U.S.A.). 5T. 451; Rev. 13:11-17.
The test before we are sealed. SDA. Comm. 7:976.
Followed by every nation on the globe. 6T. 395.
Contains the threat of death. 5T. 81.
Causes great shaking in church. 5T. 81.
Test for the church before the loud cry. 5T. 81-2; 6T. 401; 2 SM. 380.

The Universal Death Decree

Made after the close of probation. EW. 282, 34, 37: GC. 615.
 Made by a world-wide legislature. EW. 282. PK. 512.
 People given liberty to kill saints. GC. 615.
 Cannot be made before probation closes. GC. 610-11.
 Marks the commencement of the time of Jacob's trouble. EW. 36, 37.

When is the Universal Death Decree Enacted ?

"The Great Controversy," which presents a rather full coverage of all important events, makes no mention of the universal death decree before the close of probation. In fact, it strongly indicates that such a law, ignoring any vestige of legal propriety, could not be passed while Jesus remains High Priest.

"But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by the rulers and people. It still controls, to some extent, the laws of the land. . . . The opposition of the enemies of the truth will be restrained that the third angel's message may do its work." GC. 610-11.

In the same book, after the servant of the Lord has described the close of probation and the commencement of the time of trouble, she writes:

"When He leaves the sanctuary . . . the restraint . . . upon the wicked is removed . . .

"The persistent refusal of a small minority to yield to the popular demand, will make them the objects of universal execration . . . and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving liberty, after a certain time, to put them to death." GC. 614-5.

Now we turn to the testimony presented in EW.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. **This was the time of Jacob's trouble.**" EW. 36-7.

"I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst [the plagues]. Then I saw the **leading men** of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time to put them to death." EW. 282-3.

THE CLOSE OF PROBATION IS NOT THE DECREE OF 5T. 216

Those who teach that God's people will not be sealed until the time has come for Christ to close probation usually quote the following statement in support of their error:

"When **the decree** goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." 5T. 216.

But **the decree** mentioned here could not be the close of probation:

1. The immediate context shows that it is the decree in reference to the mark of the beast; e.g., "Those who are uniting with the world . . . preparing for the mark of the beast . . . When the decree goes forth, etc. . . ."
2. "The living righteous will receive the seal of God **prior** to the close of probation." 1 SM. 66. "When the third angel's message closes . . . all who have proved loyal to the divine precepts **have** received 'the seal of the living God.'" GC. 613.
3. The servant of the Lord **never** calls the close of probation "the decree," as many mistakenly imagine. The reader is asked to observe that the following statements are all in reference to Rev. 13: 15, 16, and **not** Rev. 22: 11.

". . . mark of the beast and his image **when the decree goes forth** . . ." EW. 67.

"The decree is not to be urged upon the people blindly." GC. 605.

"The powers of earth . . . will decree . . ." Ibid. 604.

"By the decree enforcing the institution of the papacy . . ." 5T. 451.

". . . **when the decree shall go forth** requiring all to worship the beast . . ." Ibid. 525.

". . . **The decree** will soon go forth prohibiting men to buy or sell . . ." Ibid. 152.

". . . in the decree enforcing the papal sabbath . . ." Ibid. 464.

". . . and the **decree goes forth** against all those who will not worship the image of the beast . . ." 4T. 251.

"When the decree goes forth and the stamp is impressed . . ." 5T. 216.

This decree is the test that will mark the commencement of the sealing time. "This is the test that the people of God

must have before they are sealed.” SDA. Comm. 7:976. While one class receive the mark of the beast, the other class receive the seal of God (GC.605). Then, as the servant of the Lord says, “Before . . . the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.” 1 SM. 111.

The decree to worship the beast and his image causes a mighty shaking in the church of God (5T. 81). It is significant to note that the Spirit of Prophecy applies the decree of Zephaniah 2:2 in reference to this shaking time. See 1T. 179-83.

Rev. 13: 15-17.
Decree goes Forth.

Rev. 22: 11.
Close Probation.



“Before . . . the sealing of God’s people is finished we shall receive the outpouring of the Spirit of God.”
1 SM. 111.

THE LOUD CRY DID NOT SOUND IN 1888 OR 1892

Around the 1888 period, “the Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.” TM. 91. Sr. White wrote: “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.” Ibid. 92.

Thus God was sending a message through Waggoner and Jones to His people; a message that they were to receive and proclaim to the world with a “loud voice.” Many of the brethren did not recognise this, and they treated the message with ridicule and contempt. Sr. White endeavoured to set before the responsible brethren the seriousness of their opposition to the light being presented by Waggoner and Jones. In November, 1892, she wrote:

“ . . . the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.

This is the **beginning of the light** of the angel whose glory shall fill the whole earth.” 1 SM. 363.

The reader is asked to carefully consider this much ill-quoted passage.

What the Statement Does Say:

The loud cry began in **revelation**. The light of the loud cry was revealed to the church, **but mark**, it was only “the beginning” of the revelation of the loud cry. What became of that revelation is now history. We will not weary the reader here with the history of opposition and failure to respond to **the revelation** of the first rays of the light that would have led the church into a speedy completion of her task and an entrance into the Kingdom of God.*

What the Statement Does Not Say:

The statement does not say that the loud cry began to be proclaimed. There is a lot of difference between **revelation** and **proclamation**.

Sr. White did not say that the loud cry was being **proclaimed**. This could not be:

1. The loud cry message is contained in Rev. 18:2-4, and it is a message proclaimed to Babylon. But this was a revelation of light to God’s (SDA) Church.
2. Rev. 18:1-4 was not fulfilled during 1888-1892.
3. The servant of the Lord looked future for the proclamation of the loud cry. Here is the evidence:

“I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel **will** come down from heaven, and unite with the third angel in closing up the work for this world . . .” S.D.A. Com.. 7:984 (written 1892).

“The prophecies in the eighteenth of Revelation **will** soon be fulfilled. During the proclamation of the third angel’s message, ‘another angel’ **is to come** down from heaven, having great power, ‘and the earth **is to be** lightened with his glory.’” Ibid. (written 1904).

“ . . . the time **will be** fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon . . .” Ibid. 985 (written 1892).

“The time is coming when there will be as many converted

* For a full history of these times, write for “A Warning and its Reception,” A. L. Hudson, Baker, Oregon, U.S.A.

in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit." Evan. 692 (written 1905).

"... the church will indeed arise and shine ... wonderful description of things **yet to be.**" Ibid. 693 (written 1905).

"When the storm of persecution **really** bursts upon us ... the people of God will draw together ... **Then** will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." (1900, written Ibid., 693.)

Far from being in the loud cry experience, a testimony written about 1903 states:

"The time has come for a thorough reformation to take place." 8 T. 251.

4. A. T. Jones did not consider that the loud cry was sounding, or that the latter rain was falling. Here is what he said in 1893:

"What then did the brethren reject at Minneapolis? ... [referring to 1888]. They rejected the latter rain—the loud cry of the third angel's message. ...

"And, brethren, the time has come to take up to-night what we there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead; **we would have been** [note: 'would have been'] in the midst of the wonders of the loud cry itself, to-night." (Gen. Conf. Bull., 1893, Study 7, "The Third Angel's Message.")

A. T. Jones also stated: "We know by every evidence that now we are in the time of refreshing—the time of the latter rain." (The Consecrated Way to Christian Perfection.) Certainly, Jones believed they were in the times of the latter rain, but he never believed that the latter rain was falling. He clearly taught that the experience of the judgment and the blotting out of sins must precede the reception of the latter rain.² Those who teach that the latter rain will prepare God's people for the judgment and the sealing are out of harmony with the great 1888 message of righteousness by faith. They hinder the finishing of God's work for His people. Now is the time to gather at the sanctuary and enter by faith into the great work of judgment and blotting out of sins so that the showers of the latter rain may come to a languishing church. Those who persist in resisting this light will repeat the history of those who in the last century resisted the call to put on the full armour of God in readiness to **proclaim** the loud cry.

² See "The Consecrated Way to Christian Perfection," by A. T. Jones, or as it is reproduced in "God's Eternal Purpose," pages 185-190.

5. No one should be deceived as to when the proclamation of the loud cry should commence. Here are three unmistakable events that must first occur:

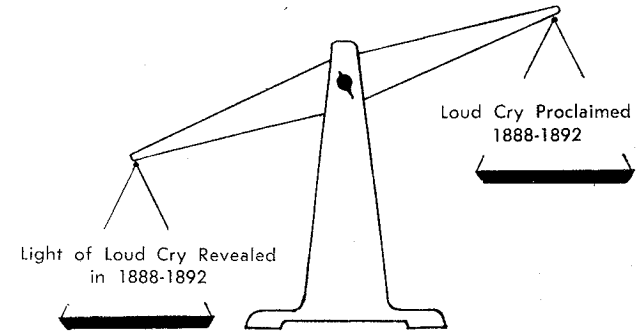
(a) The mighty shaking in the church of God. (EW. 269-271; 5T. 80-2; 2 SM. 380; 6T. 400-1.)

The experience of —

(b) The blotting out of sins in the investigative judgment. (Acts 3:19.)

(c) The sounding of Rev. 18: 2-4: "Babylon is fallen ... because she has made **all** nations drink" Not yet can this be said. It points to the union of the apostate churches with the state throughout all Christendom. (Rev. 17: 12-13; GC. 389-90.)

Therefore, the reader will recognize that the claim that the loud cry has been sounding is without foundation. This false assertion is usually only a manoeuvre to escape the plain testimony of Scripture that we have an appointment with the judgment bar of God before the reception of the latter rain experience.



THE CHURCH IS THE BRIDE

Every student of the Advent message should know that in 1844 Christ entered into the most holy place of the heavenly sanctuary to be married to the New Jerusalem. (Dan. 7:13; 8:14; Rev. 19:7, 8; 21:9; EW. 55, 251; GC. 427.)

It is unfortunate that many fail to grasp the significance of Christ's union with the Holy City. It means nothing more to many than Christ merely receiving a kingdom from His Father. But why be so carnal in our understanding of the Word of God?

Can we imagine for a moment that Christ has been longing with the longing of His infinite love merely to receive a city. Oh no; "Christ . . . loved the church, and gave Himself for it, . . . that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing." Eph. 5:25, 27. The church of Christ is the true Holy City (Rev. 11:2), and in the earth made new will inhabit the literal Holy City. Even now, every child of God is a part of the New Jerusalem, and his name is inscribed there. He is no longer a citizen of the earth, but has been translated into the kingdom of God's dear Son. (Col. 1:13.) He is a citizen of the New Jerusalem.

Thus Christ's marriage in the most holy place refers to the reception of His church (His people) in an **eternal** union with Himself. When we dimly realize something of Christ's unspeakable love for His church, we may appreciate with what earnestness, yea, with what infinite longing, the heavenly Bridegroom waits for the consummation of the blessed union with His church in the most holy place.

"The church is the bride, the Lamb's wife. Every true believer is a part of the body of Christ." SDA. Comm. 7: 985-6.

"The church is the bride of Christ . . ." Ibid.

"The church is the bride, the Lamb's wife **If she understood this**, she would be all-glorious within." Ibid.

We, as members of the church of Christ, are individually to be married to Christ in an **eternal** union. The church is merely made up of individuals who are to be partakers of this blessed union with Christ in the most holy place. Christ has promised that if faithful, He will write upon us His Father's name, and His own name, and the name of New Jerusalem symbolising marriage to Him in that we take His name and the name of His Father); and that we will belong to His household, never-more to go out. (Comments Rev. 3:11, 12.) Thus, "by the marriage is represented the union of humanity with divinity." COL. 307.

And let there be no misunderstanding as to what kind of union Christ is calling us to in the most holy place — it is a blessed **eternal** union with His own dear self forevermore. Further, it must be realized, that this work of **final at-one-ment** (marriage) involves a work of investigative judgment. GC. 422, 428, 480. The judgment takes place before the marriage. Its purpose is to determine who is accounted worthy of the experience of the final atonement, and to be a part of that eternal city.

It is true that in the parable of Matthew 25 the members of the church (virgins) are represented as the guests (GC.427) at this same marriage. Under the figure of virgins, the church is to be ready with its lamp burning, waiting for the bridegroom. But mark: the church of Christ is more than a guest at the marriage, although only so represented in Matthew 25. One parable alone is not sufficient to represent the experience of the waiting church. In another sense, and the more important sense, the church is the bride of Christ.

"The church is the bride, **the Lamb's wife** If she understood this, she would be all-glorious within." Ibid.

Christ is at the marriage. The door is open (Rev. 3:8). He has called, but she will not yet hear. So He says: "Behold I stand at the door and knock . . ." Rev. 3:20. Christ is waiting for His bride. "The church is the bride, the Lamb's wife." If God's people only realized this, they would come to the judgment by faith and enter into the marriage. She would put on her beautiful garments, fine linen, clean and white, and become all-glorious within. Then indeed she would look forth fair as the morning. Clad in the armor of Christ's righteousness, she would enter upon her final conflict, fair as the moon, clear as the sun, and terrible as an army with banners.

This is the call now going forth to the church of God: "The hour of His judgment is come." At the judgment bar Christ is waiting for His bride — His people. He is waiting at the judgment "to make an atonement for you [marriage], to **cleanse** you, that you may be clean from all your sins before the Lord." Lev. 16: 30. He is waiting to clothe His people with the garments of His **everlasting righteousness**. But they must gather about the sanctuary (Joel 2:15-17); they must come to the judgment; they must come to the marriage. "**ALL THINGS ARE READY, COME UNTO THE MARRIAGE.**" Matt. 22: 4.

May He grant us all the eyesalve to remove the dreadful blindness. May He grant us all true repentance, a broken and contrite spirit which is the only disposition that will save us in the judgment, where we will be "clothed in fine linen, clean and white," made all-glorious within, and be filled with the latter rain.

THE WISE VIRGINS NOT REPRESENTED AS SLEEPING RIGHT UP UNTIL THE CLOSE OF PROBATION

“And at mid-night there was a cry made, Behold the Bridegroom cometh; go ye out to meet Him.” Matt. 25:6.

“If Satan had his way, there would never be another awakening, great or small, to the end of time.” 1 SM. 124. He would keep the people asleep in their present condition until the Day of Atonement would be ended. Then, not having acquired the seal of God and latter rain to prepare them for the time of trouble, they would be unsheltered in the day of wrath. But this is not in God’s order. He will send an awakening message to His church. It will do its work. In response to it “there will be among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times.” GC. 464.

If many had their way, there would be no awakening of the virgins until the close of probation. How is God going to seal them while they are asleep? We protest against this false teaching, pointing out that those who will be slumbering and sleeping right up until the close of probation will surely be lost. If the cry “Behold the Bridegroom cometh” is not heard until the close of probation, then it follows that during the loud cry the church is slumbering and sleeping! This of course cannot be.

“Those who have held the beginning of their confidence firm unto the end will be **wide awake** during the time that the third angel’s message is proclaimed with great power.” SDA Comm. 7: 984.

“When the earth is lighted with the glory of the angel of Revelation 18, the religious elements, good and evil, will **awake** from their slumber, and the armies of the living God will take the field.” SDA. Comm. 7: 983.

In the period before the close of probation, are God’s faithful people awake or asleep? Sr. White says they “will be wide awake.”

A little reflection will show us that the awakening depicted in the parable takes place **before** the latter rain, not **after** the latter rain.

“I have no specific time of which to speak when the outpouring of the Holy Spirit will take place — when the mighty

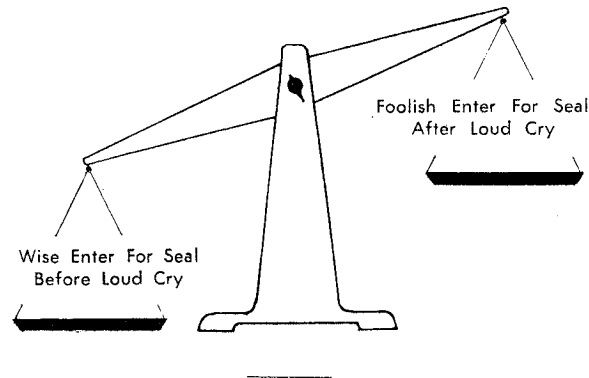
angel will come down from Heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being **ready** for the heavenly refreshing, **having our lamps trimmed and burning.** [Matt. 25: 6].” Ibid. 984.

Careful thought will also reveal that the separation of the wise and foolish virgins will take place before the latter rain, not after the latter rain. It is before the latter rain that the wise are separated from the foolish, the gold is separated from the dross, and the chaff is separated from the wheat. (See 5T. 81-2 and EW. 269-271.) The shaking “is a terrible ordeal, but nevertheless it must take place [before the latter rain]. **None** but those who have been overcoming by the blood of the Lamb and word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.” 2 SM. 380. Yet those who expect the sealing as Christ is closing probation, would have us believe that the foolish remain in the church, giving the loud cry, too, until the close of probation. But does not the above statement reveal that only those who have the seal of God (“without spot or stain of sin, without guile in their mouths,” Rev. 15:5), will act a part in the closing work? Assuredly! “Oh, that every lukewarm professor [foolish virgin] could realize the clean work that God is about to make among His professed people!” 1T. 190. “O, what a day is before us! What sifting will there be among those who claim to be the children of God” TM. 163. “God’s people will be sifted, even as corn is sifted in a sieve, until all the chaff [foolish virgins] is separated from the pure kernels of grain.” 1T. 431. This takes place before the latter rain.

That the wise and foolish virgins will be separated before the loud cry is demonstrated in the past history of the Advent movement. The mid-night cry of the summer of 1844 is a clear type of the loud cry (see EW. 277). This, students of the Advent movement have always recognized. Now the parable of Matthew 25 had its fulfilment in the 1844 experience, and so forms the basis of an important lesson as we endeavour to understand the future. In the preaching of the first angel’s message from 1833 to 1844, the virgins went out to meet the Bridegroom. Christ was expected to come in the Spring. But when He did not come in the Spring, there was a tarrying time. All slumbered and slept — the foolish with a careless abandonment of faith, the wise with an endeavour to maintain a little of their experience. Then in the summer of 1844, it was found that the 2,300 days was to end

on October 22. The sleeping Advent believers were awakened by the cry, "Behold the Bridegroom cometh; go ye out to meet him." But the foolish virgins could not be benefited by the light from heaven. The tarrying time had revealed their destitution, and they could not join the mighty work of the mid-night cry. Even so, the foolish virgins will find no part in the loud cry of the third angel.

Reader, have you noticed that both the wise and foolish virgins come to the marriage — both parties come to receive the seal of the living God represented in the experience of the marriage. But there is a vital difference. The wise enter in before the loud cry. The foolish come to receive the seal of God after the loud cry. But the door is shut. The foolish virgins come to receive the seal of God too late. They have purchased their "oil" from false vendors. They come too late. **Reader, don't come too late!**



THE SEAL OF GOD — WORK OF THE HOLY SPIRIT OR ANGELS ?

In some places the work of sealing God's people in the closing work is presented as the work of the Holy Spirit; in other places as the work of the third angel and other angels. For example:

Angels:

"I then saw the third angel He is the angel that is to . . . seal, or bind, the wheat for the heavenly garner." EW. 118.
 ". . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God." 5T. 475.

"This mightiest of angels has in his hand the seal of the living God." (See also Ezek. 9: 4; Rev. 7: 2; TM. 444.)

Holy Spirit:

"And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption." Eph. 4: 30.

"As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the moral image of Christ." Review, Nov. 1, 1892.

Does this mean that there are two different seals to be placed upon God's people in the closing work? Not at all! Speaking of the sealing of the one hundred and forty-four thousand, the servant of the Lord says:

"Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man [angel] in linen, are those 'that sigh and that cry for all the abominations that be done' in the church." 3T. 267.

The reader is asked to take particular notice of the above passage.

1. It reveals that the seal is wrought in the soul by the power of the Holy Spirit. This is in harmony with the promise of the new covenant — the Holy Spirit writes the law (character) of God indelibly in the soul for eternity. Heb. 10: 15, 16; GC. 485.
2. It reveals that the **same** seal is also represented by a **mark** placed by the angels. This is in harmony with EW. 118; 5T. 575; TM. 444-5; Rev. 7: 2, etc.

This unity and close association between the work of the Holy Spirit and the angels should not surprise us. The same unity is represented in the angel messages. For example:

1. The Third Angel's Message:

- (a) The loud voice is called the voice of **an angel** in many places.
- (b) It is also the voice of the **Holy Spirit**. "It [the third angel's message] is represented as being given with a loud voice; that is, with the power of the Holy Spirit." SDA. Comm. 7: 980.

2. The Angel of Revelation 18 :

- (a) It is represented in many places as the voice and work of an angel.
- (b) It is also the voice and work of the Holy Spirit. "I have no specific time of which to speak when the outpouring of the Holy Spirit will take place — when the mighty angel will come down from heaven, and unite with the third angel . . ." Ibid. 984

Thus, returning to the sealing work, we could say that the seal is a **mark**

- (a) placed inward by the Holy Spirit;
- (b) placed outward by the angels.

In an article called, "The One Hundred and Forty-four Thousand," James White, the great pioneer leader of the Advent movement, wrote: "The Sabbath is the seal; the sealer is the Holy Spirit." *Coming now to a contemporary, Louis K. Dickson writes in "Our Firm Foundation," Vol. 2:

* "The Advent Review," Auburn (N.Y.), September, 1850.

"The last act in the preparation of the saints of God to meet the Saviour is the sealing work of the Holy Spirit. Paul enjoins us: 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' Eph. 4:30 . . . This sealing work is performed by the third person of the Godhead. The seal of God cannot be placed upon sin, but upon holiness alone. So it will be in the last days, when the saints are finally sealed by the **Holy Spirit under the latter rain experience**. . . Thus we see that the solemn work of sealing the saints of God is a part of the office work of the Holy Spirit and calls for the sanctifying of the human soul. . . ." Pages 638-639.

There are some who think that there are three seals connected with the work of God's people in these last days: the Holy Spirit, the law (Sabbath), and the seal placed by the angels. On further study, it will be found that these three are aspects of the one great seal which the 144,000 receive. The law is the principles of character written in the soul; the Sabbath is the sign that the new covenant has been fulfilled; the Holy Spirit has inscribed that character in the human soul; the angels, who have been closely associated in the work of redeeming the soul, place a mark upon the forehead — a mark which they can see and know that this person must have special protection in the last terrible scenes of this earth's history.

THE TRUE NATURE OF THE SHAKING

The servant of the Lord wrote frequently of the great shaking that was to come. We should observe that the shaking is the work of the Lord. The sieve and the fan are in His hand. The purging work is not in the hands of men. "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner." "And it shall come to pass in that day, that the Lord shall beat off [separate chaff from wheat] from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye house of Israel." "The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor." ". . . the clean work that God is about to make . . ." ". . . the Lord is about to turn and overturn in the institutions called by His name." Matt. 3: 12; Isa. 27: 12; 5T. 80; 1T. 190; TM. 373.

The straight testimony, heresies, testing truth, and the Sunday test may be used by the Lord in the work, but the real nature of the great shaking is the **investigative judgment**. Only the judgment can separate the wheat from the tares, the chaff from the wheat, the gold from the dross, the wise from the foolish, the false from the true. That this sifting process is the work of the judgment may be seen from the following:

"The time of judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A **mark** is placed upon the righteous . . . The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God." TM. 234-5.

The true nature of the shaking presented in EW. 269-271 may be discerned in the light of the antitypical day of judgment. Anciently, the Jews assembled around the sanctuary with agonizing prayer that they be not cut off from Israel. Here are God's people fulfilling the antitype for the real work of judgment:

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle . . . large drops of perspiration fell from their foreheads . . . continued their earnest cries . . . Some, I saw, did not participate . . . The angels of God left these . . . and I lost sight of them." EW. 269-270.

After passing through this agonizing Day of Atonement experience, the servant of the Lord describes the victory at the judgment:

"The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers . . . They had obtained the victory . . . Evil angels . . . have no power over them. . . . I heard those clothed with the armor speak forth the truth with great power. . . . 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" EW. 271.

Thus, the latter rain follows the commencement of the judgment of the living. This may be seen especially when the above passage is compared with 5T. 473-475. The important passage in 5T. 80-82, quoted and commented on in this book on pages 11 and 12 brings the judgment very prominently into the shaking:

" . . . the gold will be separated from the dross in the church. . . . Chaff like a cloud will be born away on the wind . . . All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground . . ." 5T. 81.

All the figures employed in the above passage are in reference to the judgment. This same passage then goes on to mention that the latter rain/loud cry follows this work of judgment. That only those who have the seal of God will remain from the shaking to give the loud cry is evident from the following passages:

" . . . the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal. . . . None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. [Sealed—Rev. 4: 5.] " 2 SM. 380.

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark which can be seen, but a settling into the truth both intellectually and spiritually . . . just as soon as God's people are sealed, and prepared for the shaking, it will come." "The Faith I Live By." P. 287.

Where, then, is the foundation for the teaching which places the judgment and the sealing work in the church after the loud cry has finished? Are there two shakings, two separations of gold and dross, wheat and tares, sheep and goats, chaff from wheat—one before the latter rain and one after the latter rain? Well, there would have to be if the judgment did not take place until after the loud cry. But it is not true. This teaching is a deception calculated to find us unready for the judgment; unready for the seal of God, and hence unready and unfitted to receive the latter rain.

IS THERE A WORK OF CLEANSING ASSOCIATED WITH THE JUDGMENT ?

Many are unaware that there is a special work of cleansing associated with the investigative judgment. This deficiency in understanding the work of Christ in the most holy place lies deep rooted in the minds of a large section of the church. An idea prevalent is that when God's people have reached perfection of Christian character through a process of sanctification, they are then ready for the judgment, which judgment, it is thought, will merely recognize their perfect characters and seal them for eternity.

But this concept of the judgment is the evidence of the most fatal blindness in our understanding of righteousness by faith. As the reader has seen chapter after chapter of this book point out serious errors being nourished in the church of God, he is asked to consider that this false conception of the work of Jesus in the most holy place is the root of the error; the other discrepancies are merely the branches.

So that the reader may see clearly the issue—the false and the true—we will present the two propositions.

VIEW 1: God's people become perfect and then they are able to stand in the judgment. God recognizes their perfection, and they receive the seal of God.

VIEW 2: Although the people of God have confessed all their sins and have sought the Lord in true humility, they have an awful sense of their unworthiness and defectiveness. They stand in the judgment having nothing else to trust in but the perfection of the life that is in Jesus.

Which is the Correct View ?

Here are the inspired descriptions of the judgment, and the relation that God's true people sustain to that judgment:

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 29.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord . . ." Joel 2: 15-17.

“The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the judge of all the earth . . . Satan accuses them before God as transgressors. The great deceiver has sought to lead them into scepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the **record** of their lives, **to the defects of character**, the unlikeness to Christ, which has dishonoured their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as subjects.

“Jesus does not excuse their sins, but shows their **penitence and faith**, and, claiming for them forgiveness, He lifts His wounded hands before the Father, and the holy angels, saying, ‘I know them by name, I have graven them on the palms of My hands.’ The sacrifices of God are a **broken spirit: a broken and contrite heart, O God, Thou will not despise.**” And to the accuser of His people He declares, ‘The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?’ Zech. 3: 2. **Christ will clothe His faithful ones with His own righteousness**, that He may present them to His Father ‘a glorious church, not having spot or wrinkle, or any such thing.’ Their names stand enrolled in the book of life . . .” GC. 483-4.

5T 473-5 is very similar to the above passage. But it is even more descriptive and enlightening, especially as the servant of the Lord is dealing with the experience of the living.

“Their only hope is in the mercy of God; their only defence will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. . . .

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments’ from them, and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages . . . Now they are eternally secure from the tempter’s devices . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.” 5T. 473-5.

The same scene of soul affliction is depicted in 1T. 179-83.

“Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great

earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them. (Comments Joel 2: 15-17.)

Some Important Observations About the Judgment.

1. Although God’s people have put away all sin, they **do not** stand perfect in themselves at the judgment.

2. God’s people realize their defectiveness in the time of the judgment.

3. For this reason they afflict their souls and confess their utter unworthiness.

4. The only thing (besides Jesus) that recommends them to mercy at the judgment is a broken and a contrite spirit.

5. When Jesus stands for His people in the judgment, He does not point to their perfection, but to their penitence and faith, and broken and contrite hearts. He stands in the presence of God for them. He presents His own spilt blood and His own perfect life on their behalf.

6. He then makes a **special cleansing** for His people so that He can seal them with His robes of eternal righteousness. This is the cleansing of the most holy place which is called **THE FINAL ATONEMENT** or the **SPECIAL ATONEMENT**. (Lev. 16: 30; Mal. 3: 1-3; EW. 251; EW. 253; GC. 421-2, 480.)

The Nature of the Final Atonement.

1. It is a special cleansing reserved for the day of judgment. In the Levitical type, this special atonement was not available through the “daily” service of the sanctuary. No matter how faithfully a Jew availed himself of the provisions of the “daily” ministry, he was still in the need of the special cleansing of the “yearly” service. “For on that day [Day of Atonement and judgment] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Lev. 16: 30.

Even so, Christ entered the most holy place of the heavenly sanctuary in 1844 (Dan. 8: 14) to provide this special cleansing for God’s people. “And He shall sit as a refiner and purifier

of silver: and He shall purify the sons of Levi [God's people], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 3 (GC. 425-6).

2. The cleansing provided in the **special atonement** is not a cleansing from the guilt of sins. Every candidate for the **final atonement** must send every sin beforehand to judgment. It is a cleansing from the **record of sin**.

(a) **In the sanctuary in heaven:** "In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer." "God has a perfect photograph of every man's character." SDA Comm. 7:987 and 5:1085. Thus "He shall make an atonement for the holy sanctuary." Lev. 16: 33; Heb. 9: 23. GC. 421-2, 483, 485.

(b) **In the sanctuary of the soul:** The real records of sin are in the soul temple. (TM. 447; DA 302.) The books of heaven are merely the photograph of the real records that sin has left in the character. Thus Satan "points to the record of their lives, to the defects of character . . ." During the judgment, God's true people "are fully conscious of the sinfulness of their lives . . . as they look upon themselves they are ready to despair . . . He [Satan] points to their filthy garments, their defective characters . . ." When Jesus stands for His people in the judgment, He says, "Take away the filthy garments [the record of sin]," and He clothes His people with His own spotless perfection of character for eternity. They are sealed.

Thus the blotting out of sins is not merely a cleansing of the books in heaven from the records of sin. Sin is blotted from the mind. ". . . in the **final atonement** the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind. . . ." PP 358. "On that day shall the priest make an atonement for you, **to cleanse you**, that ye **may be clean** from all your sins before the Lord." Lev. 16: 30. EW. 251.

3. The cleansing provided in the **final atonement** is of a permanent nature. Those who enter into the atonement of the most holy place "shall go no more out." Rev. 3: 8, 12. "The

despised remnant are clothed in glorious apparel, **nevermore** to be defiled by the corruptions of the world." 5T. 475. ". . . their characters will remain pure and spotless for eternity." 5T. 216.

The Lord has set before us the blessings of this eternal union with Himself by calling this experience the **marriage**.^{*} Christ now calls His people: "All things are ready, come unto the marriage." Math. 22: 4.

5. The work of the **final atonement** involves a work of investigative judgment. The purpose of the judgment is "to determine who, through **repentance of sin and faith in Christ**, are entitled to the benefits of His atonement." GC. 422, 480. "The investigative judgment is clearly represented as taking place before the marriage." GC. 428. In the judgment, those who are found to have —

(a) availed themselves of the provisions of Christ's continual ministry — pardon, regeneration, abiding in Christ daily, etc. (the wedding garment) GC. 483;

(b) come to the sanctuary to afflict their souls and plead for the special atonement (GC. 430-1; EW. 269-70) will be partakers of the mighty blessing of the judgment — the cleansing of the final atonement, complete and eternal deliverance from sin and Satan, and the full presence of Jesus in the out-pouring of the latter rain from the presence of the Lord. Acts 3: 19.

The **final atonement** is the blessing of the most holy place. It is the heritage of the Remnant church. It awaits our demand and reception. Those who are removing the final atonement from the most holy place of the heavenly sanctuary will leave the second apartment of the sanctuary as empty and as barren as the "man of sin" left the first apartment in the history of the early church. For such there will be no latter rain, but the hopelessness and despair of ever attaining to the seal of God by their own cunning devisings.

^{*}See Chapter, "The Church is the Bride."

A BRIEF OUTLINE OF THE SANCTUARY SERVICE

Type.

Lev. 26: 11, 12. The earthly sanctuary was not only an object lesson of the heavenly sanctuary; it was a pattern of the soul-temple. It revealed the high destiny open to every member of the human family.

Ed. 35, 36.
DA. 161.

Heb. 9: 1-7. It had two apartments — the holy and the most holy place. “The priests went always into the first tabernacle, accomplishing the service of God, but into the second went the high priest alone once every year.” These two divisions in the sanctuary service were called the **daily** and **yearly** service.

PP. 357.

Ex. 29.
Lev. 16.

The Daily: The great purpose of the daily service was to cleanse the sinner from the guilt of sin. Thus accomplished, the worshipper could enter into fellowship with God.

PP. 354.

Having being cleansed in the **daily** service, the worshipper was ready to share in the other blessings of the daily ministration. Everything in the first apartment (the bread, the fire on the altar, the incense, the lamps) was a symbol of the benefits available to him upon being cleansed by the blood of the daily sin-offering. Day by day throughout the year it was his privilege and responsibility to participate, if only by faith, in the daily ministry.

PP. 353-4.

The Yearly. The great purpose of the yearly service was to cleanse the **worshipper** from the record of sin. Many Jews did not understand this, for they thought the High Priest was only cleansing the tent from the record of sin. They did not realize that they were the sanctuary, and that because of all sins which they had committed, they were in need of cleansing in the inner sanctuary of the soul. “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.” Of course, some did recognize the precious lesson which

DA. 161.

Lev. 16.
2 Cor. 6: 16.

Lev. 16: 10.

illustrated how God was to cleanse the inner sanctuary of the soul.

But mark: The special purpose of the day of atonement was not to cleanse the soul from the guilt of sin. All this was available in the daily service. In the yearly ministry a cleansing was provided for the record of sin in the soul temple of the worshipper. Sin marks the soul as well as defiles the soul. The purpose of the yearly service was to make a **final atonement**, a complete cleansing for the people.

Lev. 23: 27-32. While the High Priest was in the most holy place, the people were required to gather around the sanctuary and afflict their souls with prayer, fasting, and deep searching of heart. They were not to come boasting of their spiritual attainments or presenting their righteousness before God. With a deep sense of their unworthiness, they prayed: “We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for Thy names sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us.”

PP. 355.

M
Jer. 16: 20-22.

Ps. 106: 6, 7.

Lev. 23: 29.

This attitude was particularly significant when it is remembered that this was also a day of **judgment** in ancient Israel. Decisions were made who would live and who would die. The Israelites did not come to be judged on their righteousness, but they came to the judgment to plead and agonize for mercy.

GC. 422.

GC. 430-1.

Lev. 16.

The judgment day was primarily a **day of atonement** — a day of cleansing for Israel. We should not forget that. The great Day of Atonement was primarily a day of cleansing. Judgment is not even directly mentioned in Leviticus.

GC. 420-2.

PP. 355-8.

Thus God gave to Israel an object lesson to illustrate His work of salvation in the life of His people. The daily ministry taught the

way of cleansing the soul from the guilt of sin; the yearly ministry taught the way of cleansing the soul from the results of sin. And as the bread, the incense, and the lamps of fire represented the blessings associated with the daily atonement, so the glory of the holiest represented how the glory of God would fill the life that was fully cleansed in the great final atonement. These things shadowed forth the blessings available through the gospel.

Antitype.

There is a sanctuary in heaven where Jesus is our High Priest. There is a sanctuary on earth — the church, and every member of Christ. There are also two divisions in the ministry of our Lord.

The First.

The way to the first, represented in the daily service of the earthly, was opened when Jesus ascended into heaven to the right hand of God.

The great purpose of this ministry was to cleanse sinners from the guilt of sin. Jesus, although risen from the dead, appeared before the Father as the slain offering for sin. Sinners could come to Him to be washed and pardoned of all iniquity. Thus cleansed, each believer could partake of the other blessings of the continual ministrations of Christ. And the early Christians partook of such blessings. They knew what the incense was — they realized the joy of standing in the sight of an holy God as though they had not sinned through the merits of the Saviour. They partook of Christ as the living bread as they searched the Scriptures with the illumination of “the seven lamps of fire.” With the altar of their hearts burning with the love of God, they went forth in the power of “the seven Spirits of God” to diffuse the knowledge of salvation in lands afar.

Heb. 8: 1-2.
Ps. 114: 2.
2 Cor. 6: 16.
Isa. 57: 15.

Heb. 9: 8, 9.
R.S.V.

Rev. 5: 6.

Heb. 9: 12, 24.

Rev. 8: 3, 4.

John 6: 30-63.

Rev. 4: 5.

Rev. 6: 2.

Ed. 36.

SDA. Comm.
7, 931.
PP. 357.
EW. 251-3.

GC 421.

FCE. 370.

QD. 684-5.

PP. 353.

The Most Holy.

Jesus has now passed into the holiest of the heavenly sanctuary. Although the blessings of the continual ministry are still available to us to-day, there are new privileges and responsibilities before us.

The great purpose of this ministry is to cleanse us from the records of sin: “Then shall the sanctuary be cleansed.” Then shall the mystery of God in the soul be finished. Here is not only a cleansing of books in heaven. Those books merely contain the photograph of what we are. Here is a work of cleansing the soul temple from the record of sin. We have all sinned. Although we may have been forgiven, regenerated, and have been partakers of the benefits of the continual ministry of Christ, we bear in our characters the marks of sin. Now Christ has commenced His final cleansing ministry in the most holy place — a ministry that provides a **SPECIAL ATONEMENT** to remove the scars and defects from the character. This is what Inspiration calls “the final atonement.”

How are we to receive this final atonement?

In the same way as we came to Jesus and received pardon. We came to Him with a broken and a contrite heart, recognizing our unworthiness, and pleading only the merits of a crucified and risen Saviour. Did we have anything to offer? Nothing but the plea of a beggar. It was through the argument of the cross that we prevailed. It was on account of His hands, His side, His feet, His perfect life that we were justified before God. Freely Jesus justified us in His blood and presented us before the Father as if we had not sinned.

Now, having begun in the Spirit, are we now made perfect by the flesh. Are we going to develop what we imagine to be enough perfection, and then enter into the judgment. How

Dan. 7: 13.
8: 14.

Rev. 3: 8.

Rev. 10: 6, 7.

Acts 3: 19.

Lev. 16: 30.
Mat. 3: 1-3.

Ps. 51.

Rom. 3: 24, 25.

Gal. 3: 1.

GC. 429-30.

GC. 431, 488.

GC. 421-2.

GC. 487.
SDA. Comm.
5.1085.

TM. 447.
DA 302.

EW. 251.
EW. 253.

much more time do we want? How many more wearisome years must we allow in order that we can work our fingers to the bone getting enough righteousness (with Christ's help, of course!) to pass the judgment? O dreadful blindness and libel on the grace of Christ! Are we ever going to stand in the judgment offering our measure of sanctification to satisfy the demands of infinite holiness? "I thank thee, that I am not as other men are, extortioners, unjust adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." Luke 18: 11, 12.

Rev. 14: 7.
Heb. 10: 19-23. The fact is we have no more time to exercise ourselves in the vanity of such self-righteousness. "The hour of His judgment is come." And we must come by faith and present ourselves to the judgment, just as Israel of old presented themselves at the sanctuary on the Day of Atonement.

Isa. 64: 6. **How are we to present ourselves at the judgment?** With a broken and contrite heart because all our righteousnesses are as filthy rags. We have nothing but what has been tainted and corrupted, polluted with sin, and repulsive to a pure and holy God. Thus we are to come to the judgment. Did the Jews come up to the typical day of judgment saying, "Now Lord, throughout the year we confessed all our sins. See Lord, we are now found righteous in Thy sight." Oh, no; they were found in even deeper humility than when they brought their daily sin-offerings. Even so, we should be found in even greater humility than when we first found the Lord. The full glory and standard of holiness is revealed in the most holy place, and in its light we can see more clearly what we are. So let us come and bow in deep contrition before the presence of the judgment. "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned

SDA. Comm.
7.933-934.

1 SM. 342.

TM. 445.

against thee. Do not abhor us, for Thy names sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain," even the latter rain. "Or can the heavens give showers" of refreshing. "Art Thou not He, O Lord our God? Therefore, we will wait upon thee" for the **final atonement** and reviving of the Spirit.

Jer. 14: 20-22.

Isa. 6: 1-5.

Dan. 10: 8.

Zech. 3: 1-2.

Like Isaiah, who looked into the holiest place, we are undone. Woe are we, men of unclean lips in the midst of a people of unclean lips. Our comeliness is turned in us into corruption. Satan can truly point to our filthy garments.

5T. 473.

Rev. 5: 6. **How therefore can we stand in the judgment?** The same way as every sinner may stand in God's presence. There in the midst of the judgment throne is a Lamb as it had been slain. It has been torn and bruised on our account. It is the **same** argument of the cross that prevails. The arms of the cross extend to the judgment. The blood is still efficacious. The incense of His righteousness flows from the golden censer before the presence of the Father. Christ Jesus is our High Priest. **HE APPEARS IN THE PRESENCE OF GOD FOR US.**

1 SM. 343-4.

EW. 78-9.

Heb. 9: 24.

Rom. 5: 10.

Col. 1, 20, 21.

Jude 24.

Rom. 8: 1.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." If Christ can take us and reconcile us to God while we were enemies and alienated from Him through wicked works, how much more is He able now to present us before the presence of the Father with exceeding joy, faultless and perfect in Himself.

"There is, therefore, now," in the very presence of the judgment, "no condemnation to them which are **in** Christ Jesus." "If God

be for us, who can be against us? . . . Who shall lay any thing to the charge of God's elect?" Satan does, but His charge is groundless, for "it is God that justifieth." In Christ the believer stands justified before the universe "Who is he that condemneth?" The devil does, but he is a presumptuous liar, for Christ has died, yea, rather, He is risen again and is even "at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ?" Thus in Christ there is no condemnation, no accusation, neither is there separation from His love. We "are complete [perfect] in Him."

Let every soul know assuredly that in this Man there is a righteousness to pass the judgment. "Oh," say some, "I know that my justification is in Him, but must I not have sanctification to pass the judgment?" Certainly, and a perfect sanctification, too; but it is not found in us. It is found only in Christ. He is "made unto us wisdom, and righteousness, and santification, and redemption." God forbid that we be presumptuous enough to present our own life at the judgment and be cast out of the marriage; or plan to come to the judgment when we imagine that we have matured a perfect character under the latter rain. Then it will be too late, and the Lord will say, "Depart from Me, **I never knew you.**" Our life will never do. There is only one life to pass the test of the judgment, and that is the perfect life of Christ. We must be dead, and our life hid with Christ in God. Then Christ stands in the presence of God for us.

The Final Atonement.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel [good news] to preach unto them that dwell on the earth [that is to the living] . . . Saying with a loud voice, Fear God, and give glory to Him;

Col. 163.
SDA. Comm.
7: 933.

for **the hour of His judgment is come.**"

The trumpet has blown in Zion, and all who will gather have gathered for the solemn assembly. As they look upon Him whom they have pierced, Christ pours upon them the spirit of grace and supplication. God's people have a deep sense of their unworthiness. They realize that the testimony of the true Witness to the Laodiceans is especially applicable to them. They realize that they have nothing. They afflict their souls in full consciousness of the sinfulness of their lives. Satan seeks to overwhelm them with discouragement as he points to their defective characters. They agonize and plead before God in deep humility. They realize that Christ has everything while they have nothing, and they cast themselves solely upon His merits.

Then Christ, having His people co-operating with Him in the great work of cleansing the sanctuary, steps forward for them in the judgment. He pleads His blood, offers His perfect life before the Father, and the command is given, "Take away the filthy garments from them." Christ makes the **final atonement** — blots out the sins of His people — and clothes them with His righteousness forever.

The Latter Rain.

When God's people enter by faith into this cleansing of the most holy place, God will seal them for translation by the mighty outpouring of "the latter rain." The glory of the most holy place will fill their souls. They have followed the Lamb right through the sanctuary service to the judgment and final atonement, and now the glory of the Lord fills the tabernacle. Their faces will radiate the glory that proceeds from the throne of God. Their lives will burst forth as the budding rod as they become the accepted loud cry priesthood unto the Lord. Two strong angels

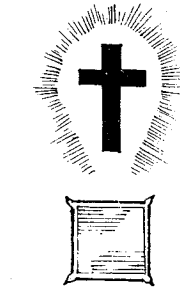
form an impregnable guard to each saint. In the final contest against the beast and His image, they fear not the **buy and sell decree**, for they live by the manna in the most holy place.

Reflections.

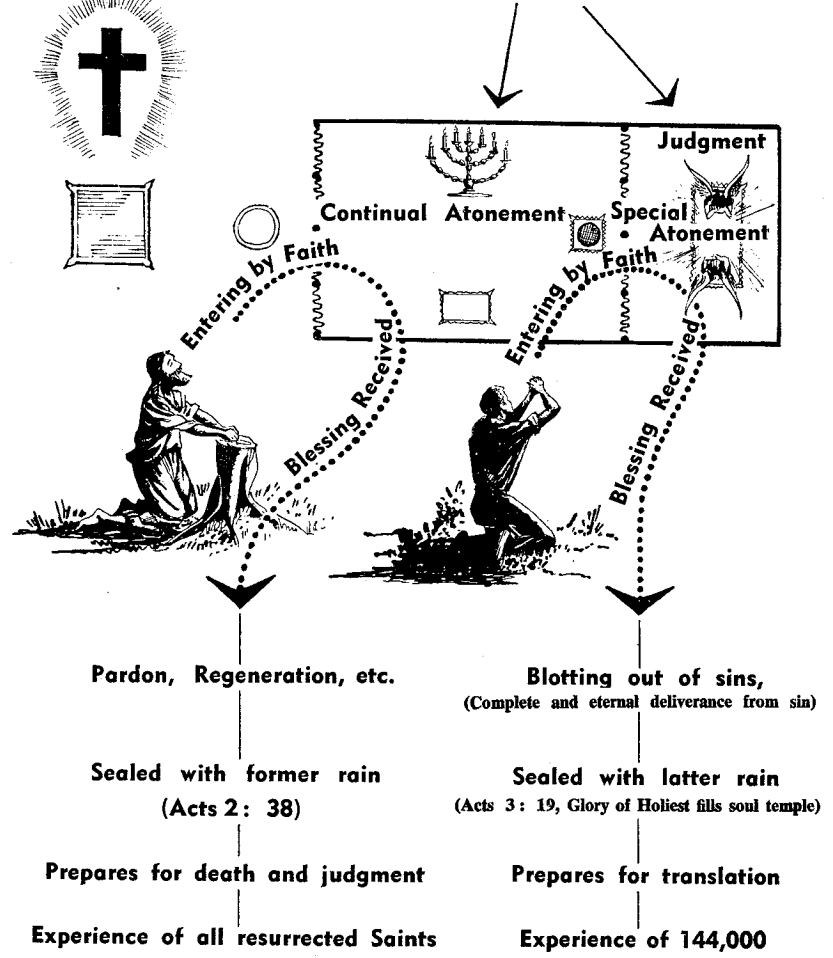
Many want to come to the judgment the "respectable" way. It is too humiliating to come the way that is described in this chapter. We are proud of our attainments; proud of our knowledge of the Scriptures; proud of our organization, institutions; proud of our knowledge of righteousness by faith; so proud, in fact, that we are going to get perfect; then expect the Lord to say, "Well done, thou good and faithful servant." But have not we tried our own way long enough? Have we not been in this sin-cursed earth long enough? Shall we not then humble ourselves and try the way of the cross, where self will have nothing wherein to glory.

There are some who are catching the first rays of the breaking of the day. There are some who are rejoicing in the good news of Christ in the most holy place, and have caught something of the vision of the grace of God in the final atonement. "For Zion's sake, will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth . . . I have set watchmen upon the walls. O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence." Isa. 62: 1, 6. Read Isa. 40: 1-9.

ATONING SACRIFICE



ATONEMENT APPLIED



THE POSITIVE SCRIPTURAL TESTIMONY

The Bible must be the basis of all true doctrine.* We present herewith some important Scriptural passages establishing the certainty of the divine order of events. We must confine ourselves to mere outlines here. For a full Scriptural presentation the reader may obtain "God's Eternal Purpose," and "Tidings of Great Joy."

The Sanctuary Service.

"Thy way, O God, is in the sanctuary." Ps. 77: 13. The true understanding of the sanctuary service in its beauty and simplicity shows the way to both the former and the latter rain. The benefits of the continual ministry of Christ bring the former rain; while the benefits of the closing ministry in the most holy place bring the latter rain. When the faith of the early church entered into the continual ministry of Christ, laying claim to its blessing, God's people received the former rain. When the remnant church entered the most holy place and lays hold of its benefits, she will receive the latter rain.

See diagram page 59 — refer to the last chapter.

Joel 2: 12-32.

This Scripture is of tremendous importance to us to-day. Joel is speaking expressly of the times of the latter rain. The order of events are:

1. The call to repentance, v. 12-14.
2. The call to the sanctuary, v. 15-17.
 - the trumpet is blown
 - the fast is called
 - the solemn assembly convenes
 - the whole congregation is called to be present
 - the ministers are called to lead out in afflicting souls.
3. The latter rain is poured out.
(The comments on this passage found in 1T. 179-83 are

*Those who teach that God's people will not be sealed until the loud cry is finished do not advance one text of Scripture to support their claim. The fact is there is not a verse in Scripture that will give credence to such a teaching.

very important. These comments should be compared with 5T. 473-5.)

Peter's Pentecostal Addresses.

Joel 2 formed the basis of much of Peter's two great Pentecostal addresses, recorded in Acts 2 and 3. In Acts 3: 17, Peter was looking forward to the times of the latter rain (GC. 612), and gave a summary of Joel 2. It is certainly interesting to compare Acts 2: 38 with Acts 3: 19.

Acts 2:38.	Acts 3:19.
Dispensation of 1st apartment. 1. Repentance. 2. Remission of sins. 3. The former rain (a partial fulfilment of Joel's prophecy).	Dispensation of 2nd apartment ministry. 1. Repentance. 2. Blotting out of sins (invest. judgment). 3. The latter rain (complete fulfilment of Joel's prophecy).

Isaiah 4 and Malachi 3: 1-4.

These two passages of Scripture are so much alike that we may link them together as in Joel and Acts. The events portrayed are clearly defined.

1. Christ comes to the most holy place. Mal. 3: 1.
2. The solemnity of the occasion — a work of judgment commences. V. 2.
3. Christ's work of judgment, cleansing, shaking. Isa. 4: 4; Mal. 3: 2, 3.
4. The glorious state of the church due to the restoration of the divine presence and favour. Isa. 4: 2, 3, 5. Mal. 3: 3, 4.
5. Protection during the time of trouble. Isa. 4: 5, 6.
6. The second coming of Christ. Mal. 3: 5.

Zechariah 3 and 4.

We are advised by the servant of the Lord that an understanding of these two chapters will mean much in finishing the work of God. (6T. 296.) The reader is recommended to read

“Prophets and Kings,” 582-597. Both these chapters apply with peculiar force to God’s people to-day. The substance of the chapters are:

Zechariah 3: The final atonement and sealing of God’s people. V. 1-5. Christ revealed in His people — men wondered at. V. 8.

Zechariah 4: The great mountain (unfinished task) becomes a plain. The work is completed by the power of the Spirit of God.

The experience of Zechariah 3 must precede the mighty blessing of Zechariah 4. This was demonstrated in the evidence presented in the first three chapters of this book. As a further thought, it is certainly not by chance that “Prophets and Kings” presents three special chapters in the following order:

1. “Joshua and the Angel”—final atonement and sealing.
2. “Not by Might, nor by Power”—the latter rain/loud cry.
3. “In the Days of Queen Esther”—the universal death decree.

Isaiah 6.

This is very similar to Zechariah 3 in that it represents the experience of God’s people on the Day of Atonement. This chapter receives special mention by the servant of the Lord. (See SDA Comm. 4: 1138, 1139.) The reader is recommended to read the chapter and observe the clear order of events:

1. God’s people come to the sanctuary — to the most holy by faith.
2. They are granted a realisation of their sinfulness.
3. Appropriate confession and humility brings the cleansing of the most holy place — the final atonement.
4. A cleansed people proclaim the loud cry.

The Erection of the Sanctuary — Exodus 40.

The erection of the tabernacle according to the pattern given is an object lesson of building the tabernacle of the soul according to the pattern shown us — Jesus.

When Moses finished the tabernacle so that it resembled the pattern in all details, the glory of the Lord filled the tabernacle. (V. 33, 34.) When the tabernacle of the soul is finished so that it reflects the divine pattern fully (Sealed — EW 71), the glory of the Lord will fill the soul. God’s people will be favoured with the full presence of the glorified Christ. Through His people, God will give to the world a full display of His redeeming love. The earth will be lighted with the glory of God. (Rev. 18: 1; Isa. 60: 1-3.)

The Order of the Angel Messages.

Repeatedly, the Spirit of prophecy directs our attention to the divine order of the angel messages. (8T. 302.) The order was arranged by God himself. Let no man presumptuously endeavour to change this order.

Before considering the order specifically, notice:

1. The second message is repeated in Rev. 18: 2-4.
2. The third angel is the sealing angel. (EW. 118, 89.)
3. The angel of Revelation 18 represents the latter rain/loud cry of the third angel. (8T. 118.) SDA Comm. 7. 984-5.

There should be no problem in placing the order of events in the light of these angel messages.

1. Judgment — first angel.
2. Sealing — third angel.
3. Latter rain/loud cry — angel Rev. 18 (second angel repeated).

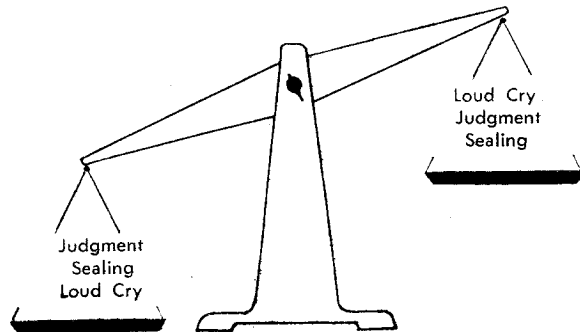
Judgment, sealing, loud cry — this is the divine programme of events. The angels are placed in the correct order — judgment, sealing, loud cry.

Is it not so plain that the wayfaring man, even though he be a fool, need not err therein? It is not by chance that the angel of Revelation 18 is placed after the sealing angel. God has set His seal to that order. This is a firm platform. “Woe to him who shall move a block or stir a pin of these messages.” EW. 258.

Rev. 18: 1 — This is a sealed people. During the proclamation of the loud cry, the servant of the Lord says: “I heard everywhere

a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'" (EW. 279.) Who are these people? There is no room for guesswork. "As he [John] looked with intense interest he beheld the company of God's commendment-keeping people. They had upon their foreheads **the seal of the living God**, and he said, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'" (6T. 15.)

Rev. 18:1 — This is a sealed people. "The earth was lightened with His glory." "The glory of God is risen upon thee." (Isa. 60: 1-2) "The glory of God rested upon the patient, waiting saints." (EW. 278) The glory of God is the name, character, and seal of God. (Ex. 33: 18, 19; 34; 5-7; Rev. 7: 2; 14: 1) Thus will Christ be glorified in His people when the seal of God is upon them. Never will the world or the universe behold such a spectacle — the gospel of salvation being proclaimed by sealed people. The supreme display of the saving power of Christ, the grandest revelation of redeeming grace, and the fullest demonstration of the power of the Holy Spirit in fallen humanity is reserved for the Remnant church, which enters into the sealing experience of the most holy place. Let it be known among all the saints in all the world with all the certainty of eternal truth that Revelation 18: 1 is a sealed people.



CLOSING REMARKS

The present call to the judgment to partake of this blessing is a life and death issue for us all. It calls for the immediate acceptance of the Laodicean message — a recognition of our destitution; a forsaking of sin such as we have not yet dreamed of; a purchase of that faith that will enter with Christ into the judgment of the living, and a surrender of heart that will allow Jesus to enter our soul-temples to complete the gracious work of the most holy place.

This great awakening message is based solidly on the word of God and the fundamentals of the Advent message, but there is in these Scriptures and urgency and an application heretofore unknown:

"The hour of His judgment is come."
 "I have set before thee an open door."
 "Having therefore, brethren, boldness to enter . . ."
 "In the midst of the throne . . . stood as Lamb, as it had been slain."
 "Christ . . . now to appear in the presence of God for us."
 "All things are ready: come unto the marriage."
 "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."
 "Behold the Bridegroom cometh; go ye out to meet Him."
 "There should be delay no longer." R.S.V.
 "Behold, I stand at the door and knock."
 "Repent . . . that your sins may be blotted out that times of refreshing may come." R.S.V.

It has been objected :

"There is nothing in the Old Testament typical service that showed that the ancient Israelites on the Day of Atonement were cleansed and received the seal of God, then went out that day to preach to the nations about them."

The sentiment of this passage is really: We do not have to call this solemn assembly at the sanctuary to get the latter rain. "The time is not come, the time that the Lord's house should be built." Hagg. 2: 1. Let us have the latter rain first, then we will have the cleansing and sealing of the day of atonement. "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth." "Thus, saith the Lord of hosts: **Consider your**

ways." Vs. 7-11. We want the latter rain so that **we** can finish the work, so that the Lord will endorse **our** efforts, and glorify **our** organization. Then having grandly finished the task, we can come "respectably" to the judgment without all this humiliation because of our sinfulness.

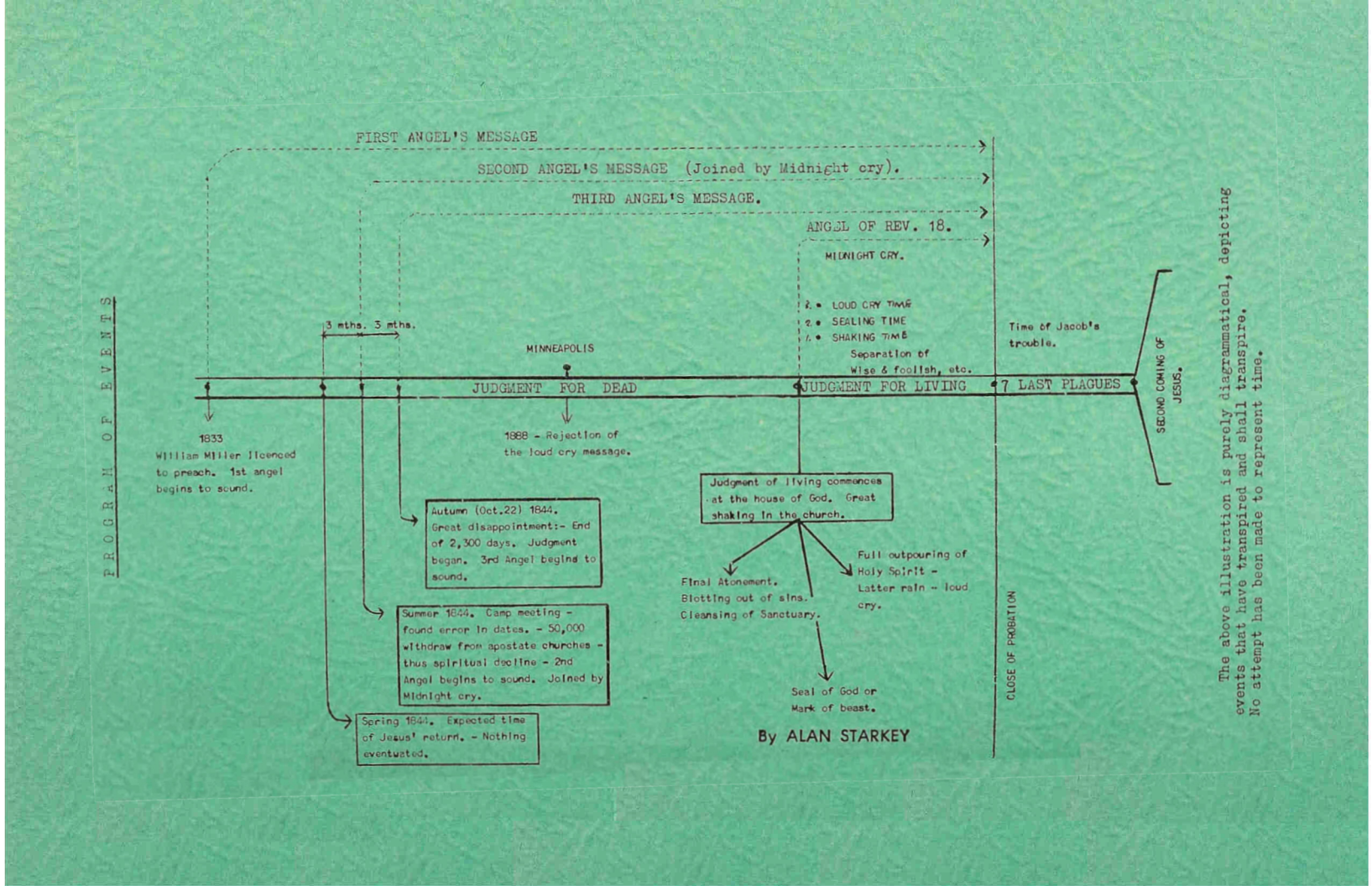
Further, the reader may readily see that there is no point at all in the above objection. Did the Jews ever go out and preach to the nations around them before, during, or after the Day of Atonement? We all know they did not. Not only is the point completely irrelevant, but it has missed the whole point of the ancient types which pointed forward to the ingathering of souls. After Israel's Day of Atonement there were five days to the Feast of Tabernacles. This feast was the crowning festival of the year, when God's people gathered to celebrate the end of the harvest year. (PP. 540.) Now the significant point is this: What were the Israelites doing during those five days which followed their sealing. They were certainly not idle. With great rejoicing in the blessing of the Day of Atonement, they quickly gathered in the remainder of the yearly harvest so that they could enjoy the satisfaction of a year's work well done at the great harvest feast of Tabernacles.

In like manner, when God's people experience the great blessing of the seal of God, they will not be idle. With faces lighted up fresh from the great victory (EW. 271), and constrained by the might of the Spirit's power, they will quickly gather in the final harvest of souls for the kingdom. With such an army of workers, the final ingathering will be completed with the speed of the lightnings of Ezekial. (5T. 754.) Then all the ransomed of the Lord will go home with Jesus, rejoicing with joy unspeakable and full of glory, to celebrate the great antitypical feast of Tabernacles.

Eternity stretches before us, but before that glad welcome into the eternal city is an unfinished task. We all recognise that according to our present progress it is an unsurmountable mountain which lies between us and translation. We can never accomplish it.

"This is the word of the Lord. . . . Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? . . . thou shalt become a plain." Zech. 4: 6, 7
 "Fear not . . . be glad and rejoice: for the Lord will do great

things . . . I will pour out My Spirit upon the flesh." Joel 2: 21, 28. This is what the Lord of the harvest is waiting to do for us. The Sun of righteousness is waiting to rise upon His people with healing in His wings. But let us not forget that before Zechariah 4 comes the cleansing and sealing of Zechariah 3, before the showers of Joel 2: 21-30 comes this solemn assembly at the sanctuary; before the healing of the Almighty come the stripes of the Laodicean rebuke. We must open the door of the heart to Jesus and His ministry in the most holy place. We must allow Him unrestricted access to His temple so that He may make that final ministry operative in our lives. We want to take away "the filthy garments" and write His name upon us. He wants to finish this work in our lives now, so that He may come to us in the fullness of His divine presence and prepare us for translation. Christ is waiting and anxious to do this work now. It pleases God to do it now. This is the conviction kindled in many hearts at this time. Truly light is breaking on the tops of the mountains. "**Behold, the Bridegroom cometh; go ye out to meet Him.**"



FILLED WITH HIS FULLNESS

(Sung to 272 "Church Hymnal")

EPH. 3-19 Filled with His Fullness, I long to be; PHIL. 3-14
 HEB. 12-2 Looking to Jesus, spotless like thee: EPH. 5-27
 HEB. 10-19 Seeking Atonement, most holy place, REV. 11-19
 GAL. 3-14 Receive the blessing — fullness of grace. EPH. 2-8

EPH. 3-29 Filled with His fullness, sealed with His name, REV. 14-1
 REV. 14-6 This is the message; Lord make it plain MAT. 3-3
 JOEL. 2-15-17 Gather to Judgement, enter the door, REV. 3-8
 REV. 14-6 This is the message — sealed evermore. REV. 7-2

EPH. 3-19 Filled with His fullness, grant it oh Lord; 1 THES. 4-3
 JOEL. 2-16 That all Thy people have one accord; ACTS. 2-1
 HEB. 10-19 Enter the Judgement ere it too late; MATT 25-11+12
 REV. 7-2 Seal them forever, Our Ad-vo-cate. 1 JN. 2-1

EPH. 3-19 Filled with His fullness — power divine; 2 PT. 1-3
 JOEL. 2-35 Showers are falling, glory doth Shine; ISA. 60-2
 REV. 18-1-4 Filled with the Spirit, nations proclaim REV. 14-6
 MATT. 24-14 This is the message — sealed with His name. REV. 3-12