

Light
from the
Sanctuary

R. D. Brinsmead

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from the

Sanctuary

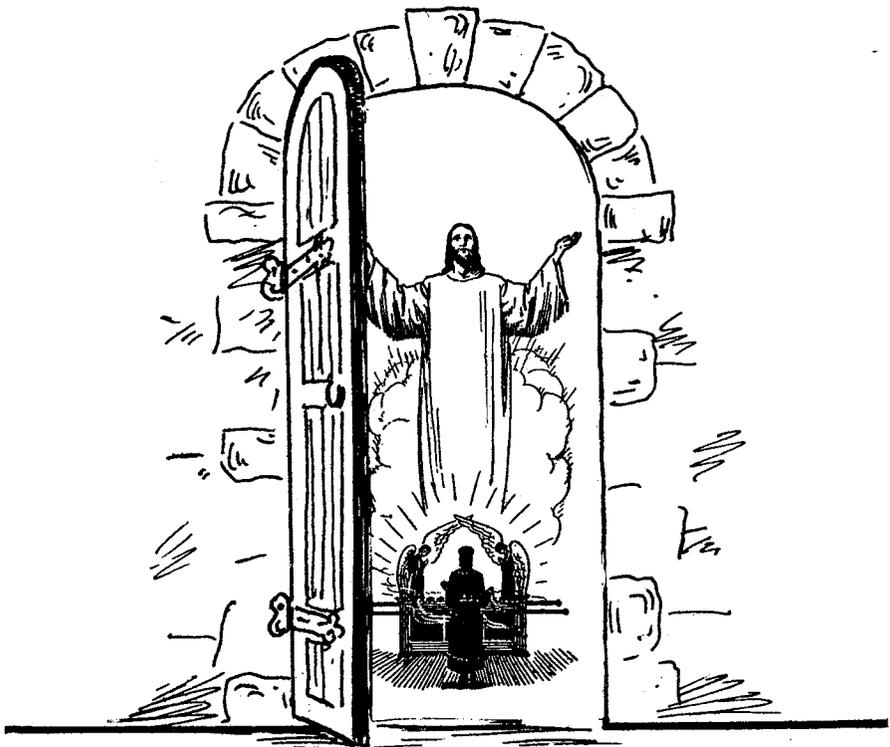
PUBLISHER'S PREFACE

The three brochures listed below have been compiled from the original printings in Australia and published under the combined title, "Light from the Sanctuary," for the convenience of American readers.

These are facsimile reproductions, the only changes being a deletion of certain material from "The Third Angel's Message" at the request of the author. The deleted material deals with comments on the book, "Seventh-day Adventists Answer Questions on Doctrine," and was omitted simply to minimize friction with the sponsors of this book.

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THE OPEN DOOR

R. D. Brinsmead

Dear Friend,

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

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

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

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

Sincerely yours,

Robert D. Brinsmead.

CONTENTS.

ABBREVIATIONS

THE OPEN DOOR.

Jesus opens the door.
The purpose of the open door.
A command to enter the open door.
Sleeping beside the open door.
Waking to enter the open door.
Entering the open door
The glory from the open door.
Closing the open door.

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

JESUS OPENS THE DOOR

- Rev. 3:7, 8 "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth: . . . Behold, I have set before thee an open door, and no man can shut it." E. W. 42
- Dan. 8:14 These words were addressed by Jesus to His church in 1844. The open door referred to here is the door into the most holy place of the heavenly sanctuary.
- Dan. 12:4-7
Rev. 10:1-10 After 1798 the Lion of the Tribe of Judah unsealed the prophecies of Daniel pertaining to the time of the end, and gave them to His people. The study of the 2,300 days led to the expectation of the second advent in 1844. The termination of this time prophecy did not bring Jesus to earth as confidently expected. Though the Advent message had been sweet as honey, it brought the bitterness of disappointment. T. M. 115.2
- Rev. 11:1 To the disappointed ones, "the angel stood, saying, Rise, E. W. 232-250

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

A COMMAND TO ENTER THAT OPEN DOOR

Rev. 3:8

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

S. D. A. Comm. vii:933

Comment on Heb. 10:19-21

E. W. 72:2

G. C. 430. 2

G. C. 422. 0

480. 0

486. 1

Mal. 3:2

Dan. 7:10

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

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

E. W. 71. 1

James 2:12

Rom. 7:12

Isa 6:1-5

1 Tim. 1:15

The believer says, "I will prepare my heart, I will confess my sins, and I will ask the Lord to sanctify my character." Time goes on. But alas, the more clearly he discerns the infinite perfection of Jesus, the more he discerns his own deficiency of character. He says, "I have not yet a character to measure with His and the law in the judgment. I dare not enter the most holy yet. Lord, I pray, grant me more time to prepare." But his situation is no better. He hears Jesus say with distinct earnestness, "Now I have set before you an open door, now is the time for you to enter the most holy place. Soon this door will be forever closed, and if you do not enter, you will be left without the seal of God." But still the cry goes up, "How, O how, can such a one as I enter into judgment to ask for this final atonement."

C. O. L. 160. 1

Heb. 3:15

Rev. 14:7

Heb. 10:19-23

1 John 4:17

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

Rom. 3:25-26

Rom. 5:9

Rom. 6:23

Acts 3:19

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

S. C. 51:3
62:2

Heb. 10:20

James 2:12

(ii) The new and living way consecrated through the veil by the Flesh of Christ - The judgment demands from man a perfect character. The law is the standard. This is

Heb. 2:9-18 nothing short of the perfect character of God Himself. Then man cannot enter into the holiest of all. But Jesus took our flesh and blood, and by strong crying and tears and perfect trust in His Father, developed in our behalf a perfect character. In our human nature, He consecrated a way through the veil into the holiest of all. He appears in the most holy place for us. Jesus not only says; "I have set before thee an open door", but "I am the way into that open door."

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

Heb. 10:21 (iii) The High Priest over the house of God - This is the Lord Jesus, a merciful and dependable High Priest. He is merciful. He treats us better than we deserve by how much the heavens are above the earth. He is faithful - reliable, dependable. He can save to the uttermost. As an Advocate at the judgment He is absolutely reliable. For this our High Priestly Advocate is also the judge in the most holy place. Heb. 2:17 He treats us better than we deserve by how much the heavens are above the earth. He is faithful - reliable, dependable. He can save to the uttermost. As an Advocate at the judgment He is absolutely reliable. For this our High Priestly Advocate is also the judge in the most holy place. Ps. 103:11 Heb. 7:25 John 5:22 Math. 22:11 Will the Judge reject His own plea for mercy? Can the Judge refuse to recognize His own robe of righteousness which covers the penitent suppliant? Never!

Then every true believer in Jesus has the liberty to enter the most holy place. He has a perfect right to enter the judgment by faith and receive this final atonement, so that all iniquity and sin may be forever finished in his heart, so that every defect and spot may be blotted from His character. He has the gracious opportunity to enter the most holy place for the cleansing of the sanctuary, his soul sanctuary, that he may receive the seal of the living God. And now, while the door is open to the most holy place, every true believer in the Priesthood of Christ, may claim for Himself the blessing of the Day of Atonement. Now is the time of sealing. Now is the time of the blotting out of all sin. Now is the day of eternal salvation. "I have set before thee an open door." "Having therefore, brethren, boldness to enter." "If any man draw back my soul shall have no pleasure in him."

SLEEPING BESIDE THAT OPEN DOOR

Rev. 3:14-18 As a people we have not entered the open door. We have slept beside the door into the most holy place. We have never grasped the tremendous significance of Christ's ministry in the most holy place of the heavenly sanctuary. In His great ministry, we have failed to read Christ's purpose for the human soul. Behold a church asleep beside the door of judgment and final atonement. C. O. R. 118. 5 5 T. 575. 1 Math. 25:5

In 1844 Jesus said to His church of brotherly love. "I

WAKENING TO ENTER THE OPEN DOOR

- Math. 25:1-10 God's people have an appointment to the marriage in the most holy place. The door is open. The judgment sits. Our heavenly Bridegroom is at the wedding. His people are asleep as the midnight shadows gather around them. Now a cry is heard, "Your Bridegroom comes; the judgment is to commence. Go forth in faith to meet Him." E. W. 251. 1
G. C. 427. 1
- Jer. 6:14 The parable of the ten virgins in Mathew 25 illustrates the nature of the message that awakes the sleeping church. There are two classes in her communion. One class is asleep in carnal security, blind to the tragedy on the doorstep. They neglect to supply themselves with the oil of divine enlightenment. Whenever there is a voice heard to break the slumber, they lift their voices and cry, "Peace, Peace." These are the foolish virgins. Although the wise have likewise been blinded to the reality of the open door, they have resisted the spirit of the fatal sleep, and seek for the gift of divine enlightenment. 5 T. 217. 1
220. 0
211. 2
C. O. L. 405-421
- Rev. 3:8 Now, light, precious light, breaks upon the people of God. It is light from the heavenly sanctuary. The earnest voice says with terrible urgency, "I have set before thee an open door." Rom. 13:11 "Now is high time to wake out of sleep." "The hour of His judgment is come." By many the grand truth of the sanctuary is seen and understood. God's people discern that by faith they must enter the judgment and the final atonement. Thus it is that the cry goes up, "Behold the Bridegroom cometh, go ye out to meet Him." Rev. 14:7 5 T. 575. 1
- Math. 25:6 The call reaches two classes. Although the foolish may trim their lamps, the light of their Christian experience begins to ebb away. The soul of the wise are stirred to a new spiritual experience, and they begin to make a true preparation for the judgment of the living. The oil of divine enlightenment lightens their way to meet the Bridegroom. They realize that by faith they must enter the most holy place. The reality of the great antitypical day of Atonement dawns upon them, and like the Jews of old, they assemble in faith to the cleansing of the sanctuary. S. D. A. Comm. Vol. V. p. 1099
Comment Math. 25
Lev. 23:28-31 G. C. 427. 1
Joel 2:15-17
Heb. 10:19-23

ENTERING THE OPEN DOOR

- Math. 25:10 When the judgment of the living begins, it is too late for preparation amongst those who have known the Third Angel's Message. This will be the condition of many when the image of the beast is set up and Sunday law is enforced, as this is the prophetic signal for the judgment of the living. Only those who are ready - gathered in response to the call to the Day of Atonement - go into the marriage and receive the seal of the living God. C. O. L. 412. 1
Rev. 13:15-17 G. C. 605. 2
6 T. 130. 1, 2
- Rev. 7:1-3, Following soon after the cry to go forth to meet the 14:1-5 Bridegroom, the great crisis fully comes to the church of God. "... And the Bridegroom came, and they that were ready went in with Him to the marriage." God's people know that as surely as the mark of the beast decree has gone forth, the time has fully come for them to receive the seal of God. Christ has commenced the judgment of the living. Since they have put away all known sins, they have faith in the promises of God. The devil and his angels press darkness upon them. 14 Ezek. 9:4 5 T. 472-475
1 Tim. 5:24 The tempter presents their past record of sins and their present deficiency of character in contrast to Christ. Although the people of God are almost overwhelmed with the sense of their own unworthiness, they are sustained by the grace of their Christ and their implicit reliance on His mercy. As they Joel 2:15-17 E. W. 269-271
James 4:7-10
Zeph 2:1-3
Eph. 6:12

Zech. 3:1-5
 Luke 18:7, 8
 Ps. 51:17

by faith fully enter into the inner sanctuary with Christ, the Holy Spirit enters into the inner sanctuary of their souls in His fullest convicting measure. The people of God become fully conscious of the sinfulness of their lives, and they afflict their souls while great drops of perspiration fall from their brows. They fully co-operate with Christ in this great work of cleansing the sanctuary. While in their last effort of faith and abandonment of self in surrender to God, Jesus takes their names in judgment. He pleads eloquently before the Father in their behalf, shows His people's broken and contrite spirit, and claims the right to make the final atonement for them. G. C. 484

Mal. 3:2, 3

Zech. 3:4
 Acts 3:19
 Lev. 16:30

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

Math. 3:12
 Heb. 12:27
 Lev. 23:29
 2 Thess. 2:10-12
 Gal. 4:22, 29
 Math. 24:10

At this time a mighty shaking occurs in the church of God. Those who are not gathered to the sanctuary for the antitypical Day of Atonement are cut off, purged from the church of God. They go into satanic delusions, receive the mark of the beast, and become the most bitter persecutors of their former brethren. 5 T. 80-81
 136. 1, 2
 463. 2

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

THE GLORY FROM THE OPEN DOOR.

Acts 3:19 R. S. V.
 Rev. 14:1
 Heb. 10:16, 17
 Eph. 1:13, 4:30
 Rev. 18:1

When God's people enter the open door into the most holy place, they will be cleansed in character from every trace of sin. Those who by faith enter the judgment of the living and have their sins blotted out will be sealed with the fulness of the Holy Ghost. Then they will preach the message of the open door in all its heavenly glory. E. W. 271
 5 T. 214. 2

Micah. 4:1, 2
 Rev. 18:1-4
 Joel 2:32

Heretofore the glory of the open door has not been discerned by the people of God. It has largely been a theory and a dead letter in the experience of the church. Yet the cleansing of the sanctuary is the foundation of the Advent movement. When God's people arise and enter into the experience of the cleansing of the sanctuary, the heavenly origin of the Advent movement will be fully vindicated before the world. God's people will bear living testimony to the might and power of the Priesthood of Jesus in the second apartment of the heavenly sanctuary. Above the earthly confusion of false gospels, the everlasting gospel in the setting of the cleansing of the sanctuary will be "exalted above the hills." The saints will not only preach the law in its fulness, but live the law in its fulness. They will point the world to the open door to the most holy place of the heavenly sanctuary, and call men out of Babylon to receive the seal of God. All those who gather to Mount Zion to the Day of Atonement will be blessed with the blotting out of sins. The most holy place of the heavenly sanctuary is the ark of refuge in the closing controversy. Those who enter by faith will be sealed. All who dwell on the earth shall worship the man of sin and receive the mark of the beast. E. W. 277-9
 Evan. 221-225
 G. C. 611-12
 E. W. 78. 3

Rev. 13:8, 16

CLOSING THE OPEN DOOR.

Math. 25:10
 Rev. 22:11

When the last soul who will be saved has entered the open door into the judgment and the final atonement, Christ will cease His ministry on behalf of men. He will throw down the censer, step out of the most holy place, and shut the door. E. W. 279-280

The
THIRD ANGEL'S MESSAGE



Robert D. Brinsmead.

Banora Point,
North New South Wales,
AUSTRALIA.

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| Chapter 4 | The Lost Significance of the Message |
| Chapter 5 | The Restoration of the Message |
| Chapter 6 | The Demonstration of the Message. |

ABBREVIATIONS

| | |
|---------------|--|
| C. O. L. | "Christ's Object Lessons" |
| C. O. R. | "Christ Our Righteousness" |
| D. A. | "Desire of Ages" |
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| S. D. A. Com. | "The Seventh-Day Adventist Bible Commentary" |
| S. M. | "Selected Messages" |
| T. | "Testimonies for the Church" |
| T. M. | "Testimonies to Ministers" |

THE THIRD ANGEL'S MESSAGE.

CHAPTER

1

THE BIRTH OF THE MESSAGE

| | | |
|--|---|---|
| Rev. 14:6-12 | <u>The Third Angel's Message was born in the most holy place of the heavenly sanctuary. Its setting is distinctively the great antitypical Day of Atonement.</u> | |
| Dan. 10:14; 12:4-7 | God committed certain prophecies to Daniel relating to the church in the time of the end. After 1798 these prophecies were unsealed by Christ himself and given to His people. Accordingly, men of God found that the 2300 days ended in 1844. Believing that the cleansing of the sanctuary referred to in this prophecy pointed to the Lord's return in glory, and reckoning that this period would terminate in the Spring of 1844, they proclaimed the First Angel's Message from 1833 to 1844. As with the disciples of Christ, they preached the right message at the right time, but failed to discern its true application. | J. C. 356. 2; 328. 2 |
| Rev. 10:1-11 1:14-16 5:5 | | G. C. 328. 3 G. C. 352. 3 G. C. 351. 2 |
| Dan. 8:14 | | |
| Rev. 14:6 Lev. 23:24 Matt. 10:7 Mark 1:15 Rev. 3:1-6 | The First Angel's Message, received and preached by various adherents in the Protestant faiths, was God's ordained means of restoring the churches. Although the ardent and Spirit-filled preaching of the coming judgment and the Lord's return occasioned some great revivals, the churches largely discarded the message. When Christ did not appear in the Spring of 1844, some 50,000 of the American Advent believers were forced to withdraw from their mother churches. The result was a marked spiritual dearth in the abandoned communions. Then the people who were tracing down the unsealed prophecies in holy faith saw the application of the Second Angel's Message, and began to preach it in particular reference to the fallen Protestant bodies. About this same time, it was found that the 2300 days would end in the 22nd of October of that year. That time was now only three months away. "Behold the Bridegroom cometh" was the message of the "midnight cry" which joined the second angel; and from America it swept like a wave of glory to every mission station in the world. | G. C. 353. 1 G. C. 370. 0 368. 2; 372. 2 376. 1 376. 2 380. 2 E. W. 237. 2 G. C. 389. 2 |
| Rev. 14:8; 17:5 Hab. 2:2, 3 Matt. 25:1-6 | | G. C. 399. 0 G. C. 398. 3 402. 1 E. W. 238; 277. 1 G. C. 611. 1 |
| Rev. 10:10 Rom. 5:1 | God's people had eaten up the "little book", and the preaching of its message was sweet. With holy, solemn joy, and sweet anticipation they waited to see their Saviour in the 22nd October. Their disappointment was crushing beyond description. The message had proved a bitter draught. After the passing of time, the little flock were as disillusioned as the disciples when Jesus fulfilled their message by dying on the cross. And as with the disciples, too, it seemed to the Advent believers that their work was finished. Yet they could not deny that God had been in their work. | E. W. 239. 2 G. C. 403. 2 |
| Rev. 10:10 | | G. C. 405. 3 |

Why did not Jesus come? Where was he? The

Third Angel's Message was born when these questions were answered.

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| Rev. 10:11 | <p>Why did not Jesus come? There was another message to prepare the church and warn the world before He could come. Where was Christ? He was still their great High Priest in heaven, but He had entered into the most holy place of His sanctuary for the closing ministry - to cleanse the sanctuary or make a final atonement for His people. As the disappointed ones fixed their gaze on the closing ministry in the second apartment of the heavenly sanctuary, they saw the significance of the judgment message they had preached, and discovered the additional message that was to be given to the world. As their faith went into the most holy place with Jesus they found the original commandments of God. Not only was their message to point men upward to Christ's final atonement, but they were to repair the breach in God's law by proclaiming the Sabbath truth, warning all against receiving the "mark of the beast". Thus the Third angel's Message was born.</p> | E. W. 243. 1 |
| Rev. 11:1 | | G. C. 425. 0 |
| Heb8:1-5; 9:23. | | |
| Dan. 7:13 | | E. W. 251. 1 |
| 8:14 | | 253 |
| Lev. 16 | | G. C. 421. 2 |
| | | E. W. 255. 0 |
| | | E. W. 255. 1 |
| | | G. C. 433. 1 |
| Rev. 11:19 | | E. W. 254. 5 |
| Isa. 58:12 | | |
| Rev. 14:12 | | |

CHAPTER 2.

THE PURPOSE OF THE MESSAGE.

| | | |
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| Rev. 7:2 | <p><u>The Third Angel is the sealing angel. Its purpose is to gather out from every nation, kindred, and tongue, a people to receive the seal of the living God, - a perfected character.</u></p> | E. W. 118. 1 |
| 14:1-5, 9, 12 | | T. M. 445. 1, 2 |
| Ezek. 9:2-4 | | 5T. 214, 2 |
| | | E. W. 71. 1 |

| | | |
|-----------------------------|---|----------------|
| Rev. 14:14 | <p>The Third Angel's Message embraces far more than the preaching of the Sabbath and the warning about the papal Sunday; this message is to usher in the second coming of Christ. When it has accomplished its mission there will appear "a white cloud, and upon the cloud One ... like the Son of man". Christ is coming to present to Himself "a glorious church, not having spot or wrinkle, or any such thing." The Third Angel's Message is God's ordained means to finish the work of salvation in the hearts of men, thus fitting them to stand before the King of Glory.</p> | |
| Eph. 5:27 | | C. O. L. 69. 1 |
| Rev. 10:7 | | 6T. 129. 1, 2 |
| Col. 1:27, 28 1 John 3:2 | | |

| | | |
|---------------|--|-------------|
| Rev. 14:5, 12 | <p>While the angel directs a fearful warning against receiving the mark of apostacy, it calls out a people who will receive the seal of the living God. In the last struggle between obedience and rebellion, God will have a people who will in their own lives vindicate His holy law. Without defect or spot in character, they will reflect the image of Jesus fully and bear in their own lives a perfect transcript of the law of God.</p> | E. W. 71. 1 |
| | | 5T. 214. 2 |

| | | |
|----------------------|--|-----------------------------|
| Ex. 20:8-11 31:17 | <p>It is natural that the Sabbath be prominent in this message. Not only is it the special badge of allegiance to the only true and unchanging God, but it is to be the sign of a finished work; first a sign of finished creation; second a sign of a finished work in Jesus Christ, and now in these last days a sign of this finished work in the lives of God's people. The Sabbath is to be the sign of the seal of God - a badge of a perfect re-creation of</p> | G. c. 438. 1 |
| Gen. 2:2, 3 | | |
| Mark 2:28 | | |
| John 19:30 | | |
| Isa. 8:16 | | D. A. 289. 1 8T. 117. 3, |

character.

Never should we lose sight of the purpose of the Third Angel's Message. Unless our faith be in the doctrine of perfection of Christian character, our faith is not at all in the third angel. If our relationship to this message is not finishing the mystery of God in our lives and in the lives of others, then we are decidedly not in the faith of the third angel. Only let us lose sight of the goal set before us - the perfection of His character - and we have lost sight of the third angel. If the church of God is no nearer the seal of the living God today than she was yesterday, she has made no progress. Although she may grow ever so much in numerics, yet is failing to attain to moral perfection, she is not fulfilling her God-given task. If her preachers are not preaching a message that will fit the hearers to receive the seal of God, if her teachers are not teaching how God's people are to receive the seal of God, and if her members are not established in a faith that will bring to them the seal of God, then she is not in the faith of earth's last hour message.

Matt. 5:48

Rev. 10:7

2 Pet. 3:14

2 Tim. 4:3, 4.

C. O. L. 69. 1

C. O. L. 289. 0
289. 1

CHAPTER 3.

THE HEART OF THE MESSAGE.

The heart of the Third Angel's Message is Christ's final atonement in the most holy place of the heavenly sanctuary. This final atonement for God's people makes the seal of the living God possible.

On the 22nd of October 1844, God's Advent people expected Christ to appear the second time without sin unto salvation. But they were not ready for Christ's coming. Not only were there other sheep to be called into the fold of the Remnant, but the work of salvation had not been sealed in their lives. It was true that the faithful had repented of all their sins, and Jesus had accepted them as His children, but He could not come until His character was perfectly reproduced in them. Through Christ's continual sanctuary ministry they had received atonement to cleanse them from the guilt of sin, but they had not the atonement to cleanse them from every spot and stain in their characters. Thus they needed a further cleansing work to be performed for them - a final atonement to cleanse them from the very records of sin in the soul temple. Only Christ's final atonement, in the most holy place could accomplish this. The Third Angel's Message directed the minds of His waiting children to the most holy place where He had gone to make this final atonement for them. When Jesus makes this final atonement, His people will be without spot or stain, and He can place

Dan. 8:14

7:13.

Lev. 16:30

Heb. 9:18

John 10:16

Joel 2:32

1 John 1:9

Lev. 16:30

Mal. 3:1-3

E. W. 254. 1

E. W. 43. 2; 44.
253. 2
Evan. 695. 2

E. W. 243. 1

C. O. L. 69. 1

5T. 214. 2

G. C. 425. 1
E. W. 251. 1;
253. 1; 254, 255

Evan. 695. 2

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| Ex. 25:40 Heb. 8:5;9:9, 23, 24 Ex. 25:8 Lev. 26:11. 12 2 Cor. 6:16 | The earthly temple was not only a figure of the heavenly temple, but an object lesson of the high destiny open to every soul. Through the earthly ritual, God designed to teach His people how He could cleanse each soul temple. | G. C. 415. 1 Ed. 35, 36 D. A. 161. 1, 2 |
| Lev. 20:1-3 Num. 19:13, 20 Rom. 6:23 Ex. 29:38-42 Lev. 1:4 Job. 1:5 Heb. 11:36 | When a man sinned he defiled the temple of God and brought himself under the penalty of the law. The sinner could recognize that the law in the most holy place was cognizant of His record. God provided an atonement (cleansing) ¹ for the whole congregation in the morning and evening burnt-offering. Although cleansing was thus provided, the sinner had to follow by faith in the sanctuary service if His soul was to be cleansed from sin. There were two great cleansing services provided for him - the daily atonement, and the yearly or final atonement. | G. C. 486. 2, 3 420. 2. PP. 349. 2 E. W. 253. 0 P. P. 352. 2 |
| Lev. 4:6 Lev. 16 | | G. C. 418. 1 E. W. 260. 0 P. P. 357. 2, 3, 4, 5. |
| Lev. 4:27-29 | In order to appropriate the atonement in the daily service, the sinner was to bring his sin-offering through the door of the outer-court to the altar of burnt-offering. By placing his hands upon the sin-offering's head in the act of confession, he transferred his sin to the substitute. Then with his own hand he slew the victim. Taking some of the blood, the priest sprinkled it before the second veil, on the horns of the golden altar. Thus, in type, the sin was transferred from the penitent to the sanctuary, and the priest made an atonement for the sinner. In this atonement the sinner was cleansed from the guilt of sin and his heart was sprinkled from an evil conscience, but he was not cleansed from the record of sin. Just as the record of sin stood in the inner apartment of the temple, in the inner sanctuary of His soul each sin had left its mark. In other words, he had not yet appropriated a full atonement (cleansing). Therefore in order to be saved, the worshipper had to follow on by faith in the sanctuary service. Day by day his faith had to be with the priest in the ministry in the first apartment. Not having received a full atonement, his only hope of a standing before God was in the imputed righteousness of the priestly mediation, signified by the incense. Entering the sanctuary by faith, he could pray through the imputed righteousness of the incense, feast upon the Bread of life, and have his soul temple kept alight by the Spirit of God. As long as his faith was with the priest he was safe. | P. P. 354. 2 G. C. 418. 1 P. P. 355. 1 G. C. 421. 3 |
| Lev. 4:6, 7; 6:25, 26; 10:17; 6:30; 4:35. Heb. 10:22. | | G. C. 421. 2 T. M. 447. 1 D. A. 302. 2 G. C. 485. 2 P. P. 355. 6 G. C. 420. 1 P. P. 353. 3 |
| Lev. 16:30 | | G. C. 421. 2 T. M. 447. 1 D. A. 302. 2 G. C. 485. 2 P. P. 355. 6 G. C. 420. 1 P. P. 353. 3 |
| Heb. 9:6 | | P. P. 353. 2; 354. 1 |
| 1. In both the Bible and the Spirit of prophecy the word "atonement" is used synonymously with the word "cleansing". See Lev. 14:20, 31, 53; 12:8; 16:30; Ex. 29:36; E. W. 253. G. C. 421. | | |
| Lev. 16 | Then on the final day of the year, in the yearly service, the high priest entered for the only time into the most holy place to finalize the atonement - to finish the cleansing of the worshipper. | G. C. 419. 1 P. P. 355. 2 |

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| v 30 | <p>"On the day shall the high priest make an atonement for you, to cleanse you, that you may be clean from all your sins from before the Lord." This special cleansing work was not a cleansing from the guilt of sin (all this had to be received through the continual ministry), but from the records of sin, not alone in the inner tent, but in the inner shrine of the soul. Thus even the results of sin were completely removed from the character.</p> | |
| Lev. 4-6 2 Cor. 6:16 | | P. P. 355. 4 G. C. 419. 3 |
| Lev. 23:27-30 | <p>This great day of final atonement was a most solemn day for Israel. It was the final reckoning would die. If the Jew was to receive this final atonement, he had to enter the most holy place by faith, while he gathered with others at the sanctuary who were afflicting their souls with prayers, fasting, and deep searching of heart. He could not rest content with the benefits of the first apartment ministry, for on the Day of Atonement he would be lost without this final atonement. Only he who endured to the end of the sanctuary service was saved. This judgment day decided who was worthy of this final atonement (cleansing). At the close of the day, the Jew would clasp his fellow's hand and say, "Hope you have received a good seal."</p> | |
| <u>ANTITYPE</u> | | |
| Rom. 3:23 Ecc1. 12:14 Dan. 7:10 | <p>All have been defiled with sin. God keeps an exact record of every man's deeds. Inasmuch as we are told that these records are opened in the judgment room of God, we may know that God keeps these records in the most holy place.</p> | G. C. 486. 1, 2 G. C. 485. 2 E. W. 253. 0 G. C. 421. 2 |
| Gen. 22:8 Heb. 10:5-10 John 3:16 Heb. 10:14 Heb. 1:3 Heb. 9:12; 7:25 | <p>The heart of infinite love provided the atonement for us. In the gift of Jesus, the antitypical burnt-offering, the Father poured out to us all the accumulated love of eternity. In one offering, Jesus provided a perfect and complete atonement for all men. Then He ascended into His great sanctuary to dispense that atonement for all who would come unto God by Him. There in the sanctuary, the light from the cross is reflected and the way of salvation opened. There we may find the Lamb of God having just been slain (as if now in the act of being offered), torn and bruised on our account. Calvary is a present reality. The blood of Christ never waxes old. The way to Christ is always fresh and living.</p> | Q. D. 676, 677 Q. D. 663, 664 G. C. 489. 1 |
| Rev. 5:6 Heb. 10:20 | | E. W. 79. 0 |
| Rom. 2:4 John 12:32 Matt. 11:28, 29 Rom. 12:1 Rom. 6:6. Gal. 2:20. Rom. 7: 24. 1 Jn. 1:9 2 Cor. 5:17 Titus 3:5-7 John 3:5 | <p>The love of God, shining from the uplifted cross, draws us through the gate of repentance to the altar of sacrifice where we lay our burden of guilt upon the Lamb of God and ourselves upon the altar with Him. In dying by faith with Christ we are released (Greek for "forgiven") from the burden of sin, cleansed from its pressing guilt. We thus appropriate atonement for the guilt of sin, and are made new creatures in Christ through the regenerating power of the Holy Spirit.</p> | D. A. 176. 0 G. C. 421. 3 E. W. 260. 0 D. A. 173. 1 D. A. 176. 0 |

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| | At this point in the Christian pathway we stand in reality where the penitent stood in the type after he had confessed his sin, slain his victim, and realized its blood had been sprinkled in the sanctuary. We have received atonement for the guilt of sin, but as surely as there is a record of our sin still in heaven, in the inner sanctuary of the soul the sin has left its mark. In the incompleteness of our characters, our only hope of standing before God is through the imputed righteousness of Christ. Now we may continue by faith in the sanctuary, praying through the incense of Christ's perfect life, feasting upon Him as the Bread of Life, and receiving the Holy Spirit through the "seven lamps of fire." At this point in our Christian experience we stand where the Israelite stood when his faith was with his priest in the first apartment. Only as our faith is with our High Priest are we safe. | G. C. 420. 2 G. C. 485. 1, 421. 2. T. M. 447. 1 D. A. 302. 2 P. P. 353. 1, 2 |
| Phil. 3:12, 13 | | |
| Heb. 6:19, 20 Rev. 8:2-4 John 6:51, 63 Rev. 4:5 | | |
| | When Christ ascended to heaven He entered into the first apartment. The faith of the early church entered into the first apartment sanctuary experience of justification and daily sanctification. Luther, Wesley, and other Reformers restored this mighty teaching of righteousness by faith to the Christian world. Yet while the ministry of Christ continued in the first apartment the believer could not appropriate the final atonement. That is to say, he was not completely and fully cleansed so that he had reached a perfect character. While Christ continued in the first apartment, God's people died without having attained to the seal of the living God; yet they died in faith that He Who had begun a good work in them would complete it. In the days of the early church and the Reformers, the way into the most holy place and Christ's finishing work was not made manifest; yet as their faith entered into the benefits of the first apartment, God gave them the former rain. | G. C. 420. 3 421. 1 E. W. 260. 0 G. C. 421. 2 |
| Rev. 4:2-5 Heb. 9:2 | | |
| Rev. 16 Mal. 3:1-3 | | G. C. 421. 2 |
| Phil. 1:6 Heb. 13:21 | | |
| Heb. 9:8 | | G. C. 9. 3 |
| Dan. 7:13: 8:14 Rev. 14:6;10:7 | In 1844 Christ entered upon the final phase of His cleansing ministry - a final atonement that would usher in the fulness of righteousness by faith. Through His cleansing of the sanctuary He would bring the seal of the living God to His people. Speaking of Christ's entrance into the holy of holies, Malachi focuses the true significance of the cleansing of the sanctuary: "The Lord whom ye seek, shall suddenly come to His temple . . . But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." | G. C. 421. 2; 422. 2 428. 3 E. W. 251. 1; 253. 1 S. D. A. Com. vii:931. Comment on Heb. 8:1, 2, - Ed. 35, 36 D. A. 161. 1 G. C. 425. 1 426. 1 |
| Cor. 6:16 Mal. 3:1-3 | | |
| | This great cleansing work for the Israel of God is the heart of the Third Angel's Message. Christ's final atonement in the most holy place is to the Third Angel's Message what the cross is to the gospel. The | G. C. 425. 1 |

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| Rev. 14:7-9 Heb. 10:19 | third angel points upward to the most holy place where this final atonement is going forward. The third angel commands God's people to enter the holy of holies by faith to appropriate this final atonement, so that they might be sealed with the seal of the living God. | E. W. 254-5 S. D. A. Com. vii:933 Comment on Heb. 10:19-21 ¹ E. W. 72:2 |
| Dan. 7:10 | Before Christ can make this final atonement (cleansing) for His people, there must be an examination of the books of record, to see who, through repentance of sin and faith in Jesus are worthy to receive this final cleansing. Therefore this atonement involves a work of investigative judgment. | G. C. 422. 0 480. 0 486. 1 |
| Heb. 10:19 | To enter the sanctuary by faith at this time, in obedience to the third angel, is to answer the most solemn message of the ages. As the faith of God's people enters into this final atonement work, they realize that they must first pass the searching scrutiny of the investigative judgment. As Israel of old assembled at their sanctuary on their Day of Atonement, so God's people must answer the great call of this real Day of Atonement. They must assemble by faith to the heavenly sanctuary with deep searching of heart, affliction of their souls, and strong pleas for the mercy of their High Priest. As the people of God thus awake to the realities of the day of atonement, enter into the most holy place by faith, Christ will come to their names in judgment and command: "Make a complete end of sin in their lives, cleanse them forever from every record of sin, and clothe them with My everlasting righteousness." Having passed through the judgment, then appropriated the final atonement, they will have received the seal of the living God - a perfect character. The work of cleansing forever completed, they will reflect the image of Jesus fully. | E. W. 118. 1 5T. 575. 1 G. C. 490. 0 430. 3 431. 0 1S. M. 125. 1 E. W. 269-270 0 C. O. R. 118. 5 5 5T. 473-475 T. M. 445. 1 234. 2 5T. 214. 2 E. W. 71. 1 |
| Heb. 10:19-23 Dan. 9:24 Acts 3:19 | | |
| Rev. 14:1-5 | | |
| Acts 3:19R. V. and R. S. V. Rev. 18:1 Joel 2:15-28 | When the faith of God's people enters the second apartment to appropriate Christ's final atonement, God will water its gospel work with the latter rain. Then, and only then, will the Third Angel's Message fully sound, and the world will hear the loud voice of the heavenly message. | E. W. 271. 2 5T. 214. 2 |

CHAPTER 4.

THE LOST SIGNIFICANCE OF THE MESSAGE.

The heart of the Third Angel's Message has not been discerned by many who profess to believe the message. The truth of Christ's final atonement in the most holy has recently been erased, and many of God's people have allowed this tragic mistake to overtake them.

This is a plain statement of a fact clearly demonstrated in a recent publication which is generally recognized. ("Questions on Doctrine") In about one hundred and fifty pages related to the subject of the atonement, there is no mention of a final atonement in the most holy place of the heavenly sanctuary. The appendix contains a fine assemblage of about 150 state-

ments from Mrs. E. G. White on this subject, but the thoughtful reader will want to know why every statement from the same author about a final atonement in the most holy place was avoided. It is quite evident that they were consciously avoided. Such side-stepping of the heart of the Third Angel's Message is indeed a tragedy.

One can appreciate the emphasis on the perfect, final atonement which was provided on Calvary. This emphasis avoids needless mis-understanding by non-Adventists. But certainly this should not be done in such a way as to obliterate Christ's final atonement (applied) in the most holy place. It is not right to draw swords over theological terms, so if these advocates of the "new view" prefer to understand Christ's ministry as "applying the benefits of His atonement" it is alright. But there can be no excuse for not stressing the tremendous significance of Christ's closing ministry in the holy of holies - whether it be called "the final atonement", or "the final application of the atonement". In the book in question there is not a line to vindicate the special work for the people of God accomplished by the ministry of Christ in the most holy place. There is nothing in the presentation of the mighty closing ministry of Jesus save a perusal of records to decide the rewards to be given to the individual Christians.

In view of this, is Dr. Donald Grey Barnhouse justified in declaring our special message of the sanctuary "stale, flat, and unprofitable"? Eternity September 1956. Could not an honest Protestant be justifiably unimpressed with our judgment doctrine, and reason thus: "I am a child of God. What does it matter if my judgment be next year or next millenium?" This is not a saving message for the world! On the other hand, if we rather present a great finishing work of Jesus now in progress (the final atonement), which will bring God's people to perfection so that they can stand without a Mediator, then every one may see he has a vital part in this work. If we rather point out that every believer must enter the most holy place by faith to appropriate this final atonement, it is a message that demands his understanding and co-operation. The message from the most holy place is then a glorious revelation of the way to perfection, yet a life and death issue.

G. C. 431. 0
488. 1

Christ's final atonement in the most holy place is the Third Angel's Message in verity. This message was born in the most holy place. This is the message that God commanded the Advent movement to proclaim to the world in a loud voice; for in the closing hour of earth's history this sealing ministry of Jesus in the most holy place is just as essential to man's salvation as Christ's death upon the cross. God called this people into existence that they might preach this special message. Only this finishing atonement could finish the mystery of God. The seal of God, accom-

6T. 129. 2
G. C. 489. 1
488. 2

Rev. 10:7. 11

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| Ezek. 9:5, 6 | plished by this final atonement, is the only thing that will save God's people from the mark of the beast. It is the only shelter provided for the time of trouble. | 6 T130. 2 5 T. 216. 1 E. W. 71:1 43. 2 |
| Rev. 10:6 Rev. 3:14-20 | A little reflection will cause us to be sympathetic to the blindness of the men who have so discarded the Third Angel's Message. After 1844 the church of God should have entered fully into the most holy place, received its blessing, and finished the work. But she had settled into the peril of the Laodicean condition. No doubt Laodicea thought she had entered the most holy place. Did she not know about the Third Angel's Message? Were not her scholars proving to the world beyond all doubt the unassailability of the 2300 day prophecy? Were not her books and printing houses proclaiming to all the world the Sabbath truth? Did she not know that Christ entered the most holy place in 1844? Yes, Laodicea knew and believed all this. Viewing with pride her spiritual inheritance, she said, "What lack I yet?" She knew the mechanics of her message, but she was ignorant of the dynamic of it. While she knew the skeleton and framework of it, she had no vision of its heart. If Jesus had anointed her eyes, she would have seen Him in the most holy place waiting to make the final atonement for her, and seal her with the perfection of His own character. Modern Israel did not catch the vision of the everlasting gospel of Revelation 14. She had not entered by faith into the mighty experience of the benefits of Christ's final atonement. She did not advance in her conception of the gospel beyond the first apartment experience of the early Reformers. | Evan. 695, 696 G. C. 457. 2- 458. 2 3 T. 252-260 Evan. 694- 697 C. O. R. 118. 5 |
| Heb. 3:19 | Again in 1888 God desired to lead His people right into the blessings of Christ's final atonement. For years the church had maintained its 2300 day prophecy and had proclaimed that Jesus had entered the most holy place for the cleansing of the sanctuary. But she had failed to apply the benefits of that mighty doctrine. She had neglected to demonstrate to the world what the second apartment ministry of Jesus could accomplish in the lives of men. | T. M. 89-98 |
| | Now we stand many more years down in the history of our message. Yet in the experience of righteousness by faith, we are little advanced from Luther and Wesley. The doctrine of the investigative judgment is relegated to a dry, chronological proof of the 2300 day prophecy, a factual concept of a work in heaven, while it has had no force in the experience of the church. Not seeing this final atonement as a mighty sealing experience that we must enter into by faith, it has slipped into the background. We have lost sight of this final atonement work in the most holy place. | 5 T. 516. 1 |
| Ezek. 34:18, 19 Jer. 5:31 | The next step is the more logic of the tragic sequence. Men who have stood professedly as leaders of the Third Angel's Message have unobtrusively carried the corpse of the final atonement out the back door of the church to the graveyard of our pioneers' theological "misconceptions"; and with it has gone the | Evan. 221-22 |

heart of the Third Angel's Message. All this has been done in full view and under the smiling appraisal of the Evangelical Protestants. Dr. Donald Grey Barnhouse, who was one of the foremost witnesses of this burial service in 1956, writes:

Deut. 7:1-6

"On the morning after the 'Great Disappointment', two men were going through a corn field in order to avoid the pitiless gaze of their mocking neighbours to whom they had given their final witness and had said an eternal good-bye the day before. To put it in the words of Hiram Edson (the man in the corn field who first conceived this peculiar idea), he was overwhelmed with the conviction 'that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days, He had for the first time entered on that day the second apartment of that sanctuary, and that He had a work to perform in the Most Holy before coming to this earth.' It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic literalistic extremes. Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus's atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary. Since the sanctuary doctrine is based on the type of the Jewish high priest going into the Holy of Holies to complete his atoning work, it can be seen that what remains is most certainly exegetically untenable and theological speculation of a highly imaginative order. What Christ is now doing since 1844, according to this version, is going over the records of all human beings and deciding the rewards to be given to individual Christians. We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is stale, flat, and unprofitable!" "Eternity" September 1956.

Num. 23:9

This is amazing indeed! Our men were so intent on being "reckoned among the nations" on their concept of the gospel that they "totally repudiated" Christ's special atonement work since 1844. Even the blinded Protestant can see this position is "exegetically untenable" because it is evident to them that in the type the "Jewish high priest" did go "into the Holy of Holies to complete His atoning work." To show that "Questions on Doctrine" has no final atonement work in the most holy, a passage

S, D, A. Com.
i:1105 (R.
& H. March
15, 1906)

Lev. 16

summing up the whole sanctuary ministry will be quoted.

"This priestly ministry of our Lord, we believe, climaxes in a work of judgment. And this takes place just before He returns in glory. While He does not minister in 'places made with hands' (Heb. 9:24), seeing He is sovereign Lord, yet the two types of ministry carried out in the ancient sanctuary - first, that of reconciliation in the holy place, and second, that of judgment in the most holy - illustrate very graphically the two phases of our Lord's ministry as High Priest. And then, that ministry finished, He comes in glory, bringing His rewards with Him." page 389.

It is evident from the above that the only ministering work in the most holy place is a ministry of judgment. There is no final atonement there. The statement that the type taught "reconciliation in the holy place, and second, that of judgment in the most holy" is untrue. There was more than a judgmental ministry in the most holy place. The High Priest went into the most holy place to make an atonement just as Jesus went to the holy of holies in 1844 to make an atonement.

Lev. 16
Dan. 8:14

In the type this special ministry was to cleanse not only the tent, but the people. In the antitype, the purpose is to cleanse not only the temple in heaven, but the living temple upon the earth.

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

To deny the special atonement work, in the most holy place, is to deny the Third Angel's Message, for without it there is no sealing message. It is to declare in the sight of heaven and before the world that we are no longer going to carry the sealing message to every nation, kindred, tongue and people. It destroys the reason for the existence of the Advent movement, and places before God's people a hollow form of a message, but with nothing that will bring to them the seal of God. It is to take away their only hope of countering the mark of the beast and withstanding the terrible delusions of Satan. It is to take away their only hope of meeting Jesus without spot or wrinkle or any such thing. Be astonished, O heavens, and stand in amazement, O faithful of God. Yet let us arise in the strength of God and restore the breach.

CHAPTER 5.

THE RESTORATION OF THE MESSAGE.

Matt. 25:1-10
Isa. 60:1-3
56:10

The removal of Christ's final atonement from the most holy place has brought us to the darkest period of this church's history. Yet God, in this midnight hour, will restore this final atonement, not as a mere theory as aforesaid, but as a living experience in the lives of His people. This He will accomplish by a mighty MIDNIGHT CRY.

C. O. L. 414. 3

The parable of the ten virgins illustrates this restoration.

Christ foretold our condition accurately when He said, "They all slumbered and slept." There is abundant testimony that the finishing work has been delayed through our unbelief, and the coming of Christ forestalled through our failure to enter the final atonement experience. We are years behind, living on borrowed time. Now the enemy has entered and stolen the heart of our message.

Evan. 694-697

There are two classes in the church. One class is of the opinion that the church is flourishing, that prosperity is upon all its borders. They sleep on in carnal security, blind to the tragedy on the doorstep. They cry, "Peace, peace, when the Lord hath not spoken peace." Perfectly satisfied with their own condition, blissfully ignorant of their own spiritual declension, they neglect the oil of grace. They are destitute of the oil of divine enlightenment. These are the foolish virgins. On the other hand, the wise have not been rocked to sleep in total abandonment to the crying need of the hour. While the darkness and lack of comprehension of the true nature of The Third Angel's Message causes them also to be represented as in a state of slumber, they are not blind to the fact that the Bridegroom tarries. They know something is amiss. As the night wears on and the deepening darkness becomes apparent, they search their Bibles and pray for the gift of divine enlightenment. They resist the spirit of the fatal sleep. They search for clearer light on the work of the Bridegroom. They pray for the quickening power of the Holy Spirit.

5T. 217. 1, 2

5T. 211, 2

C. O. R. 408-412

3T. 252-260

At midnight, the darkest hour, a cry is made, "Behold the Bridegroom cometh, Go ye out to meet Him." This is a mighty awakening message. It commands the sleeping church to go out to meet their Lord. Where do they meet Him? How do they meet Him? "They that were ready, went in with Him to the marriage." This marriage takes place in the most holy place of the heavenly sanctuary, and represents the work of Christ's final atonement. It represents the experience which the church of God must enter into by faith.

E. W. 55:1
251. 1.

This is the nature of this tremendous awakening message. Light, precious light, breaks upon the people of God. It is light from the most holy place. They see their great High Priest. The wise understand His work in Heaven above. They realise that by faith they must enter into this work. They com-

5T. 575. 1

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| Rev. 17:8-13 | prehend that they must obey the message or be lost. This conviction is reinforced by events and conditions in the world. | 5T. 472-473 |
| Mal. 3:18 | In the night of sleeping, the wise have prepared themselves for the terrible emergency. In obedience to the mighty cry, "Go ye out to meet Him," they comprehend the awful significance of what it means to go "into the marriage". With strong faith and agonizing prayer, they gather in faith to the great final atonement of the most holy place. By faith they go to the judgment of the living. They afflict their souls in view of their own deficiency of character. Satan seeks to overwhelm them as he points to their past record of sin and their present defective character. With great drops of perspiration, they continue their earnest cries while others in the church are careless and indifferent. The Spirit of God fully reveals to them their unlikeness to Christ, and the people of God plead for purity of heart. They co-operate with God in this work of cleansing the sanctuary. While in their last effort of faith and abandonment of self in surrender to God, Jesus takes their names in judgment. For those who are fulfilling the type of the Day of Atonement, He pleads His merits, rebukes Satan, and makes the final atonement (cleansing) for them. They are sealed, and will never more fall beneath the temptations of Satan. Thus, "they that were ready went in with Him to the marriage." | E. W. 269. 27 5T. 472-475 5T209. 3: 211. 1 T. M. 445. 1 5T. 473. 1 E. W. 270. 1, |
| Lev. 23:27-31 Joel 2:15-17 Zech. 3:1-5 Zeph. 2:1-3 | | |
| Dan. 8:14 Heb. 10:19-23 12:22-24 2 Cor. 6:16 | | |
| Isa. 49:16 44:22 Zech. 3:2 Heb. 10:15-18 Matt. 25:10 | | 5T. 575. 2 |

The foolish cannot enter into this final atonement. In the night of sleeping the knowledge of this final atonement has been robbed from them, and they have not the Holy Spirit to discern the way into the holiest of all. Thus the message, "Behold the Bridegroom cometh, go ye out to meet Him," brings a mighty shaking to the church of God. All who do not enter by faith into the final atonement are left behind in darkness. Like the ones in the typical Day of Atonement who did not afflict their souls while the high priest was in the holy of holies, they are out off from the family of God. Chaff like a cloud goes up from the most flourishing sections of the church. This is the destined course of those who have allowed themselves to be robbed of the truth of Christ's final atonement in the most holy place of the heavenly sanctuary.

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| Heb. 12:27 Luke 3:17 | | E. W. 270. 1 |
| Lev. 23:27-29 | | 5T. 80-81 5T136. 2 |
| Rev. 3:3; 16:15 3:11 | | |
| John 16:13 Joel 2:15 | Even now, while the midnight shadows gather, may the Holy Spirit, the only effective teacher of divine truth call forth this sleeping church with the mighty cry "Behold the Bridegroom cometh, go ye out to meet Him." | |

Reader, what is your response going to be? Upon it hangs your eternal destiny

CHAPTER 6.

THE DEMONSTRATION OF THE MESSAGE.

The Third Angel's Message will be demonstrated in

Isa. 60:1 all its heavenly glory when God's people enter by faith
 Heb. 10:19 into Christ's final atonement. Upon their stainless
 Rev. 14:1, 9: characters will be impressed the seal of God, and then
 18:1 the latter rain will be poured out upon them. Embued
 Acts 3:19R. V. with power from on high, The Third Angel's Message
 Joel 2:28 will then give its loud cry.

E. W. 271. 2
5T. 214. 2
6T. 401. 1

Acts 2:38 When the faith of the early church entered into
 Christ's first apartment ministry and received its
 benefits, they received the former rain. When the
 faith of the Remnant church enters into Christ's second
 apartment ministry and receives its benefits, they
 will receive the latter rain. The power and glory of
 the apostolic church was great, but it is evident that
 the power and glory of the Remnant church will be
 more abundant.

Acts 3:19R. V. The loud voice of the third angel will be sounded
 (or translation) by a people who have appreciated the meaning of their
 message, and have experienced the sanctifying power
 of the final atonement. The glory of God is the seal,
 name, and character of God. Thus the angel of Revel-
 ation 18 unites His voice with the third angel and
 lightens the earth with its glory.

E. W. 277-279

John 17:17
 Rev. 18:1
 Ex. 33:18, 19:
 34:6, 7
 Rev. 7:2;
 14:1

Col. 1:27 When truly given the Third Angel's Message will
 Gal. 1:16 be the fulness of the gospel revealed and demonstrated
 2 Cor. 4:11 in the lives of those who accept the message. With un-
 Dan. 9:24 wonted power it announces the work of Christ in the
 most holy place. It heralds the good news that the
 blessed ministry of Jesus in this day of atonement
 finishes transgression in the heart, makes an end of
 all sin in the character, and ushers into the life of
 the believer the everlasting righteousness of Christ.
 The third angel will loudly proclaim the news that
 Jesus is doing His great final work for men; and it
 will be done in the life of every soul who accepts the
 message, follows the ministry in true faith, and claims
 for Himself the gift of the final atonement.

G. C. 611, 612

Dan. 8:14
 2 Cor. 6:16

Rev. 18:4 No other people have heard such a proclamation of
 Isa. 55:5 the saving power of the gospel of Jesus Christ. The
 Micah 4:1-6 full blaze of the everlasting gospel has been reserved
 Isa 60:3-5 for the last generation. The light from the throne
 Matt. 20:10 of God flashes to every corner of the globe with the
 speed of lightning. Thousands in a day hear and obey
 the call, and as the judgment of the living moves on
 rapidly they receive the final atonement and are mar-
 ked with the seal of the living God.

5T. 754
Evan. 692-
694

Dan. 11:44 The powers of earth are enraged and go forth to
 Rev. 12:17 utterly rid the saints from the earth. Persecution
 17:14 rages, but from every assault the Third Angel's
 Rev. 14:9, 12 Message illuminates the earth with even greater glory.
 Rom. 9:28 In this final contest the Sabbath and Sunday will be
 the badge of allegiance to either side of the contro-
 versy. Speedily the issue brings the inhabitants of
 the earth to take their stand for or against the
 truth. When the last soul has been judged, and
 when he has received the final atonement and seal
 of God, Christ ceases His intercession in the most
 holy place. The Third Angel's Message has closed.
 The glory of God will rest upon them in rich abundance.

9T. 16. 1
G. C. 607. 1
E. W. 33. 2
G. C. 605. 2

Rev. 22:11 E. W. 279, 280

PREPARE YE

THE WAY OF

THE LORD

Abbreviations

COL: "Christ Object Lessons"

DA: "The Desire of Ages"

EW: "Early Writings"

GC: "The Great Controversy"

SC: "Steps to Christ"

SM: "Selected Messages"

SDA Comm.: "The Seventh-day Adventist Bible Commentary"

T: "Testimonies for the Church"

Prepare Ye the Way of the Lord



“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isaiah 40:1-5.

“Behold, I will send my messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in: Behold, He shall come saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers soap.” Malachi 3:1-2.

PREPARE ! . . . FOR WHAT ?

“**Prepare ye the way of the Lord**”. “Who may abide the day of His coming? and who shall stand when He appeareth?” What coming is here referred to? Not to the coming of Christ in the clouds of heaven! “The Lord, whom ye seek, shall suddenly come to His temple.” Mal. 3:1. “Judgment must begin at the house [temple] of God.” 1 Peter 4:17.

In 1844 Christ came to the most holy place of the heavenly sanctuary and commenced the work of the investigative judgment at the house of God. The judgment then commenced with the dead. For one hundred and sixteen years this work has been in progress. It is now about to pass to the cases of the living. From the east gate of the Lord’s house light has broken forth from the heavenly sanctuary, showing that God’s people today live in the very presence of the commencement of the judgment of the living. In the awful presence of God, the lives of all who now profess to believe the truth are about to pass in review before God. The message calls believers to come by faith to the sanctuary and enter the judgment.

Christ's ministry in the sanctuary in heaven has a direct relation to His work for the church of God. "The church on earth, composed of those who are faithful and loyal to God, is the true tabernacle whereof the Redeemer is the minister".* The Psalmist says: "Judah was His sanctuary." Ps. 114:2.

Christ is coming to His temple. The Judge is at the door. "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil" Zeph. 1:12. We are not left in darkness as concerning the condition of the church of God when the Judge shall suddenly come to His temple.

"Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from My sanctuary? but turn thee yet again, and thou shalt see greater abominations . . . Behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth . . . Is it a light thing to the house of Judah that they commit the abominations which they commit here . . ." Ezek. 8:6-17.

"At the time [this 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, selfishness, and deception of almost every kind are in the church." 5T 209-210.

Christ is coming to His temple. This not only embraces the house of God as a whole, but every member of the body of Christ. "Ye are the temple of the living God." 2 Cor. 6:16. The great Searcher of hearts is coming to inspect His temple. He is "of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. He who dwells in light that no man can approach will search every heart and discover every secret and *SDA Comm. 7.931.

hidden thing. When He comes to His temple, will He find there any detestable or abominable idol? Will He find that the temple of your heart is a desecrated shrine, filled with the world's buyers and sellers? When the King comes in, friend, will He find the heart yet joined to its idol? and then give the sorrowful verdict: "Joined to his idol; let him alone." Or will He come to His temple and find all in readiness?—the body laid on the altar where no lust or sinful passion can rule, the life washed in the laver of regeneration, the heart sprinkled from an evil conscience, the love of God burning upon the altar of the heart, the incense of prayer and praise rising with the merits of Christ's spotless perfection, the word of God stored in the mind richly unto all wisdom, the lamps of the souls filled with the oil of grace, trimmed and burning.

Not only is the Lord coming to His temple, but He is coming **suddenly** to His temple. Do not forget that. The judgment of the living will come suddenly upon God's people. The day of eternal decision will burst with awful suddenness upon the house of God, and it will then be too late to supply the soul's lack. All will be taken by surprise at the suddenness of the terrible emergency. Only in preparedness will a difference exist between the wise and foolish virgins.

Oh, what a day of reckoning is before us! "Who shall stand when He appeareth?" "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not." Ps. 15:2-4. But the sinners in Zion shall be afraid; and fearfulness shall surprise the hypocrites. What a day of purging and separation is before us! Are you, dear reader, ready for the King's inspection? In such an hour **as you think not** He will suddenly come to His temple. Are you ready to be searched with those eyes that are as a flame of fire? Are you ready to stand before the holy law of God which demands a righteousness without a flaw, a purity without a spot, and a character without a blemish. This judgment hour message which is now sweeping the church is not a call in vain. It is **your** last call to be ready for eternal judgment. "Prepare ye the way of the Lord."

“Like lightning’s flash will that instant show
Things hidden long from both friend and foe;
Just what we are will each neighbour know,
When the King come in.

“Joyful His eye shall on each one rest
Who is in white wedding garments dressed;
Ah! well for us if we stand the test,
When the King comes in.

“When the King comes in brother,
When the King comes in!
How will it fare with thee and me
When the King comes in?”

PREPARE ! . . . HOW ?

“Behold, I will send My messenger, and he shall prepare the way before Me”. “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.”

In ancient times, men were to go before the king's chariot to prepare the way for the royal person. The stones had to be gathered out of the path, the rough places had to smoothed down, the hollows filled in, the steep cut down, and the crooked ways straightened. This typifies the work we are now called to do in preparation for the rapid appearing of the King of kings.

The coming of the Lord to His temple points to the great antitypical Day of Atonement. We are called to fulfil the special conditions of the Day of Atonement. These conditions are fair, and just, and reasonable. They are so plain that even the children of Zion may understand how to prepare for the coming of the Lord to His temple.

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” Joel 2:15-17.

“**Blow the trumpet in Zion**”. In ancient Israel the priests blew the trumpet on the Day of Atonement that all might prepare for the solemn service of that day. All sin had to be confessed at the

sanctuary and put away, for Israel was summonsed to appear before the great Judge.

Today, the call of the trumpet must be just as distinct. Joel says: "Sound an alarm in My holy mountain." God's servants are not called to blow the ram's horn, yet they are commanded: "Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. A faithful warning must be given to the souls for whom Christ died. The binding claims of God's law, the sinfulness of sin, the sure punishment to the transgressor must be declared. This is an essential part of the ministry of love. The cross must be lifted up in such a way as to show how heinous sin is in God's sight. Sin must be declared by its right name, things that are an offense to God must be pointed out. The Lord will by no means clear the guilty. There must be no compromise with evil, no parleying with the demands of worldly influence, no overlooking "the small idols" of the house of Israel. The Lord is coming suddenly to His temple.

Sin in all its forms must be abandoned. Every appetite must be sanctified by holy principle. "Make not provision for the flesh, to fulfil the lusts thereof." The tongue must be sanctified by the grace of Christ. Oh, how many idle and foolish words will have to be accounted for when the Lord comes to His temple. The testimonies say: "I feel ashamed as I witness everywhere the frivolity of young men and women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk." (IT 496). This is no time for those who are facing the judgment to exercise themselves in hilarity, trifling, and vain amusements. These gatherings which today flourish in the sanctuary of God, and which are often sponsored and attended by men who should be doing duty on the walls of Zion, are a disgrace to people who name the third angel's message.

The flow of the thoughts must be upward, centred on Jesus and His love. The heart must be circumcised from every impure and sensual thing, and God's people must strive through the grace of God to bring every thought into captivity to the obedience of Christ. (2 Cor. 10:5) The Lord hates every impure thing.

At this time when "pride, avarice, selfishness, and deception of almost every kind are in the church," let those who will hear the call of the trumpet depart from evil. Let the earthly ambitions go, the worldliness, the lust of the flesh, the lust of the eye, and the pride of life. "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15 "It is no small thing to be a Christian and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness . . . We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ. We must be partakers of Christ sufferings here if we would share in His glory hereafter". (EW 47). Only those who make a covenant with God by sacrifice, who choose to suffer affliction with the people of God, and throw all their sanctified energies into the battle for truth will be ready for the Lord when He suddenly comes to His temple. It will take all to buy the field.

How many idols are today brought into the sanctuary of God! How many Esaus are selling their birthright for the paltry things of the flesh—the cup of tea, the plate of meat, the momentary indulgence! How many rich young rulers go away sorrowful when they are called upon to sacrifice for Jesus! To how many lawyers who know the principles of righteousness would the Master say: "This do, and thou shalt live." "Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them. They are asleep themselves. Sleeping preachers, preaching to a sleeping people!" (2T 337).

Is the Lord of glory going to come to His temple and overlook all these offensive things? Will the present infatuation with the feeble so-called righteousness by faith save the sinners in Zion? What will then become of those who are now crying "Peace, peace, when the Lord hath not spoken peace." Is Christ indulgent about sin? Does His love overlook iniquity? Nay, He will look upon the desecrated shrines with the fire of His jealousy. Injured and insulted Deity will speak:

“My love for you has been more self-denying than a mother’s love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring you back my wayward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges He died to bring within your reach have not been appreciated. You would not be partaker of His sufferings, and you cannot now be partaker of His glory.” 4T 387.

This is not a time to take the message of righteousness by faith to pervert the ways of righteousness, to screen our defects of character, to excuse ourselves in the indulgence of sin. This is the great Day of Atonement. Every sin must be confessed at the sanctuary. Blow the trumpet in Zion!

Gather the People. In ancient Israel, all had to be gathered at the sanctuary in readiness for the High Priest to enter the temple and sprinkle the blood on the mercy seat in the holy of holies. Each soul was required to present himself at the sanctuary. He had to be there in person. Will any less be required now? “Gather the people . . . assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.” We must bring our children and little ones to the sanctuary. All must be found presenting themselves at the sanctuary for the judgment of the living. Anciently, whosoever was not personally at the sanctuary participating in the work of the most holy place was cut off from Israel. So today, those who will not heed the call of the trumpet, gather at the sanctuary, and by faith present themselves to the judgment of the living, will be cut off from the house of God. Each has a case pending at the bar of God. Each must by faith enter the judgment and wait for his case to be called.

“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of, the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill.” (GC 488)

“All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above . . . By study, contemplation, and prayer God’s people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary . . .” (5T 575)

When the Lord suddenly comes to His temple for the judgment of the living it will be too late to gather at the sanctuary for the solemn service of the Day of Atonement. “Get ready, get ready, get ready.” Only those who are ready will “go with him into the marriage”. Many will be unprepared. They regard the call to the sanctuary as of little consequence. They do not feel the necessity of earnest searching of the World and taxing their minds in search of truth. They do not feel the importance of studying and contemplating the work of Jesus in the most holy place. They are satisfied with a superficial knowledge of the truth. When the crisis comes their lamps will go out, and they will find themselves thrust out into the darkness of eternal night.

Friend, come by faith to the sanctuary now. Do you want your children saved? Gather them to the sanctuary too, and present them to Jesus, praying that the great High Priest will cover their defenseless heads with the benefits of His blessed ministry. Be not content with a superficial knowledge of this work in heaven. Dig, oh dig for the precious truth. Sink the shaft deep. Hunt for the Rock. You who will work with all your energy to supply yourself and your family with the temporal things of life are called to work with greater persistency in securing the eternal riches if you are to be among the wise virgins who will go with Christ into the marriage.

Sanctify a fast. The Day of Atonement was the only fast that God appointed in ancient Israel. As we hear the trumpet of the judgment today, we must engage in the fast which God has appointed. “Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked, that thou cover him; and hat thou hide not thyself from thine own flesh?” Isa. 58:6, 7.

In the judgment, profession will count nothing. Our works alone will decide our fate for weal or woe. The Judge will ask: "What have you done, for Christ in the person of the poor, the afflicted, the fatherless, the widow, the orphan? Have you followed in the footsteps of the Master?" Christ was "anointed with the Holy Ghost and with power" and "went about doing good." Acts 10:38. At Nazareth, He said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

"We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there." (COL 417-8).

In no more effective way can we prepare the way of the Lord than sanctifying the true fast that He has appointed. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods." Matt. 24:45-47.

Call a solemn assembly. The original language here designates a day of cessation from work. The Hebrews answered the call of the trumpet by a day of rest. The Day of Atonement was one of the yearly sabbaths. Today, the trumpet calls the house of God to the rest shadowed forth in the ancient service.

This rest is not found in idleness that comes from no physical work or freedom from normal care and responsibility; for the apostle Paul says: "If any would not work, neither should he eat." 1 Thess. 3:10. Work in temperate proportions is a blessing from God. The rest called for by the trumpet is the rest from our own works and endeavours to gain salvation. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:10-11 "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Math. 11:28, 29.

There is nothing that we can do which will entitle us to the righteousness of Christ. Our hearts are sinful and defiled. We cannot change them. Our best works are polluted with selfishness and sin. But we are not cast off. Jesus came to live on earth as a Man. Living in our flesh, He worked out a perfect character. He died for us and rose again. Now He stands in the presence of the Father as our great High Priest, able to save to the uttermost all who will come unto God by Him. We are not to wait until we have done some good deed before we come to Christ. We are not to wait for a contrite disposition or for holier tempers. "Jesus loves to have us come to Him just as we are, sinful, helpless, dependent." (SC 40) "His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour." (DA 176) Kneeling in penitence at the foot of the cross we have reached the highest place to which man can attain, for here Christ will graciously receive us, encircle us in the arms of His love, and clothe us with His own robe of righteousness. When we thus forsake our own ways and our own strivings after righteousness, and come to Jesus, we find rest in His love. He becomes our life, our righteousness. "The Lord is my Rock, and there is no unrighteousness in Him." Ps. 92:15.

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

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works are valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation. 'Whosoever will, let him take the water of life freely.' No sin can be committed by man for which satisfaction has not been met on Calvary." (1 SM 342-3).

But this resting in Christ must not cease when we have received His pardon and have been made new creatures in Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6 It is His temple that we yield to Him; and only He Who has begun the work will perfect it unto the day of Jesus Christ.

"Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus." (1 SM 353)

Before Jesus comes in power and great glory, every saint must attain to the sinless perfection of the Lord Jesus Christ. Each must receive the seal of eternal deliverance from sin. None will receive this unless he reflects the image of Jesus fully. The standard is an infinite one. With man it is impossible. It is just as impossible for us to reach this mark as it was for Abraham and Sarah to have a son. Therefore we can do nothing save cast ourselves on the promise of God, realizing what He commands, He also promises. The older Abraham became, the more hopeless

seemed the realization of a son. The nearer we approach the end, the more hopeless it appears in our own eyes of ever attaining to the seal of the living God. But Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what He had promised, He was able also to perform." "And so, after he had patiently endured, he obtained the promise." Rom. 4:20, 21; Heb. 6:15 This people have tried for over one hundred years to obtain the seal of God, but the church of God is just as far from receiving it today as she was at the beginning. We must learn to co-operate in God's appointed way—"Call a solemn assembly," "prepare ye the way of the Lord" by fulfilling all the conditions of the Day of Atonement. And then the work that we cannot do, He will do in us when He suddenly comes to His temple for the last great work. This is the more excellent way. Just how the Lord will complete that work in us we will leave for the next chapter.

"Weep between the porch and the altar". The ancient Day of Atonement was a scene of great soul affliction at the sanctuary. The priests led out in this work by weeping between the porch and the altar. The time in which we are now living is to be a special season of humiliation before God.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away." GC 489-90

"Every mountain and hill shall be made low," cries the prophet. By nature man is proud, self-sufficient, haughty. Even Isaiah was at one time a self-righteous reformer in Judah. But when he came to the sanctuary, looked into the most holy place, and saw the Lord high and lifted up with His glory filling the temple, he cried: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts". Isa. 6:5.

God's people must not wait until they have the necessary spirit of deep contrition before they come to the sanctuary. They must come to the sanctuary in order that they might be brought into the spirit of deep repentance. As their faith pierces the most holy place whither the Forerunner is for us entered, they will see themselves in the light of the awful throne room of God. As they survey the scene—the Father presiding at the judgment, the sinless angels, the fiery law, the books portraying their characters with infinite exactness—and as they realize that "the hour of His judgment is come," they will be self-condemned. No longer will they boast of being "rich and increased with goods, and hath need of nothing." The cry of each heart will be, "God be merciful to me, a sinner."

As God's people thus become acutely aware of the holiness of the law of God and their own sinfulness, they will realize their helplessness and hopelessness of standing before the judgment bar of God. They will weep much because they cannot open the book, neither look thereon. But as they continue to look by faith to the great judgment scene, they will behold," in the midst of the throne, a Lamb, as it had been slain" Rev. 5:6. They will no longer trust in their own righteousness, but with the mighty argument of the cross and the blood of Christ, they will supplicate the Judge of all the earth: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17 Reader, will this be your plea before the judgment bar of God? If it is, then Christ will stand in the presence of God **for you**. (Heb. 9:24).

Will you not prepare the way of the Lord? Will you obey the call of the trumpet? Will you gather to the sanctuary, and not only wait for the Lord to come to His temple for His last great work, but as you hear the cry, "Prepare ye the way of the Lord," may you respond, "Come, Lord Jesus: Come to Thy temple and finish Thy work: come as the great Refiner: come and let Thy glory rise upon Thy waiting saints."

PREPARED . . . THEN . . .

"Who may abide the day of His coming, and who shall stand when He appeareth?"

The Bridegroom will come to His temple when many least expect Him. The unfaithful servant will be smiting the faithful

servant who gives meat in due season to the house of God. Unfaithful watchmen will be dreaming of ease and security, crying, "It is not near, let us build houses." Many of the daughters of Zion will be walking "with stretched forth necks, wanton eyes, walking and tripping nicely as they go." Isa. 3:16 The students of Zion will be busily drinking at the fountain of the world's wisdom. And "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." The wise virgins, having fulfilled the special conditions of the Day of Atonement, will be prepared to follow their High Priest by faith in the work of judging the living.

Christ's ministry in the holies of holies of the heavenly temple embraces a special ministry in the lives of His people upon the earth. The ministry of the first and second apartments of the typical sanctuary were given to illustrate God's way of salvation in the temple of the soul. The ministry of the daily service removed the guilt of sin from the soul, while the yearly removed the record (remembrance) of sin from the soul. In the true tabernacle service, Christ first removes the guilt of sin from each penitent believer,. All this work must be completed in the life before the judgment. Yet every sin leaves its record in the soul. In the inner sanctuary of the soul each sin leaves its mark even though the sin has been confessed and pardon has been granted. The remembrance of sin remains, and the spiritual powers of the soul have been dwarfed because of contact with sin. The books of heaven constitute a perfect photograph of every detail of life.

As the great Judge opens the ledgers of heaven, His faithful ones are following Him by faith, When the Lord suddenly comes to His temple they become fully conscious of their whole life's record. They become vividly aware of every sin that they have ever committed. Every sin has been recorded in the mind, every transgression has left a scar on the character. The true people of God see and realize it all for the first time just as God sees and knows it all.

“. . . 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.” (5T 473)

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.” (EW269)

“As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale . . . A dread is upon every soul, lest he shall be found among those who are wanting.” 4T 385.

The presence of any unconfessed sin would cause the candidate to be shaken out and left by the way. Only those who have made thorough work of repentance and have claimed the blood of Christ as their atoning sacrifice will endure the agonizing of searching when the Lord shall suddenly come to His temple. It will be an awful experience to be made fully aware of the weakness and defectiveness of humanity; but those who have faith in the promises of God will continue to co-operate with Christ in the work of their judgment.

When the record of sin has been examined, the time has come for Christ to pronounce the supreme verdict. Satan stands by God’s people to make his final effort to secure the soul. “Now he points to the record of their lives, to the defects of character . . .” (GC484) “He points to their filthy garments, their defective characters” (ST473) But God’s faithful people have confessed all their sins and put them away. They are hiding in Christ. They are covered with the wedding garment. They hide their lack of perfection in Christ, and Christ’s imputed righteousness covers what lack there may be in their lives. Satan does not see this; he refuses to see this, and insists on pointing to the deficiencies of God’s people who afflict their souls and agonize before Him.

“For He is like a refiner’s fire and like a fullers’ soap. And He shall sit as a refiner and a purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness.”

These words should be too plain to be misunderstood. When the Lord comes suddenly to His temple for the great work of judging the living, He will cleanse His people by the blood of the most holy place sprinkling. “For 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. Sins will then be blotted out. (Acts 3:19) While Satan urges His accusations against God’s people, pointing to their deficiency of character, and while God’s people are fully conscious of the sinfulness of their whole life, the Lord administers the supreme cleansing for His people—the record of sins is blotted from the mind, every scar, every mark which sin has left in the soul is cleansed away, Christ restores the sanctuary to its rightful state (Dan. 8:14 R.S.V.)

“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 . . . Now they are **eternally** secure from the tempter’s devices . . . holy angels, unseen, were passing to a fro, placing upon them the seal of the living God.” (52 475)

This is the real nature of the work brought to view in Daniel 8:14: “Unto two thousand three hundred days, then shall the sanctuary be cleansed”—“restored to its rightful state.” (R.S.V.) This embraces far more than the removal of records in the books of heaven. It points to the final blotting out of sin from the soul, the complete restoration of man’s spiritual powers which were lost in consequence of sin. The judgment takes away the dominion of the “man of sin” forevermore. (Dan. 7:26) Every last cause for Satan’s accusations is removed. In the final atonement (blotting out of sin) the cleansing blood of Christ reaches to the memory for the first time. Now the temple of the soul is completely cleansed and restored to its rightful state forever.

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

The Lord has a three fold purpose in coming suddenly to His temple: He comes suddenly to judgment! He comes suddenly to complete the work of cleansing grace; He comes suddenly to fill the waiting soul with the fulness of His divine presence. The Holy Ghost will first purge the soul as if no sin had ever entered (this will be a great agonizing struggle for the believer); then the refreshing latter rain will revive God's people from the agonizing struggle they pass through. When the sins of the believer are blotted out, the Holy Ghost will seal him with the perfection of Christ's character for eternity. (Acts 3:19; Eph. 4:30)

"I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy sacred joy . . . 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.'" EW271

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely . . . when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:2, 4. "And He shall sit as a refiner and a purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3 When the Lord suddenly comes to His temple, He comes not only to purge, but to fill. "And the glory of the Lord shall be revealed, and all flesh shall see it together." The mighty angel of Revelation 18 shall descend from the courts of glory, and the whole earth shall be filled with His glory. God will say unto His people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1 The servant of the Lord has said that "the latter rain will come suddenly like the midnight cry, but with ten times the

power." The final work will go like fire in the stubble, and the final harvest will be reaped on lightning wings. "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." 2 SM 108

Let those who are speculating as to the time of the outpouring of the latter rain dispense with their idle speculations, and make haste to prepare the way of the Lord. "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." SDA Comm. 7:984

"Prepare ye the way of the Lord". Here indeed is something worth preparing for. The Lord is coming suddenly to judgment, suddenly to finish His work in the lives of His followers, suddenly with the glory of His divine presence in the outpouring of the Holy Ghost. Why need the church of God struggle on, unable to finish the work either in its own heart or in the world when the Lord wants to come quickly to His temple with everything needed to finish the work. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. 40:2 Here is the promise and the comfort of a finished work if we will only comply with the conditions.

Oh, the vanity of human endeavour in finishing God's work. For years the church has been looking to man and expecting much from man. But the voice cries: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:6-8 Christ has sworn by Himself to finish the work. (Rev. 10:6, 7)

The Lord is coming suddenly to His temple. Then "the floors shall be full of wheat, and the fountains shall overflow with wine and

oil." Joel 2:24. Never will the world behold such a spectacle. The temple of God will then reflect the lovely image of Jesus, and the radiance of the divine life will shine out from the people of God. As terrible as an army with banners, the church will enter upon its last and speedy conquest.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isa. 40:9 Let the solemn yet joyful tidings be spread abroad the cities of Judah. Let the people be on tip toe, waiting and preparing. As the voice cries, "Prepare ye the way of the Lord, make straight in the desert a highway for our God," let the response echo back in strains of earnest hope, "Even so, come Lord Jesus". And let all the people say Amen and AMEN.

—By Robert D. Brinsmead

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