

THE TIMES OF THE GENTILES

Robert D. Brinsmead

“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24.

“Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:25, 26.

It is evident that Jesus and Paul are talking about the same event. When are the times of the Gentiles fulfilled? When will all Israel be saved? After the six-day war in Palestine a couple years ago, preachers from many denominations began to mention these Scriptures, and not a few Adventists began to wonder if the times of the Gentiles were fulfilled in this six-day war.

Those who take their text from the Bible and preach from the newspaper are sure to err in their interpretation of the Word of God. There are two more Bible writers who add their testimony to the words of Jesus and Paul. They are Daniel the prophet and John the Revelator. If we will only consider the above scriptures in the light of Daniel and the Revelation, we shall not only be saved from the awful Scriptural confusion that exists outside the Advent Movement, but we shall receive the glorious light on the meaning of the times of the Gentiles being fulfilled.

When Did the Times of the Gentiles Commence?

When the armies of Babylon descended upon the hapless kingdom of Judah, the times of the Gentiles commenced; Jerusalem and the people of God were trodden down of the Gentiles. It was then that the crown was taken from Israel and given to the Gentiles according to the word of the Lord through Ezekiel:

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

Ellen G. White cites this Scripture and comments:

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him'." *Education*, p. 179.

Concerning the throne of David in Jerusalem, God said He would "*overturn, overturn, overturn, it.*" There is a reason why "overturn" is mentioned three times. There were three overturnings of Jerusalem and the throne of David by the Babylonians. In 605 B.C. Nebuchadnezzar came to Jerusalem and subjected it. Jehoiakim was left on the throne, but as a subject of Nebuchadnezzar. When he rebelled against Babylonian authority, contrary to the counsel of God through Jeremiah, Nebuchadnezzar conquered Jerusalem again in 597 B.C. and placed first Jehoiachin and then Zedekiah on the throne. When Zedekiah rebelled, Nebuchadnezzar lost all patience with the kingdom of Judah. For the third time (586 B.C.) he sent armies to Jerusalem, and this time the city was utterly destroyed, the sanctuary was given to the flames, and most of the people were carried away as captives. So the throne of David was overturned, overturned, and overturned. Yet a full end was not made, for God had promised that the throne of David would

be established forever. (2 Samuel 7:13; Psalm 132:11, 12.) But through Ezekiel the Lord plainly declared that Israel would never again have a king to sit on David's throne until "He come whose right it is." Until this Man would come to take the throne of His father David, the Gentiles would have dominion, and Jerusalem would be trodden down.

The End of the Seventy Years

Through Jeremiah God had said that He would accomplish seventy years of desolations of Jerusalem. (Daniel 9:2.) The Jews passed their weary years of exile waiting for the seventy years to be fulfilled. Daniel was one of these captives. Along with his countrymen, he expected that the restoration of the kingdom would take place at the end of the seventy years. Through a series of visions he was shown that the crown would not return to Israel when Babylon's rule had terminated. The crown must pass to three more Gentile kingdoms before it would return to the people of God. Each of these powers would tread down the people of God.

What was Daniel's reaction to this startling revelation of the future? In chapter 7, where he records his vision of the four beasts and the little horn, he says, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my

head troubled me . . . my cogitations much trouble me, and my countenance changed in me: but I kept the matter in my heart." Daniel 7:15, 28. But when he saw the vision of the ram and the goat and the Roman horn treading down the sanctuary and the people of God, and then was informed that this would continue for 2300 years, he could endure it no longer. He records: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Daniel 8:27.

The prophet was unable to keep the matter in his heart. In Daniel 9 we find him pouring out his heart to God in prayer. With Jeremiah's prophecy of seventy years' captivity before him, and the knowledge that this time was about fulfilled, he pleaded with God not to defer the restoration to the long-distant future.

Imagine his grief, disappointment, and anguish of spirit! As a youth he had left his homeland nearly seventy years ago. He had waited patiently for the seventy years to pass, though often weeping over the desolations of Zion. Now the seventy years were nearly up; his youth had long since fled. He was now an aged prophet of about ninety years, but still he expected to see the restoration take place before he died; and his pulse would quicken as he realized those days of captivity were about ful-

filled. But oh, God shows him these visions, and looking down through the long corridors of time he still sees the Gentiles making war against God's people and treading down the sanctuary. He hears one angel ask the Angel how long the sanctuary and God's people would be trodden under foot. Anxiously the prophet listens for the answer. 2300 years! Oh, could it be true? How could it be true? Seventy years had seemed like eternity. Would the Lord extend it another 2300 years? The angel came to Daniel and said, "The vision of the evening and the morning [the 2300 days] which was told is true." Daniel 8:26.

The old man could endure no more. He fainted and remained sick for days. When he had sufficiently recovered from the initial shock, he sought for an understanding of the apparent delay in God's purpose of restoration.

"The answer that was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed' (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, 'The vision . . . shall be for many days,' he fainted away . . .

"Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books 'the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.' Daniel 9:2 . . .

"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises." *Prophets and Kings*, pp. 554, 555.

With this background, we may understand Daniel's great intercessory prayer recorded in the ninth chapter. Was God going to delay the restoration to the distant future? Had the Lord substituted 2300 years subjection to the Gentiles for seventy? Had not the seventy years brought the Jews to sufficient repentance so that the promise given Jeremiah could be fulfilled? Could it be that God's people were not sufficiently humbled by their captivity? With these questions in mind, Daniel sought the Lord in earnest intercession. If Israel had not manifested sufficient sorrow for their sins that brought the captivity, Daniel would now engage in such repentance and humiliation before God. Identifying himself with sinful Israel, he confessed his sin and the sins of his fathers. He pleaded with God not to delay the promise of restoration at the end of the seventy years. His argument was not founded on his goodness, nor on the righteousness of his people, but on the mercy, righteousness, and the unfailing compassion of Jehovah.

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love

Him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

"O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us

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by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

"And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jeru-

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salem and thy people are become a reproach to all that are about us.

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Daniel 9:4-19.

God answers this prayer of intercession. The prophet's mind is made clear concern-

ing the seventy years and the 2300 years. The angel Gabriel assures him that there will be a decree to "restore and to build Jerusalem." Daniel 9:25. The Jews would return to Palestine to build their city and sanctuary. But one great fact now becomes apparent to Daniel,—the restoration at the end of the seventy years would only be partial and temporary. The kingdom would not be restored at the end of the Babylonish captivity. Yes, there would be a restoration at the end of the seventy years, but only a partial and temporary one. The full and final restoration would take place after the 2300 years.

The Remarkable Parallel Between 536 B.C. and A.D. 1844

The kingdom of Judah was overturned three times—in 605, 597, and 586 B.C. The seventy years were numbered from the first overturning in 605 B.C. So there were three decrees of restoration from exile—the decree of Cyrus in 536 B.C., the decree of Darius in 520 B.C., and the decree of Artaxerxes in 457 B.C. (See Ezra 1, 6, and 7.) The first decree in 536 B.C., however, marked the end of the seventy years.

In preparation for the decree, Babylon was overthrown in 539 B.C. The power that held God's people captive had fallen.

The people of God were free to return to Palestine; and at the decree of Cyrus, 50,000 left Babylon in 536 B.C. Two years later they had laid the foundation of the sanctuary and had begun the great task of restoring the temple.

Now let us observe the parallel events at the end of the 2300 years. The parallelism is well expressed in the words of Ellen G. White:

"For many centuries God's people suffered a restriction of their liberties . . . God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of exile.

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon . . .

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen is fallen . . .'" *Prophets and Kings*, pp. 714, 715.

We may summarize the parallel between the end of the seventy years and the end of the 2300 years as follows:

1. The Jews were captive to Babylon. The early church was made captive to the Papal power—the great Babylon of the Apocalypse.

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2. Near the end of the seventy years, Babylon fell. At the end of the 2300 years, the message was announced, "Babylon is fallen." Revelation 14:8.

3. In response to the decree of Cyrus, 50,000 Jews left Babylon. (Ezra 1 and 2.) In response to the message "Babylon is fallen" in the summer of 1844, 50,000 Adventists left the fallen churches. *Great Controversy*, p. 376.

4. The Jews who left Babylon began the task of restoring the sanctuary. Two years after they left Babylon, they laid the foundation of their temple. (Ezra 3.) In 1844 the Advent believers began the great task of working in harmony with Christ to cleanse or restore the sanctuary to its rightful state. (Daniel 8:14.) Two years after they left Babylon, they laid the foundation of the great sanctuary doctrine, — it was in 1846 that O. R. L. Crozier wrote out the clarifying light on the cleansing of the sanctuary in the *Day Star Extra*.

This remarkable parallelism between the end of the seventy years and the end of the 2300 years throws great light on the time in which we live, and gives certainty to the glorious future of the Advent body. Some who do not understand these great facts of history and prophecy endeavor to represent the church of God today as being in Babylonish captivity. But

these speculations can never be true. Those who make these applications have not rightly considered the present position of the church. We must find the type of the Advent Movement in the period after 536 B.C. As the Jews through lack of faith, selfishness, and indolence failed to quickly restore the sanctuary, so has Laodicea failed to realize the speedy completion of God's work today. To correct the slow progress of the work of restoring the ancient temple, God raised up Haggai and Zechariah. So the present Awakening message may be found in these two books.

The Hope of Israel

The hope of Israel was to see the king restored to the throne of David. The Jews were disappointed that the restoration of the kingdom did not take place at the end of the seventy years. They studied the prophecies to see when this Man would come whose right it was to sit on David's throne. (Ezekiel 21:27.) The restoration of the kingdom was the great hope of Israel; for then, as they understood, they would be delivered from Gentile oppression.

After waiting some 400 years, the hand of the Romans was heavy upon Israel. They longed for deliverance. Then the Jewish nation was startled by the words of a wilderness preacher, "Repent, for the kingdom of heaven is at hand." Shortly the Messiah appeared on the scene with the message, "The kingdom of God is at hand." Mark 1:15. Many stumbled at the truth that such a humble Person as this would be the One to free Israel from Gentile oppression and to sit on David's throne. But those who believed on Jesus gladly accepted Him as the One who would restore the kingdom. When Jesus was crucified, their hopes were crucified with Him; but after the resurrection, they came to Him with the great question which had been the hope of Israel for centuries: "Wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. The answer, of course, was "no!" As the words of Jesus in Matthew 24 and Luke 21 show, further tribulation and treading down by the Gentiles awaited the people of God.

Not unto the disciples, but to God's people in the time of the end were the prophecies of Daniel unsealed. The kingdom did not return to Israel at the fall of Babylon. It did not return at the fall of Persia. It did not return at the fall of the Roman Empire. It would not return

until after the long period of Papal supremacy. Then the judgment would sit in the most holy place of the heavenly sanctuary. For what purpose?

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

It is here, in the judgment, that He comes to receive the throne of David. Although Daniel 7 does not give us the exact date for the judgment, it is given in Daniel 8:14. 1844 marks the hour of the restoration! At the appointed hour, our great High Priest entered the most holy place of the heavenly sanctuary to receive His kingdom. After He receives it, He will come in power and great glory. (*Early Writings*, p. 281.)

This is the hour of *His* judgment, the hour of *His* restoration as the King of His people. Now is the time for the fulfillment of the hope of Israel. We have seen that only a partial restoration took place at the end of the seventy years. But today we live in the hour of the full and final restoration, — indeed the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

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The Times of the Gentiles Fulfilled

The times of the Gentiles began with the fall of Judah in 605 B.C. Accordingly, Jerusalem — the Jews of Old Testament times and Christians of New Testament times — has been trodden down by the Gentiles. Each successive Gentile power — Babylon, Medo-Persia, Greece, and Rome — has persecuted the people of God. But the worst period of tribulation was during the period of Papal Rome. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

When are the times of the Gentiles fulfilled? John the Revelator says, "The court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Revelation 11:2. It is very plain that Jesus and John are speaking of the same thing. John is reiterating what is found in Daniel 7 — i.e., the church (the holy city Jerusalem) would be trodden down during the 1260 years of Papal supremacy. In Daniel 8 the matter is fully clarified. As Daniel saw the Roman horn treading down the sanctuary and the church, one angel asked the Wonderful Numberer, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?" Daniel

8:13. The answer came: "Unto two thousand and three hundred days!" Daniel 8:14. As surely as that brings us to 1844, just so surely were the times of the Gentiles fulfilled in 1844. Luke 21:24, Romans 11:25-26, Revelation 11:2, and Daniel 8:11-14 are all referring to the one thing.

Now let us pause to grasp the appalling and thrilling significance of the fact that the times of the Gentiles are fulfilled. Two and a half millenniums ago the crown was removed from Israel and given to the Gentiles. The great nations of prophecy have held the dominion down through the long and dreary centuries which followed. God's people have been oppressed. They have had no king on David's throne, no kingdom wherein they could find security and protection from the heel of the oppressor. But by the sure word of prophecy and the oath of Christ Himself (Revelation 10:6, 7), the times of the Gentiles are fulfilled. They have had their day on the stage of history. Their allotted period for dominion has passed. Christ has come into the judgment to receive His kingdom, not just for Himself, but for

His saints, as Daniel testifies, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:27.

Would it not rightfully be expected that the hope and zeal of Israel today be raised to the highest pitch? Consider the enthusiasm of the disciples when they thought that Jesus was about to be proclaimed king on David's throne! In contrast, what is the response of the church that lives in the hour of the restitution of all things which God has spoken by the mouth of all His prophets since the world began? Lukewarm!

The times of the Gentiles are fulfilled! No wonder the nations are making an utter mess of the world! They have had their day. Only one thing remains — Jesus must be given the kingdom and the dominion. All glory, power, and authority must pass to Him. More than 125 years ago, Jesus passed into the holy of holies to receive His kingdom. Why the delay? Is the Father reluctant to give Him the glory that rightfully belongs to Him? No! The cause for the unwarranted and sinful delay lies with those who shall be His subjects. They are not anxious for Him to receive the kingdom. The message sounds, "Fear God and *give glory to Him*; for the hour of His judgment is come." The people of

God must give Him the glory. The reception of His kingdom depends solely on the response of His people. Jesus is not like the beasts of Daniel who seized power by selfishness and force. The ensign of His kingdom is the lamb.

Ho, ye heirs of the kingdom! Listen! The times of the Gentiles are fulfilled. The Lamb now waits to receive His kingdom. You are called to be His kingdom, — at least part of it. There should be delay no longer. Look into the world and see confusion upon confusion as the order of all things is about to disintegrate. The Gentiles have proven their inability to have the dominion. Babylon has failed. Persia has failed. Greece has failed. Rome has failed. The Papacy and the nations of Europe that gave her the supremacy have failed. Only one thing remains. The kingdom and the dominion must return to Israel. But it cannot return to Israel until we have a King whose right it is. Ah, there stands before the Father at this moment such a Man. He has waited more than a century for the reality of this hour to dawn upon our dull senses. We, and we alone, have delayed His reception of His kingdom. Oh, may each headline of distress among the nations thunder in our careless ears that the times of the Gentiles are fulfilled. To the sanctuary, O Israel, and there unite to give that glory to Him,

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— that glory which alone will make Him King!

How strange that when Jesus came to be the bleeding, sin-bearing Lamb, His people wanted to make Him King. Now that He has come to be their King, they want to keep Him in the sanctuary as the bleeding, sin-bearing Lamb. (*See Early Writings*, p. 79; *Education*, p. 263.) All who candidly face the great facts of Inspiration must wonder at the present lukewarm complacency of God's people.

The Effect of the Disappointment on the Corporate Personality

Every Seventh-day Adventist knows about The Great Disappointment of 1844. In fact, there were two disappointments. At first the Advent people expected Christ to come somewhere between the spring of 1843 and the spring of 1844. When they discovered their six-month mistake in the prophetic reckoning, they expected Christ to come on October 22, 1844. Not since the disciples followed Jesus triumphantly into Jerusalem, had the hopes of God's people been raised so high. During the "Midnight Cry" of 1844, the faith, zeal, and enthusiasm of the Advent believers were wonderful. It was the greatest manifestation of dynamic Christianity since Pentecost. Then came the second and very

bitter disappointment, known today as "The Great Disappointment."

Since that time the Advent body has never been able to recover fully from that disappointment. Never have we been able to recapture the zeal and enthusiasm that animated the body in 1844. All efforts to generate the faith and love that animated the pre-disappointment days have failed. And anyone acquainted with our history knows that many remedies have been sought and applied,—time setting, revivals, heresies, controversies, offshoots, self-supporting institutions, programs without number, calls for revival and reformation, new gimmicks, new preachers, prayers for the latter rain, Christ-centered preaching crusades, doorbell campaigns, et cetera. In fact there is hardly anything new for anyone to try, yet we are shut up to the obvious truth that we have not seen anything that would enable us to recapture the ardent love of the pre-disappointment days.

The Great Disappointment has left a definite effect upon our corporate personality. Just as an individual has a personality, so does a church or a movement. Although the Advent body is four genera-

tions removed from the pioneers, it is still the same movement. What happened at the inception of our movement has left its deep impress upon us today. It is recognized that experiences in infancy and childhood deeply affect the personality in afterlife. The adult may not be aware of it, but marked defects of personality are often caused by some experience that dates back to early life—an experience that lies buried in the subconscious mind.

In 1844 the church expected her Lord to come. Her hopes were raised to the highest pitch of excitement. The Great Disappointment hurt her feelings deeply. This subconscious fear of further disappointment continues to make the bride-elect reserved in her response to the heavenly Bridegroom. The most certain truth about the end of all things cannot change this disturbing inability to respond.

Yet there is a cure,—only one. As long as the disappointment remains ego-centric, nothing can change the Laodicean lukewarmness. But if God's people will fasten their attention on their High Priest, they will be brought into sympathy with Him. He could not come in 1844 because His people were not ready for His coming. (*Great Controversy*, p. 424; *Early Writings*, p. 243.) Only the per-

fecting of His people in the moral image of God can enable Him to cleanse His sanctuary; and only when He cleanses His sanctuary can He change from high-priestly garments to kingly robes. Until then He must continue to bear the iniquity of the sanctuary. (Numbers 18:1.) All the failings, defects, and sins of His people He must bear in the sanctuary above. Even their prayers, praise, and good works must be purified by the incense of His righteousness. (*Selected Messages*, Vol. 1, p. 344.) His spirit is still bruised by the sins of His people. His heart still bleeds for every failure to reach His ideal. By every transgression He is wounded afresh. (*Desire of Ages*, p. 300.)

"All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him." *Education*, p. 263.

Thus Inspiration rightfully presents Christ as the Lamb all mangled and bleeding in the sanctuary above. (*Early Writings*, p. 79.) When Israel looks upon Him whom they have pierced, they will mourn for Him as one mourns for an

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only son. (Zechariah 12:10.) Oh, the unspeakable loss that must strike the heart of a parent who lays an only son away in the dusty tomb. With David, his anguished cry goes up, "My son, my son, would to God I had died instead of thee!" Yet no other metaphor can describe the repentance yet to befall complacent Laodicea. The tears will not fall for their disappointment as they fell in 1844. At last there will dawn upon the church the consciousness of Christ's disappointment. His oath has declared to us that the times of the Gentiles are fulfilled. The hour has struck for God's people to have their King returned to David's throne. He presents Himself before His people as the One to receive the kingdom. For a century and a quarter He has waited for them to come to the sanctuary and release Him from his position as the Lamb all mangled and bleeding. (*Early Writings*, p. 79.) Our sin is pardonable only because we have been blind, continuing to crucify Him in ignorance.

Now, the point is this. Only when our sympathy with *His* disappointment is as great as the sympathy for *our* disappointment in 1844 (and that was great), will our egocentric sympathy be transmuted into sympathy for Him. Then, and then alone, will the corporate personality of God's people be healed, and the church

be able to respond to Christ in a relationship which Inspiration calls "the marriage."

If what is currently known as the "Awakening" cannot or does not lead to this, then it must be confessed that it has failed along with all other attempts to end the Laodicean stalemate. In fact, it is inevitable that Awakening believers be confronted with the prospect of failure. The past agitation has been necessary and in the providence of God. But if the future holds only a repetition of the past, then let us roll up the charts, fold up the institutes, turn off the tape recorders, and bring the presses to a halt. Then let us get ready to have our children bury us in this wilderness; and meanwhile let the Awakening activists say with Peter, "I go fishing."

And shall we weep at the prospect of our fate? Why should we? For six thousand years the saints have had to lie down in the tomb. Three generations of Adventists have come and gone the way of all flesh. Who are we that we should escape? Recently I have had the privilege of reading some biographies of Luther, Wesley, Miller, and other mighty men of God.

Before such giants of faith I feel that we are but grasshoppers. Then why should we complain if God would permit us to rest in the grave with them? Should we not greet our fate with the silence and resignation of Moses who was refused the privilege of seeing the Promised Land? Not to cross the Jordan with the living tribes, but to the cold embrace of death on Pisgah's lonely mountain was he summoned,—because Israel was slow to believe, and he lost patience with them. On reading the letters on the back page of Dr. Rue's Newsletter, I confess that we deserve the same fate one hundredfold.

As we face the prospect of this wilderness receiving our bones, what shall be the response of our hearts? If it be a weeping for our fate, then indeed shall our fate be sealed, and another generation must arise to be the final generation—the bride for whom the Bridegroom is prepared. But if . . . ! (For the promises and threatenings of God are upon condition.) But if we can come face to face with the realization of what all this means to Christ, if we can grasp what disappointment the failure of this generation in this hour of the Awakening must bring to Him, if we can cast one understanding look upon the Lamb and His cross, then will there be born in our hearts the conviction that He deserves something better

than this; He deserves that there be no more delay. Our sins have made Him to be the Lamb, but our grateful sympathy can cause Him to become our King. If we can lose sight of our fate in the contemplation of His, then we will be the people to fulfill the type of the Day of Atonement. There will be affliction of soul, and a yearning desire that the restoration of the sanctuary be completed for Jesus' sake.

Intercessory Prayer and the Lion's Den

Daniel's intercessory prayers (Daniel 9 and 10) are a representation of the prayers of the final generation. Daniel was praying for the restoration of Jerusalem and the sanctuary, which was prophesied to take place at the end of the seventy years captivity. We have seen that this ancient restoration was a type of the final restoration to take place at the end of the 2300 years. Therefore the same prayers that were uttered by Daniel should actuate God's people today.

Daniel was not content merely because certain things were prophesied to happen. Realizing that the promises of God are upon condition, he earnestly pleaded with God that His promises concerning His people would be fulfilled. He urged His petitions to the throne of grace

on the grounds that the restoration was for the Lord's sake. Said he:

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, *for the Lord's sake* . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, *for Thine own sake.*" Daniel 9:17, 19.

Daniel's prayers brought results, as the reading of Daniel 9 and 10 clearly shows. As Daniel prayed, divine aid came to God's people in the great work of restoring Jerusalem and the sanctuary. Satan trembled. If he was to hinder the work, he must put an end to this intercessory prayer. Here is the historical background and reason for Daniel 6—the story of Daniel in the lion's den. This was Satan's answer to the praying saint.

When the spirit of Daniel actuates God's people today, when they enter the experience of intercessory prayer, pleading that the sanctuary be cleansed *for Jesus' sake*, then just as surely will they be headed for the lion's den—that great test of the beast and his image brought to view in Revelation 13.

May the Lord today grant unto His people Daniel's spirit of grace and supplication; and let the devil prepare his lions from whose den the saints will declare God's salvation with a loud voice.

