

GEMS
OF
TRUTH

BOOK 2

ROBERT D. BRINSMEAD

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Picture Credits

Foreword

About “Gems of Truth, Book 2”

IN THIS second collection, I have again selected some of the best articles from the Brinsmead Awakening message, as contained in their original publication, *Gems of Truth*, and also another publication, *Judgment Hour Sermons*. *Gems of Truth* spanned 6 volumes, and was a collection of transcribed sermons and other studies. *Judgment Hour Sermons* spanned 4 volumes and contained transcriptions from live sermons.

The articles in this volume were published from 1960 to 1970. My reason for reproducing this material is that the Awakening message was a revival of the 1888 message. So it has quite a bit of historical interest, as well as a good amount of present truth. And it is quite rare to find, in our time.

On top of that, that Awakening was what led to the formation of the Sabbath Rest Advent Church, of which I am a member. It is interesting to follow the development of the truth, and how various thoughts and points of light, were transferred from one movement to another. This is due, of course, not to human copying, but because the Spirit of God is ever the same, and brings the same influences and emphasizes the same truths, regardless of which human agent is used.

But each human agent brings in their own talents and character traits, and so we can see the light of God’s truth shining with various shades of color, depending on the attributes of the particular human agent used. In the same way, the four gospels of the New Testament give varied glimpses into the character and ministry of Christ, and by combining them, we receive a more full picture.

As for the publication, *Gems of Truth*, the original identifier listed it as follows:

GEMS OF TRUTH is published at Conway, Missouri, by Seventh-day Adventist laymen. Its publication is solely made possi-

ble by free-will donations. Editor: Thomas Durst: Mailing address: GEMS OF TRUTH, Route 2, Conway, Missouri. 65632

That is all I know about the origin of that publication, as I was only about 5 years old at the time when it was printed, and knew nothing about the gospel, or the development of God's work.

Historical Background

Now regarding a bit of the history: when the 1888 message was revived in the 1950's, the strongest revival started in Australia, with the Brinsmead brothers. Robert Brinsmead was the main speaker and writer, but his brother John was also involved, as were other members of their family. At that time in America, Robert Wieland and Donald Short were pointing to the need to restudy the 1888 message and agitating that before the General Conference, but the Brinsmead revival went further. It spread from Australia to the USA and other parts of the world.

Fred Wright, the man whose ministry led to the formation of the Sabbath Rest Advent Church, was working in New Zealand at this time. He had been a church member all his life, but had not found a real experience of deliverance from the power of sin. A Bible teacher who was associated with the Brinsmead Awakening, had a study with him, trying to show him the way to obtain victory over sin. Fred didn't understand it right away, but wrote down the Bible texts and meditated on them. Shortly after, God revealed to him the meaning of those texts, and how his life had been one of bondage to the power of sin, and he needed not just forgiveness for his wrong deeds, but cleansing from the inward power of sin. He obtained the experience of the new birth, and thereafter was associated with the Brinsmead Awakening for some years.

Fred relates his personal salvation experience at the end of the pamphlet *From Bondage to Freedom*.¹ He also wrote a book about some of the developments going on at that time entitled, *A Brief*

¹ I have re-titled this booklet to *Freedom from Sin*, on the website.

History of the Early Years. In this book Fred explains when the separation from the Awakening took place. It can be summarized like this:

Separation

The Awakening had not formed a separate denomination, but many of their meetings were outside of the main church, because they were not welcome there, and besides, many followers of the Awakening truths had been disfellowshipped from the SDA Church. They felt it was their duty, however, to still try and bring the gospel message to the church through whatever means they could.

Around the early 1960's, there was to be a Seventh-day Adventist General Conference session in North America. Many members of the Awakening were hoping that this session would mark a turning point for acceptance and circulation of the 1888 message. But instead the Conference utterly refused to even mention it. This was a time of disappointment for the believers.

At this juncture, many in the Awakening agitated to return to the SDA church, to try and work from within that organization. Fred Wright, and some others, refused to go back, feeling that there had been a clear rejection of the gospel, and the new movement had to go on in a new direction. They believed that a clear parallel had taken place corresponding to the original presentation of the first and second angel's messages of *Revelation 14*. Just as back in 1844, the first angel's message had brought the gospel, so now it had been presented again. And just as the second angel followed the first, and called for separation from the fallen bodies who rejected the truth, so now, separation was the divinely appointed solution.

Fred paralleled this history to the first and second calls of *Matthew 22*. This prophecy was one that Bob had already applied,²

² See the section, "Hezekiah's Invitation," in the article *Ensamples...For Our Admonition*, and the section, "Our Call to the Marriage," in the booklet, *What Was*

but he refused to follow the prophetic parallel through to its logical conclusion.³ That conclusion was that since the 1888 message was the first call to the marriage, and the revival in the 1950's to 1960's was the second call, then after that was rejected, the servants would have to go to the world to gather guests for the wedding of Christ and His kingdom. It was shortly after this controversy over separation, that Fred experienced a call from God to full time ministry.

Differences

Unfortunately, Fred and Bob did not see eye to eye on a number of topics. One of these was the separation stand, mentioned above. Bob understood the move towards separation to be a manifestation of lack of love and respect towards God's chosen church; Fred saw it as the inevitable result of the choice of the church to reject Christ as He was presented in those revival messages, and that to remain with a church that irrevocably rejected the gospel would be not only to disbelieve the prophecies, but to force the truth where it was not desired.⁴

Another topic of difference was the "eradication" of the old man. Although the Brinsmeads had taught clearly that forgiveness involved more than just a legal transaction for deeds of the past, and that it included crucifixion of the old man (the power of sin within), they did not clearly draw a difference between the old man (spiritual nature) and the human heart (physical/mental nature). Consequently, they were exceedingly reluctant to teach that the old man was fully "eradicated." Nevertheless, Bob used lan-

the 1888 Message?

³ In the *Sanctuary Awakening Fellowship News Letter* of December 15, 1969, Bob emphatically reiterated his refusal to apply the prophecy of *Matthew 22* to teach separation, saying: "I do not believe that there is the least evidence in...*Matthew 22* that the Seventh-day Adventist Church as it is presently constituted, is finished and that we can ignore and break away from it."

⁴ Fred outlines the history of the development and agitation of this "separation" truth among the Awakening in Chapter 7 of his book, *A Brief History of the Early Years*.

guage such as this. I quote from the booklet, *How is Perfection Possible?* (I have added emphasis):

Now we are ready to answer the question: What does this perfection involve? It is now very evident that it requires that this sinful nature of man's heart and mind be *eradicated* and changed. His nature must be made pure and holy. The old sinful disposition, the bias and tendency to evil must be *cut away* from the character. This corrupt and carnal nature must be *destroyed* out of him, not just counteracted. Then he must be given new motives, new tastes, new tendencies, a new bias and bent of mind. He must be made a partaker of the divine nature.

Does the gospel make provision for such a change in this life? Does it make provision for the purification and *eradication* of this great fountain of evil which lies buried in a man's heart?

The obvious answer was, "Yes!" But yet the Brinsmead's saw the eradication as a gradual process. Fred Wright, on the other hand, identified this eradication with the new birth, and limited that initial experience into the realm of the spiritual nature. Fred still understood that it would take time for the work of sanctification to re-educate the mind, habits, practices and thoughts, and that as sins arose, they would have to be confessed and cleansed away. But the important change had taken place: a new tree was in the garden of the soul; weeds might spring up, but the tree remained. In essence, they agreed; but not in terminology. And in practice, Bob openly opposed Fred's teaching, accusing him of many heresies in an uncharitable book review he released in the late 1960's, in which he reviewed Fred's first book, *Living Righteously*.⁵

Yet another point of difference was the understanding of the timing of the judgment of the living, in relation to the latter rain. Early on, before Robert Brinsmead even started his ministry, he had picked up the idea that the judgment of the living would take place for the faithful *before* they went out in latter rain power to

⁵ See Bob's publication, *Book Review of Living Righteously*.

sound the final warning.⁶ Fred, on the other hand, taught that the judgment of the living took place at the end of the latter rain, when the harvest had been gathered, and the great final test of the Sunday law was implemented. Those who passed that final test, passed the judgment of the living.

This wrong concept on the part of the Brinsmeads appears often in their works, and influenced a few other misconceptions about the latter rain and the preparation for it, such as the idea that the sub-conscious mind would be cleansed in the final atonement. I have marked or footnoted some of the occurrences of the teaching of this misconception. The reader will have to bear this in mind when reading a few of the articles in this book,⁷ and recognize the misconception when they come across it.⁸

Wandering Off the Path

When Fred first came to America in 1964, Bob was also there, and attempted to hinder Fred's work by warning others not to attend his meetings. Fred was invited to a meeting with Bob and his co-laborers, in which the Brinsmead party tried to entrap Fred and confuse him.⁹ They thought they could agitate Fred to the point

⁶ Bob dates it as 1947-1948, in an autobiographical account he gave at a public meeting in 1963 in the USA. He says, "In 1947 and going on to 1948, as the result of study of the sanctuary question and the truth of righteousness by faith we [i.e., the Brinsmead family] discovered that the great work in the heavenly sanctuary, which we know as the final atonement or the blotting out of sins, must transpire *before* God's people could receive the Latter Rain."

⁷ In the first issue of *The Messenger*, January & February 1966, Fred Wright published an article, *Another Look at Acts 3:19*, which I have included in the Appendix. This verse had been used by the Brinsmeads to support the idea that the Latter Rain came after the Judgment. In this article, Fred reasoned that the verse taught just the opposite. Check our website for this article.

⁸ It might be good, therefore, for the reader to be acquainted with the more clear presentations of the prophetic timeline, as presented in books such as *Last Day Events*, by F. T. Wright, before immersing themselves in this historical material. I could also recommend *God's Way in the Sanctuary*, also by F. T. Wright, for a clearer explanation of the cleansing of the Sanctuary, the blotting out of sins, and final atonement.

⁹ Fred recounts this experience in the book, *A Brief History of the Early Years*, in

that he would manifest frustration and impatience, and thereby they would disprove the claims of his gospel message. But God kept Fred calm, and their scheme to embarrass Fred came to nothing.

Later, sometime after 1970, Bob veered away from the Adventist understanding of the perfection of the saints in the last generation, and became immersed in theological ideas that flowed from scholastic reformation theology.¹⁰ He shared these ideas in a publication called *Present Truth*. About 10 years after that, he gave up Adventism entirely, and seems to have embraced a humanistic view of religion.

Looking back now, I have to say it was a real shame that these two men whom God used could not unite together in the work, and that the Awakening movement did not follow on in the greater light that flowed from Fred's ministry. So often humans have disappointed the plans of heaven, and short-changed God of the glory that could have been His through a united work.

A Rich Heritage

In spite of the differences, and after-events, I have found great blessing in reproducing some of the Brinsmead material. It was the foundation of the regeneration of interest in the 1888 message, and it brought the light of the everlasting gospel to the doctrines of Adventism, in a way that hadn't been done since the days of Waggoner and Jones.

There is much light in Bob's presentations. Some of these points were carried into Fred's message, but some I had not read before, and therefore they bear reproducing. Each messenger has his own

Chapter 8, "Into America."

¹⁰ Even as early as 1960, Bob was entertaining ideas about how the righteousness of Christ was applied in the Judgment, that tended to undermine the truth that the living saints must have Christ's character fully formed within, which is not the work of a moment. Fred dealt with this erroneous idea in his booklet, *Facing the Judgment*, Chapter 3, "An Examination of an Erroneous Teaching."

unique gifts and talents, and the light of God shines in a different luster through each human agent.

Essentially, the reader must strive to see Christ in these messages, and not get lost in the personality of the human agent. If they can do this, there is great benefit from these earlier productions, and they will broaden the view of the reader, and give them a better understanding of the issues and struggles of that time, and of the future.

John 6

¹² Gather up the fragments that remain, that nothing be lost.

There are, at the time of this writing, a number of books by Robert Brinsmead on our website:

- *Vision by the Hiddekel* (exposition of *Daniel* 11)
- *God's Eternal Purpose* (the Adventist Gospel and the Sanctuary)
- *The Three Angel's Messages in the Book of Daniel*
- *The Image of a Man*
- *What Was the 1888 Message?*
- *How is Perfection Possible?*
- *How to Keep the Doctor Away*
- *Man Born To Be King*
- *Gems of Truth, Book 1*
- *Restoration and Revelation*

These books show how closely the Brinsmead message was to the gospel we understand today. Indeed, many of the foundational ideas came from that time. There are a few other volumes yet planned for release.

The Brinsmeads also produced a single publication called *Newspaper of Coming Events*, which presented some of the ideas of the later chapters of *The Great Controversy*, in a tabloid style; and a large slide deck of diagrams on the Sanctuary message, called *The*

Sanctuary Illustrated. Another unique publication was the *Revelation Magazine*, which contained the text of *Daniel* and the *Revelation*, along with some commentary, pictures, and diagrams. These were all very interesting productions, and could be reproduced for our time, with some updates, to great benefit.

With that background information, I leave the reader to enjoy the truths contained in these writings, and to enter into the excitement of the times, when the gospel message began again to shine through the Adventist doctrines, especially the Sanctuary message.

Hebrews 11

⁴ ...he being dead, yet speaks.

Frank Zimmerman
practicaprophetica.com

Preparing for Translation

Undated Tract



Preparing for Translation

1 Corinthians 15

⁵¹ We shall not all sleep, but we shall all be changed.

1 Thessalonians 4

¹⁷ Then we which are alive and remain shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord.

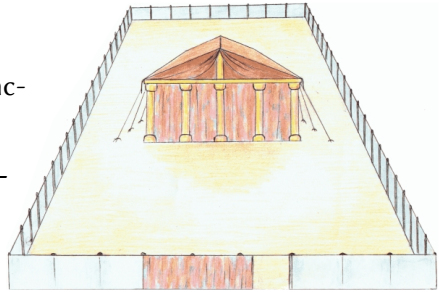
“Evidence on every hand declares that Christ is soon coming in power and great glory. The living righteous will be translated from this earth without tasting death. What a glorious experience!”

THOSE who will be translated must have perfect Christian characters. They will have no sin in them, for they will be complete overcomers. This little tract, reader, is not written to tell you that you must be entirely perfected in character to meet Jesus;¹¹ it is written to tell you how to be perfected—simply and briefly.

Psalm 77

¹³ Your way, O God, is in the sanctuary.

When God brought the Hebrews out of the land of Egypt, He gave them a little model sanctuary to represent His vast heavenly temple.¹² This model sanctuary, as sketched in this tract, was a ritual given to the Hebrews to shadow forth the way of salvation in Jesus Christ, and to teach them the way of repentance, forgiveness, and obedience. It was a simple and beautiful illustration of the gospel, and although the ceremonial law has met its fulfillment in Christ, truths of eternal importance are shadowed forth in the ritual.¹³



¹¹ *Leviticus* 16.

¹² *Exodus* 25:8.

¹³ *Hebrews* 8:1-5.

Morning and evening a lamb was offered upon the altar in the court yard to provide a way of atonement for every sinner in the camp.¹⁴ Each day the repentant sinner came through the gate, and presented his own sin-offering beside the altar, confessing his sins upon the head of the innocent offering, and seeking pardon for sin.¹⁵ He could go no further than the outer court in person, but the priest entered daily into the holy place on his behalf,—offering up the sweet incense upon the altar which was before the most holy place, lighting the seven lamps, and keeping a fresh supply of unleavened bread upon the table.



Then once a year the High Priest entered the most holy place, where the ark of the ten commandments was situated. This was called the day of atonement, the cleansing of the Sanctuary or the judgment day.¹⁶ It was a most solemn occasion. While the whole congregation gathered about the sanctuary with prayer, fasting, and deep searching of heart, the High Priest took the blood of a special sin-offering into the most holy place and blotted out the sins of Israel. When this last solemn service in the sanctuary was finished, the High Priest appeared in the outer court in his glorious robes, and blessed the waiting congregation.

We will now use this symbolism of the sanctuary service to illustrate the steps that you must take to Christian perfection, so that you will be ready to meet your great High Priest when He returns from the heavenly sanctuary to bless His waiting people with eternal life. This way of salvation in Jesus is so simple that even a child may understand.

1. Justification

You are a sinner, for God's word says,

¹⁴ *Exodus 29:38-42.*

¹⁵ *Leviticus 4:27-29.*

¹⁶ *Leviticus 16.*

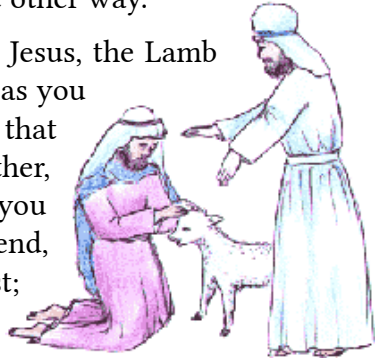
Romans 3

²³ ...all have sinned.¹⁷

Your heart is evil and you cannot change it.¹⁸ But if you will look through the gate into the outer court of the sanctuary, you will see the altar of sacrifice.¹⁹ This represents Calvary. Here Jesus died for you.²⁰ He loved you and gave himself for you.²¹ He paid the price for your sins,²² and now He waits to give you something far, far better in return—His robe of righteousness.²³

If you will only step by faith inside that gate, you will be surrounded by the beautiful white linen of the outer court. This represents to you Christ's spotless robe of innocence. That gate is repentance.²⁴ Friend, won't you come in? Won't you allow the love of Jesus Christ to draw you in?²⁵ It is cold outside, but the fold is warm. But, remember, come through the gate. It is the only way in. Only thieves and robbers try some other way.²⁶

Once inside the gate, you will find Jesus, the Lamb of God, waiting to take all your guilt as you confess it all to Him. Only remember that if you have aught against your brother, hasten off to make restitution before you bring your gift to the altar.²⁷ And friend, do not just give your sins to Christ; give Him yourself, your will, your heart.²⁸ He is your best friend. He



¹⁷ Also *Ephesians* 2:3.

¹⁸ *Romans* 8:7; *Jeremiah* 13:23.

¹⁹ *John* 1:29.

²⁰ *Mark* 10:45.

²¹ *Galatians* 1:4.

²² *1 Peter* 1:18-19; *2 Corinthians* 5:21.

²³ *Isaiah* 1:18; 61:10.

²⁴ *Acts* 2:38; *Romans* 2:4.

²⁵ *Hosea* 11:4; *John* 12:32.

²⁶ *John* 10:1.

²⁷ *Matthew* 5:23-24; *Leviticus* 6:4-6.

²⁸ *Proverbs* 23:26.

gave all for you. Won't you give all for Him?²⁹ This is what it means to be crucified with Christ,³⁰ to die with Him upon the altar of sacrifice.³¹ That old nature of yours is desperately wicked.³² If you die with Christ, you will be freed from sin.³³

Now that you have died to self and sin,³⁴ you pass to the laver³⁵ and are buried with Him in baptism so that you might rise to walk with Him in newness of life.³⁶ Thus you have entered the experience of the outer court. This is justification by faith—the free gift of God through Jesus Christ your Lord.³⁷



2. Sanctification

Some make the grave mistake of thinking that the Christian experience ends in the outer court.³⁸ Little wonder that they do not grow in grace,³⁹ but lose the precious experience that they once enjoyed. Let not this be your experience. Enter by faith with Jesus into the sanctuary.⁴⁰

Upon the altar of incense burns the sacred fire.⁴¹ This represents the love of God which must be kindled upon the altar of your heart.⁴² Without love, nothing else avails.⁴³ Pray that this love may be shed abroad in your heart.⁴⁴ It is the most precious experi-

²⁹ *Matthew* 13:45-46; *Philippians* 3:7-10.

³⁰ *Galatians* 2:20; 6:14.

³¹ *Romans* 12:1.

³² *Jeremiah* 17:9.

³³ *Romans* 6:6-7.

³⁴ *Romans* 8:9-13.

³⁵ *Exodus* 40:30-32.

³⁶ *Ezekiel* 36:25; *Titus* 3:5-7; *Hebrews* 10:22; *Romans* 6:4-7.

³⁷ *Romans* 3:24; 4:1-8.

³⁸ *Hebrews* 6:1.

³⁹ *2 Peter* 3:18.

⁴⁰ *2 Peter* 2:20-22; *Hebrews* 6:19-20; 10:19-22.

⁴¹ *Exodus* 30:1-10.

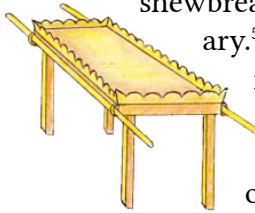
⁴² *1 Corinthians* 13.

⁴³ *Song* 8:7.

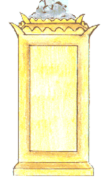
⁴⁴ *Romans* 5:5.

ence that can come to any person.⁴⁵ Upon this altar in the sanctuary Jesus offers up incense before the Father.⁴⁶ This is both the prayers of His people and His own merits which alone can make the worship of sinful beings acceptable in God's sight.⁴⁷ Are your prayers and your praises to God and to the Lamb, ascending with the cloud of incense, friend?⁴⁸

Fellowship with God is not a one-sided conversation.⁴⁹ He speaks to us through His Word.⁵⁰ This is the Living Bread upon which you must feast if you are to grow up into Christ.⁵¹ This is represented by the table of shewbread on the north side of the sanctuary.⁵² Eating the Word of God was more



important to Jesus than necessary food.⁵³ But remember that eating not only means hearing the Word,⁵⁴ but also implicitly obeying its infallible instruction.⁵⁵



In order that you may understand the Word, Christ has promised you the Holy Spirit.⁵⁶ (See those seven lamps of fire casting light upon the Bread).⁵⁷ It is by the spirit that God writes His law in you mind and in your heart⁵⁸ so that your highest joy will be found in obedience to His will.⁵⁹ It is by the Spirit that

⁴⁵ *Romans 5:8; Romans 8:3-4.*

⁴⁶ *John 16:23-24.*

⁴⁷ *Hebrews 7:25.*

⁴⁸ *Psalms 143:8.*

⁴⁹ *Isaiah 50:4-5.*

⁵⁰ *John 6:35-63.*

⁵¹ *1 Peter 2:2-3.*

⁵² *Exodus 25:23-30.*

⁵³ *Job 23:12; John 4:32.*

⁵⁴ *Ezekiel 33:31.*

⁵⁵ *James 1:22-23; Matthew 7:21-27.*

⁵⁶ *John 16:13.*

⁵⁷ *Exodus 40:25; Revelation 4:5.*

⁵⁸ *Hebrews 8:10.*

⁵⁹ *Psalms 40:8.*



your heart is made pure,⁶⁰ and then kept from sin.⁶¹ If the Spirit of Christ dwells in your heart,⁶² then the lamps of your soul-temple will be trimmed⁶³ and burning, too,⁶⁴ shedding light to those around you.⁶⁵

Why not enter daily into this experience of abiding in Christ through prayer, study of His Word, and the keeping power of His Holy Spirit. This is sanctification—also God’s free gift through Jesus Christ your Lord.⁶⁶

3. Perfection

Now there is one more step necessary⁶⁷ before you are ready for translation from this earth without tasting death.⁶⁸ You must enter the most holy place of the sanctuary by faith.⁶⁹ Remember, it is only those who endure to the end who will be saved.⁷⁰ The judgment of God’s people takes place in the most holy place,⁷¹ and God’s Word says,

Revelation 14

⁷ The hour of His judgment is come.⁷²

As you follow your High Priest in this solemn work of judgment,⁷³ you must search your heart to put away all sin from your life.⁷⁴

⁶⁰ *Ezekiel 36:27.*

⁶¹ *1 John 3:9.*

⁶² *Ephesians 3:17; Romans 8:9; 1 Corinthians 3:16.*

⁶³ *Matthew 25:7-8.*

⁶⁴ *John 17:17; 1 Thessalonians 4:3.*

⁶⁵ *Matthew 5:16.*

⁶⁶ *John 15:4.*

⁶⁷ *Philippians 3:12.*

⁶⁸ *Revelation 14:1-5.*

⁶⁹ *Hebrews 6:19-20; 10:19-22.*

⁷⁰ *Hebrews 9:7; Mark 13:13.*

⁷¹ *Leviticus 16.*

⁷² *Daniel 7:9-13; Daniel 8:14.*

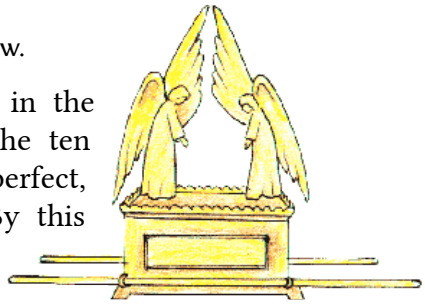
⁷³ *1 Peter 4:17; Hebrews 10:19-23; 1 John 4:17.*

⁷⁴ *Leviticus 23:27-29; Joel 2:12-17.*

1 John 3

⁴ Sin is the transgression of the law.

See the ark of the testament in the most holy place.⁷⁵ It contains the ten commandments, the eternal, perfect, and immutable law of God.⁷⁶ By this standard of righteousness you are to be judged.⁷⁷ Check up and see if you are transgressing any one of those holy precepts.⁷⁸ Come before the judgment with a broken spirit, a broken and contrite heart.⁷⁹ This God will not despise.⁸⁰ Trust not in your own righteousness, but in Jesus only,⁸¹ for He stands in the presence of God for you.⁸²



This is called the great day of atonement,⁸³ because it is the day of final cleansing for God’s people—a time when their sins will be blotted out for eternity.⁸⁴ Those who will cooperate with their High Priest in this great work in the most holy place will be purged so that they will have no more conscience or remembrance of sin.⁸⁵ It will be blotted out of their minds forever, and they will be perfected.⁸⁶

⁷⁵ *Revelation* 11:19.

⁷⁶ *Deuteronomy* 10:1-5; *Psalms* 111:7-8.

⁷⁷ *James* 2:10-12; *Ecclesiastes* 12:13-14.

⁷⁸ *Revelation* 12:17; 14:12; 22:14; *Exodus* 20:8-11.

⁷⁹ *1 John* 2:3-4.

⁸⁰ *Psalms* 51:17.

⁸¹ *Philippians* 3:9.

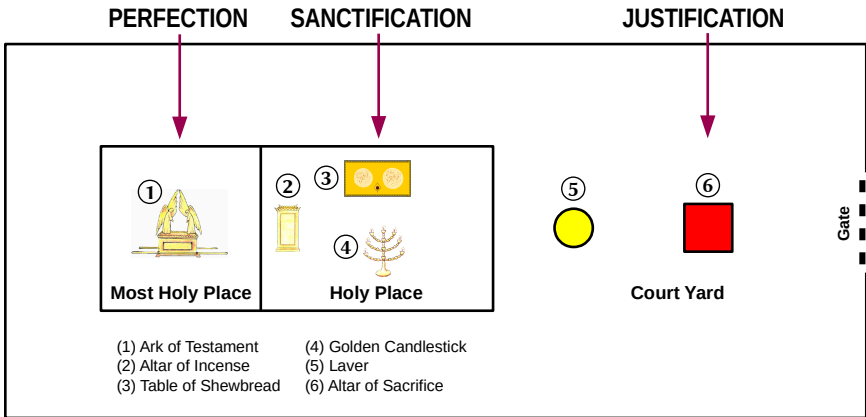
⁸² *Hebrews* 9:24.

⁸³ *Leviticus* 16.

⁸⁴ *Leviticus* 16:30; *Hebrews* 9:7.

⁸⁵ *Hebrews* 10:1-4.

⁸⁶ *Acts* 3:19; *Hebrews* 10:14; *Revelation* 7:2-3. PP Editor’s note: As mentioned in the *Foreword* to this collection, the Awakening message carried some misunderstandings regarding the work done in the judgment of the living. For clarity on this issue, it is recommended to study the book, *Last Day Events*, by F. T. Wright. The meaning of “the remembrance of sins,” can be found in the same book, chapter 34, “A Sinless People.”



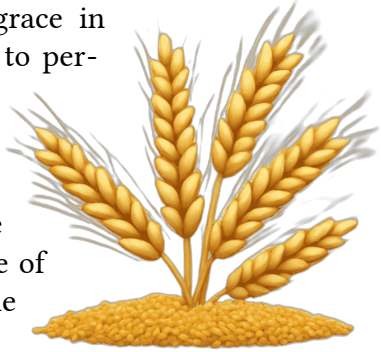
If you are sanctified in Christ, Jesus will perfect you forever⁸⁷ as He stands for you in the judgment.⁸⁸ He will do this in your heart by sending you the latter rain⁸⁹ (that means the Holy Spirit in the greatest power possible),⁹⁰ and through the cleansing power of the Holy Spirit, sin will be blotted out⁹¹ of your conscience and out of your remembrance.⁹² It is the latter rain that will make up for all the damaging effects of sin upon your mind,⁹³ and restore to your soul all the spiritual powers lost in consequence of sin's dwarfing power.⁹⁴ It will fill your life with the full presence of the Lord Jesus Christ,⁹⁵ and seal His perfection in your life forever.⁹⁶

Have you ever seen what the last showers of rain do for a crop of wheat?⁹⁷ It ripens the grain⁹⁸ and prepares it for the reaping.⁹⁹ So the last rain of the Spirit, God's crowning act of redeeming

⁸⁷ *Hebrews 10:14; Joel 2:15-17.*
⁸⁸ *Leviticus 16:30.* PP Editor's note: See *Appendix.*
⁸⁹ *Zechariah 3:1-5.*
⁹⁰ *Daniel 7:26.*
⁹¹ *Acts 3:19; Isaiah 4:2-4.*
⁹² *Malachi 3:1-3.*
⁹³ *Joel 2:25; Jeremiah 17:1.*
⁹⁴ *Ephesians 3:19.*
⁹⁵ *Ephesians 4:30.*
⁹⁶ *Revelation 7:2-3; Revelation 14:1-5.*
⁹⁷ *Zechariah 10:1.*
⁹⁸ *Mark 4:28-29.*
⁹⁹ *Joel 2:23, 28-30; Revelation 14:14-16.*

grace, will complete the work of grace in your soul and bring your character to perfection.¹⁰⁰

Such a mighty baptism of the Holy Spirit¹⁰¹ will fill God's people with the glory of God,¹⁰² and those who enjoy this refreshing experience of sins blotted out¹⁰³ will lighten the whole earth with the glory of the gospel message.¹⁰⁴ Like fire in the stubble,¹⁰⁵ the last message of mercy will sweep to all the world.¹⁰⁶ Then Jesus can throw down His censor in the sanctuary and declare, "It is done."¹⁰⁷



When Jesus leaves the sanctuary, there will be no mediator between God and sinful man.¹⁰⁸ Only those who are entirely perfect, without any taint of sin upon them,¹⁰⁹ will stand in this awful hour. During this time the seven last plagues will fall upon all who have not the seal of God.¹¹⁰ But no plague will come nigh the dwelling of the righteous.¹¹¹ They will be protected.¹¹² Satan will do his uttermost to cause them to sin,¹¹³ and if the saints would then commit one sin they would be forever lost.¹¹⁴ But through the blood of Christ they will have overcome every sin and defect of character,¹¹⁵ and they will have tasted so deeply of salvation

¹⁰⁰ *Ephesians* 5:27.

¹⁰¹ *Isaiah* 60:1-3.

¹⁰² *Isaiah* 40:5.

¹⁰³ *Acts* 3:19.

¹⁰⁴ *Revelation* 18:1; *Joel* 2:28-32.

¹⁰⁵ *Matthew* 24:14.

¹⁰⁶ *Revelation* 22:11.

¹⁰⁷ See *Early Writings*, p. 279.

¹⁰⁸ *Isaiah* 59:16; *Daniel* 12:1-2.

¹⁰⁹ *Revelation* 15:8.

¹¹⁰ *Revelation* 7:1-3; chapter 16.

¹¹¹ *Psalms* 91:10.

¹¹² *Psalms* 27:5.

¹¹³ *Leviticus* 16:22.

¹¹⁴ *Jeremiah* 30:5-7.

¹¹⁵ *Hebrews* 10:17-18; *Revelation* 7:14; 3:21.

that nothing could ever entice them to sin again.¹¹⁶ They will be sealed.

The plagues will last but a short time,¹¹⁷ for quickly Jesus will come in the clouds of heaven to redeem His people.¹¹⁸ The graves will be opened, and the righteous dead will come forth with the glory of immortal youth.¹¹⁹ In a moment, in the twinkling of an eye,¹²⁰ the vile bodies of the waiting saints will be changed;¹²¹ they will put on immortality and ascend with their Lord to see God face to face.¹²²

Friends, this time is almost here. Probation will soon close.¹²³ Won't you unite with God's true people who are gathering at the sanctuary,¹²⁴ and with them plead for the blotting out of sins and latter rain,¹²⁵ so that you might enter into His presence¹²⁶ where there is fullness of joy and at whose right hand are pleasures forever more?¹²⁷

¹¹⁶ *1 John* 3:9.

¹¹⁷ *Revelation* 18:8.

¹¹⁸ *Revelation* 1:7.

¹¹⁹ *1 Corinthians* 15:51-55.

¹²⁰ *1 Thessalonians* 4:15-17.

¹²¹ *Philippians* 3:21.

¹²² *Revelation* 22:4.

¹²³ *Romans* 13:11-12.

¹²⁴ *Revelation* 3:8; *Acts* 2:1.

¹²⁵ *Joel* 2:15-17; *Zephaniah* 2:1-3.

¹²⁶ *Jude* 1:24.

¹²⁷ *Psalms* 16:11.

*The Men of
Romans 7 and 8*

Undated Pamphlet

1. The Man of Romans 7

Revelation 7

¹⁴ For we know that the law is spiritual: but I am carnal, sold under sin.

¹⁵ For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

¹⁶ If then I do that which I would not, I consent unto the law that it is good.

¹⁷ Now then it is no more I that do it, but sin that dwells in me.

¹⁸ For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.

¹⁹ For the good that I would, I do not: but the evil which I would not, that I do.

²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwells in me.

²¹ I find then a law, that, when I would do good, evil is present with me.

²² For I delight in the law of God after the inward man:

²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

²⁴ O wretched man that I am! who shall deliver me from the body of this death?

IN TRYING to solve the problem of whether Paul is referring to his pre-conversion or post-conversion state, we are liable to miss the essential message of this important passage. The apostle uses the first personal pronoun not necessarily in the vein of autobiography, but as illustrating the *impotency of the flesh*. After describing the futile attempt of the flesh to keep the spiritual law of God, he is ready to introduce the great theme of *Romans 8*.

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

It is important that we understand what the apostle means by *flesh* in *Romans* 7 and 8.

Romans 7

⁵ ...when we were in the flesh.

¹⁸ For I know that in me (that is, in my flesh,) dwells no good thing.

Romans 8

³ ...weak through the flesh...sinful flesh...

⁵ ...after the flesh...

⁷ ...carnal mind [literally, “mind of the flesh”]...

⁸ They that are in the flesh cannot please God.

It is apparent that by *flesh* the apostle does not here mean the mortal body only, as he does in other places, for example:

Galatians 2

²⁰ ...and the life which I now live *in the flesh* I live by the faith of the Son of God.

While those who “are in the flesh cannot please God,” there is nothing evil about living in mortal flesh, for Christ himself lived in our mortal flesh. Obviously *flesh* in *Romans* 7 and 8 does not mean the mortal body. It refers to the whole man in his natural state—his will, reason, mind, and all his faculties— not only without the Spirit of God, but controlled by...

Ephesians 2

² ...the spirit...of disobedience.

Flesh is that “old man” who is enmity against God. He is called *flesh* because he is by carnal generation.

A predominant characteristic of the natural man is that his lower, corrupt nature has dominion over his higher powers.

The Adventist Home, p. 127:

The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature.

But we must not conclude that *flesh* is just the lower nature of the natural man. It *embraces* the lower nature, yet it is more than that. It is the whole man without the Spirit of God, and the list of his works in *Galatians* 5:19-21 shows that more than his lower nature is included. *Flesh* is merely another figure for the “old man,”¹²⁸

The Signs of the Times, July 26, 1905:

Self—the old, disobedient nature.

They That Are in the Flesh Cannot Please God

Man in his natural state is conceived in sin and shapen in iniquity.¹²⁹ Because of the powers that God has given to man, he may be able to do many wonderful things such as build a ship, make a jet aircraft, build a computer, and get a little out into space. Furthermore, God has not cut him off from every manifestation of grace, as the following statement so clearly shows:

Education, p. 29:

Christ is the...

John 1

⁹ ...Light, which lights every man that comes into the world.

As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man’s experience. There is in his nature a bent to evil, a force which, unaided, he can not resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man’s greatest need.

¹²⁸ *Romans* 6:6.

¹²⁹ *Psalms* 51:5.

Thus, even the natural man, because of that measure of grace exercised upon him, can confess that the law of God is holy, can will to obey it, and can even...

Romans 7

²² ...delight in the law of God after the inward man.

As the above quotation says, “a desire for goodness, a perception of right, exists in every heart,” and “in his *inmost soul*” (inner man) the natural man can long to be in harmony with the law of God.

Steps to Christ, p. 19:

It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed,

Romans 7

¹⁶ I consent unto the law that it is good.

¹² The law is holy, and the commandment holy, and just, and good.

But he added, in the bitterness of his soul-anguish and despair,

¹⁴ I am carnal, sold under sin.

He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out,

Romans 7 [margin]

²⁴ O wretched man that I am! who shall deliver me from this body of death?

Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer,

John 1

²⁹ Behold the Lamb of God, which takes away the sin of the world.

1 Corinthians 2

¹⁴ But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The “old man” is stark blind to spiritual truth. Flesh and blood cannot see the kingdom of God.¹³⁰ He may spend years studying the Bible,

2 Timothy 3

⁷ ...ever learning, and never able to come to the knowledge of the truth.

He can do nothing but wrest and pervert the Scriptures. That is why Paul says that heresy is one of the works of the flesh.¹³¹ Man in his natural state may “consent unto the law that it is good,”¹³² and recognize many Christian obligations, but he cannot find the door of grace. He has no spiritual eyes. He cannot hear the gospel, for he has no spiritual ears. He cannot understand the simplest spiritual truth, for he has no spiritual mind. He cannot even seek after God.¹³³ He is as impotent as a corpse, for without the indwelling Holy Spirit he is dead in trespasses and sins.¹³⁴

He may become very religious, avoiding all known acts of sin, and by the exercise of great will power become as outwardly “blameless” as Paul said he was before his conversion.¹³⁵ He may toil hard in “Christian” service, making great sacrifices for the cause, and uttering some wonderful sayings about God and godliness. He may even deceive himself as well as others with his great manifestation of piety. But being a work of the flesh, all is nothing more than glittering sin.

In God’s sight, the best deeds that flesh can do are sinful as are the deeds of publicans and harlots. In fact, as Jesus pointed out, the latter class may the more readily confess their sinfulness, accept the gospel, and “go into the kingdom of heaven”¹³⁶ rather than the former class.

¹³⁰ *1 Corinthians* 15:50, *John* 3:3.

¹³¹ *Galatians* 5:19-20.

¹³² *Romans* 7:16.

¹³³ *Romans* 3:11.

¹³⁴ *Ephesians* 2:1.

¹³⁵ *Philippians* 3:6.

¹³⁶ *Matthew* 21:31.

Romans 8

⁸ They that are in the flesh [that is, in their natural state] cannot please God.

They may seem to come near the kingdom of God, yet they are never so far away.

The Slavery of the Flesh

At the commencement of *Romans 7*, the apostle refers to a woman married to two different husbands to illustrate our union with the flesh and our union with Christ. A woman must be freed from the first husband by his death before she can be married to the second husband. Even so, the would-be Christian must be freed from his natural state—the old man, or the flesh—before being united to Christ.

This first “husband” is a tyrant, and one united to the flesh is a slave to do the will of the flesh even though in his inmost soul he longs to do that which is right. *Romans 7:14-24* is a description of the tyranny of the flesh. It reminds us of the children of Israel down in Egypt groaning under the oppression of Pharaoh.

It is interesting how Paul likens himself in *Romans 7:14-24* to two persons. First, there is the “I,” the “inward man,” “my mind” that longs to do that which is right, and cries to be delivered from the bondage of sin. This is the true, God-created self, for we must remember that the gospel aims at the restoration of man’s true self. The gospel does not intend to destroy personality. Man’s self-respect, self-control, and self-government is to be restored, not destroyed.

The Desire of Ages, p. 466:

Subjection to God is restoration to one’s self,—to the true glory and dignity of man.

Then Paul speaks of “me,” “my flesh,” “the body of this death,” in which no good thing dwells. Here the law of sin and death operates and brings the “I,” the “inward man,” the “mind” into wretched captivity. This second self is the sinful self, sinful be-

cause of the principle of self-love. This bent to evil is so strong a force in human nature, that it takes possession of the whole man, and captures the better self that longs for freedom from its dominion. Hence, one who is in the flesh is “married” to this evil nature, and is “one flesh” with it. He may make good resolutions, but he is powerless to keep them. He will do evil in spite of himself. Hence, the comment,

Romans 7

¹⁷ It is no more I that do it, but sin that dwells in me.

Romans 8

⁸ ...they that are in the flesh cannot please God.

This is like saying that the children of Israel could not keep the commandments of God down in Egypt. When the Lord drowned the enemy in the Red Sea, Israel sang the song of freedom. Even so the old man-husband must be put to death before there can be Christian freedom.

Freedom in the Spirit

Romans 7

²⁴ O wretched man that I am! who shall deliver me from the body of this death?

Freedom comes...

⁴ ...through the body of Christ.

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh!

Review and Herald, December 15, 1896:

[Christ] took upon Him our sinful nature,

Ephesians 2

¹⁵ ...[and] abolished in His flesh the enmity, even the law of commandments contained in ordinances [that is, all of the old man’s efforts and resolutions to make himself righteous by the law].

Colossians 1

²¹ And you, that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled

²² In the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight.

The purpose of Christ's atonement was not to reform the natural state of man, but to crucify and abolish it. This He accomplished "in His flesh." Christ put man's sinful nature into the grave. The first husband is dead through the body of Christ. We are free to unite our lives unto...

Romans 7

⁴ ...Him who is raised from the dead.

We are therefore not to spend time trying to reform the old life, endeavoring to bring it into harmony with God's law. We are to put it off, to reckon it dead, and by faith take hold of the...

Romans 8

² ...law of the Spirit of life in Christ [which makes us] free from the law of sin and death.

We should not fail to notice the great contrast between *Romans 7* and *8*. The man in *Romans 7* is most certainly a captive.

Romans 7

¹⁴ I am carnal, sold under sin.

²³ ...into captivity to the law of sin.

Jesus said:

John 8

³⁴ Whosoever commits sin is the servant [slave] of sin.

Peter said:

2 Peter 2

¹⁹ Of whom a man is overcome, of the same is he brought in bondage.

The man of *Romans 8* is freed from this bondage. He rejoices:

Romans 8

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

He is not free through the efforts of the flesh, for such futile efforts are depicted in *Romans 7*; but he is free because Christ took his old sinful nature and crucified it. Through faith in this, he receives the Spirit which makes this victory operative in his own life. He is freed by the Spirit, controlled by the Spirit, led by the Spirit, and interceded for by the Spirit.

1 John 3

⁹ Whosoever is born of God does not commit sin.

1 John 5

¹⁸ We know that whosoever is born of God sins not; but he that is begotten of God keeps himself, and that wicked one touches him not.

Romans 6

¹⁴ For sin shall not have dominion over you: for you are not under the law, but under grace.

Philippians 4

¹³ I can do all things through Christ which strengthens me.

These great and positive facts of victory over sin in Christ can hardly be applied to the wretched slave of *Romans 7*.

Not only do some affirm that *Romans 7:14-24* is the perpetual, abiding experience of those who are truly converted, but there are Adventist theologians who insist that this experience of continual falling into sin will abide until the body is changed at the second advent. They say the cry for deliverance from “the body of this death”¹³⁷ is parallel to *Romans 8:23*:

Romans 8

²³ And not only they [the whole creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemp-

¹³⁷ *Romans 7:24*.

tion of our body.

It is difficult to understand how one can believe in the final atonement, the latter rain, the sealing, and especially the close of human probation when the saints must live without a Mediator in the sanctuary, and teach that the saints will still be sinning after Jesus leaves the sanctuary. We might rightfully ask,

“How shall we hold to the great fundamental truth of the cleansing of the sanctuary when the official organ of the church calls the doctrine of sinlessness in this life the Satanic heresy of ‘holy flesh?’”¹³⁸

These views which are coming in among God’s people are inconsistent with the great fundamental Adventist truths which clearly mark out a sealed and sinless people alive upon the earth in the last generation.

“The body of this death” of *Romans* 7:24 is not “our body” of *Romans* 8:23. The first is crucified and destroyed by being buried with Christ in baptism;¹³⁹ the second is changed at the advent of our Lord. The first is the *flesh*, the whole man in his natural state, the old man, the first husband. It must be put to death before we can be united to Christ. The second is the mortal body, “our vile body,”¹⁴⁰ “this corruptible”¹⁴¹ that must put on incorruption at the last trump.

Only those who have put off the old man and put on the new man will be ready to put off the old body and put on the new body at the return of Jesus. What a fatal error to confuse the two experiences!

¹³⁸ See editorial, *Review and Herald*, May 6, 1965. Reproduced in the Appendix: *Perfection in Christ*.

¹³⁹ *Romans* 6:4.

¹⁴⁰ *Philippians* 3:21.

¹⁴¹ *1 Corinthians* 15:53.

The Essence of Righteousness

Yet it may be pointed out that the Spirit of Prophecy uses Paul's confession,

Romans 7

¹⁸ I know that in me (that is, in my flesh,) dwells no good thing,

–as being applicable to those who are truly God's children.¹⁴²

This is because, as pointed out earlier, the main point of *Romans* 7:14-24 is not whether or not Paul is referring to his pre-conversion days, but that he is showing how impotent is *all* flesh.

Unless we realize that the message of *Romans* 7 is not only applicable to those who have never experienced the power of the new life in Christ, but also to those who have begun well in the Christian way, the great message of *Romans* 7 will elude us.

Paul is writing to a community of Christian believers who have obeyed the gospel, and whose faith was known everywhere.¹⁴³ In the earlier chapters of *Romans* he has laid down the steps to the mighty experience of justification by faith. Those to whom he was writing had entered this experience initially. But there is a real danger that those who have begun aright will not continue to walk in the Spirit. The lesson of total dependence upon Christ is a hard one to learn thoroughly. It takes more than one lesson.

The book of *Galatians* throws much light on the message of *Romans* 7. The Galatian believers had believed the gospel, turned from their idols, and rejoiced in the saving experience of justification by faith. But having begun in the Spirit, they were deceived in trying to be made perfect by the flesh.¹⁴⁴

Mark this point with care: first God has to teach a sinner that he is completely sinful by nature, that he must hope wholly in the merits of Christ. This Paul sets out in *Romans* 3. But when a Christian has stepped into that experience of justification by

¹⁴² See *The Acts of the Apostles*, p. 561.

¹⁴³ See *Romans* 1:8.

¹⁴⁴ See *Galatians* 3:1-3.

faith, he is so prone to think that because of the change in his life, there must be something in him that he can now trust. But he must learn the painfully hard lesson that a sanctified saint has no good thing in the flesh. *Romans 7* stands as a great warning to Christians against being led to trust in the flesh. There is no such thing as a so-called “holy flesh” experience.

Abraham, whom Paul cites as an example in righteousness by faith, went through a *Romans 7* experience *after* his conversion. In *Genesis 15* the record states that:

Genesis 15

⁶ [He] believed God, and it was counted unto him for righteousness.

Then the next chapter tells of his failure to continue believing in the Lord. He took Hagar, and brought forth a son of the flesh.

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

To illustrate, let us go back to man’s first sin. Adam in his sinless state did not have righteousness intrinsically in himself. When he separated himself from God, he had no righteousness. Love is righteousness. God is the source of love. Adam could not love without the Holy Spirit. When the Holy Spirit no longer controlled his being, he was sinful. The work of his flesh was sinful, not because of the state of his organism (which was perfect), but because the unction of the work did not come from the Holy Spirit. Now if the work of a perfect organism was sinful because the Holy Spirit was not the source of the work, what will the work of degenerate man be? It matters not whether the man has

been converted or not. If the work originates from the creature, it is sinful. Anything of carnal generation is sinful.

Since God alone is intrinsically righteous, and since He is the only source of righteousness, man is invited to submit himself unto the righteousness of God.¹⁴⁵ Jesus illustrated for us how man may be righteous before God. In His humanity, He did nothing of himself. He yielded himself to do God's will, to live by His every word. The Father that dwelt in Christ did every work of righteousness.¹⁴⁶ The Spirit of God had complete control of Christ's faculties, to use them only according to the word of God. Thus every work of Christ was righteous because God was the source of the work. If Christ had done some work of himself, He would have failed as our Pattern. But living by every word that proceeded from the mouth of God, Christ was *righteous by faith*. His humanity was righteous solely because of its relationship with God.

When we cease to go our own way, and when we rest from our own works, allowing the Spirit of God to take possession of our lives and to guide us by the Word, then we experience righteousness by faith. This is the theme of *Romans 8*. The creature can never have righteousness innately, but only through fellowship with the Spirit. When we have a perfect relationship with God, then our lives will be sinless because of His perfect control of our being. That last generation of saints who live without a Mediator in the sanctuary are those who, through daily dying to self and daily confession of their own sinfulness, gain an experience of total dependence upon Christ. Under the former rain they gain such a victory, while under the latter rain they have such victory perfected and sealed in them for eternity. These have the faith of Jesus, and by this faith they are righteous and sinless, not in themselves innately, but because of their complete at-one-ment with God.

¹⁴⁵ *Romans 10:3.*

¹⁴⁶ *John 14:10.*

2. The Man of Romans 8

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

⁵ For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

⁶ For to be carnally minded is death; but to be spiritually minded is life and peace.

⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

⁹ But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

WE SHOULD not fail to notice the great contrast between the man of *Romans 7* and the man of *Romans 8*.

- *Romans 7* is the presentation of a man *in the flesh*; *Romans 8* is the presentation of a man *in the Spirit*, or in Christ Jesus.
- *Romans 7* is a description of man's best effort to keep the law by all the resources available to the flesh; *Romans 8* is a description of the righteousness of the law being fulfilled in those who walk not after the flesh but after the Spirit.
- *Romans 7* shows the impotency of the flesh; *Romans 8* shows the potency of the Spirit.
- *Romans 7* is the "righteousness" of the flesh; *Romans 8* is the righteousness of the Spirit.

The man of *Romans* 8 has put off the flesh, he does not walk after it, live in it, nor is he led by it. He walks after the Spirit, lives by the Spirit, and is led by the Spirit. He has put off the mind of the flesh, and has put on the mind of the Spirit.

Meaning of “Flesh” and “Spirit”

If we are to grasp the great truths of righteousness by faith that the Holy Spirit has for us in the 8th chapter of *Romans*, we must give very careful attention to the meaning of the words *flesh* and *spirit*. Either we are in one state or the other, and we cannot afford to mistake the way of deliverance, righteousness and peace.

In one place, the servant of the Lord says,

The Adventist Home, p. 127:

The words *flesh*, *fleshly lusts*, or *carnal lusts* embrace the lower, corrupt nature.

Now the lower nature refers to those appetites and propensities of our bodies that relate us to the animal kingdom. There is nothing sinful about bodily desires in themselves, but it is a common characteristic for unregenerate men to live a life on the level of the lower nature. Man’s animal propensities have strengthened through centuries of indulgence, and many are enslaved by these lusts of the flesh.

The apostolic writers often had in mind such sins as gluttony, drunkenness, adultery, fornication, uncleanness, sensuality, etc., when they warned professed Christians against the sins of the flesh.¹⁴⁷ But we must not conclude, however, that *flesh* and the *sins of the flesh* only embrace the indulgence of the lower nature. Nor should we misuse the definition above by concluding that because the servant of the Lord says that *flesh* embraces the lower, corrupt nature, it embraces nothing else. For such a conclusion will not stand the investigation of the words of Paul in *Romans* 8, *Galatians*, and other passages.

¹⁴⁷ See *1 Peter* 3:21; 4:2-3; *1 John* 2:16.

There is a definite danger that those who take a limited view of what the sins of the flesh are will deceive themselves that they are not living *in the flesh*. For it often happens that religious or cultured people would not think of being gluttons, adulterers, drunkards, or men given to appetite. They look down upon such poor sinners who derive pleasure merely from the gratification of the physical senses. Therefore, they conclude that they are not living *in the flesh*, but imagine that they have a sort of spiritual existence. But according to Paul, the works of the flesh are not only the sins of gratifying the cravings of the lower nature; they are also sins of perverted reason.

Galatians 5

¹⁹ Now the works of the flesh are manifest, which are these:

Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹ Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Perhaps the words of Jesus are the clearest and most emphatic of all. We ask the Master this important question,

“What is *flesh*?”

Jesus answers,

John 3

⁶ That which is born of the flesh is flesh.

This means that anything which springs from the natural powers of man is embraced in the expression *flesh*. Anything which is the product of human devising, all “righteousness” which comes from humanity, all reasoning and religion and doctrine that comes from the human mind is *flesh*. *Flesh* is everything that man is and is capable of doing apart from the unction of God’s Spirit.

Therefore a religious man, who is zealous and devoted in the cause, who shuns all the sins of the lower nature, yet fails to know the nothingness and sinfulness of all that can come from him without the Holy Spirit, is *in the flesh*. He is carnally minded, and his works are works of the flesh. If he does not awake to his terrible deception, he will find himself classed with the adulterers, murderers, drunkards, and all those who did evil. His works are of the flesh, and therefore they are sins from the same evil tree.

In fact, such works of the flesh as spiritual pride, religious egotism, and self-righteousness, are more difficult to cure, for they are more difficult to identify to the carnal mind. The religious, “righteous” self, who takes delight in his humility, acts of obedience, sacrifices for Christ, and zeal in the cause is a far worse devil than the sinful, unreligious self who makes no pretense of working in the Lord’s vineyard.

Some remarks in Luther’s *Commentary on the Epistle to the Galatians* are most illuminating. In the preface, it says:

As for the contrast between the *spirit* and *flesh*, it is clear to Luther that the Enthusiasts [fanatics] have quite failed to understand the Biblical meaning of these terms. They equate *flesh* with *body*, with what is external, visible and tangible, and *spirit* with what is (psychologically) inward and imperceptible by the physical senses. But according to Biblical usage, Luther maintains, “everything is called spirit and spiritual that proceeds from the Holy Spirit, no matter how corporeal, external and visible it may be. And everything is flesh and carnal that proceeds without Spirit from the natural powers of the flesh, no matter how inward and invisible it may be. Thus St. Paul in *Romans* 8 calls the carnal mind *flesh* and in *Galatians* 5 he reckons among the works of the flesh heresy, hatred, envy etc., which are entirely inward and invisible.”¹⁴⁸

It is clear to the great Reformer that the *flesh* is the *old man*.¹⁴⁹ Says he,

¹⁴⁸ Page 8.

¹⁴⁹ *Ibid.*, page 24.

Now *flesh*, in Paul, does not signify (as the schoolmen dream) manifest and gross sins; for those he calls by their proper names, as adultery, fornication, uncleanness, and such like (*Galatians* 5:19ff): but by *flesh*, Paul means here, as Christ does in the third chapter of *John*: “That which is born of the flesh, is flesh” (*John* 3:6). *Flesh* therefore signifies the whole nature of man, with reason, and all other powers whatsoever do belong to man...*Flesh*, therefore, according to Paul, signifies all the righteousness, wisdom, devotion, religion, understanding and will, that is possible to be in a natural man.¹⁵⁰

An English reformer, just after Luther, defined *flesh* and *spirit* as follows:

...by *flesh* is meant the *nature of man*, as it is corrupted by the fall of Adam, and propagated from him to us, in that corrupt state, by natural generation; and to be *in the flesh*, is to be in a natural state; and to be *in the Spirit*, is to be in a new state, by the Spirit of Christ dwelling in us (*Romans* 8:9). The corrupt nature is called *flesh*, because it is received by carnal generation; and the new nature is called *spirit*, because it is received by spiritual regeneration. “That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit (*John* 3:6).”¹⁵¹

...our old natural state is that which we derived from the first Adam, by natural generation: and it is called, in the Scripture, *the old man*; and, while we be in it, we are said to be *in the flesh*. And our *new state* is that, which we receive from the second Adam, Jesus Christ, by being new born in union and fellowship with Him through faith; and it is called, in Scripture, *the new man*; and, when we are in it, we are said to be *in the Spirit*.¹⁵²

The thoughts presented by these two reformers are representative of the view held by the reformers in general. And we must concur with them that *flesh* in this theological sense is not to be equated with the physical body. For,

¹⁵⁰ *Ibid.*, 143-144.

¹⁵¹ Walter Marshall, *The Gospel—Mystery of Sanctification*, pp. 56-57.

¹⁵² *Ibid.*, p. 159.

Romans 8

⁸ ...they that are in the flesh cannot please God.

This does not mean that they that are in the physical body cannot please God. The apostle tells us to crucify, put to death, and destroy the *flesh*.¹⁵³ But we are to treat the body with care and respect.¹⁵⁴

Being *in the flesh* is not a physical problem. Even when being *in the flesh* takes the form of enslavement to the appetites of the lower nature, the real problem is still not in the body. Being *in the flesh* is a sinful condition of the mind. It is to be carnally minded.

Romans 8

⁷ ...the carnal mind [literally, “the mind of the flesh”] is enmity against God: for it is not subject to the law of God, neither indeed can be.

Here the apostle shows us that the carnal mind is *flesh*, not because it is composed of meat, but because it is of carnal generation.

John 3

⁶ That which is born of the flesh is flesh.

The carnal mind is born of the flesh: it is not born of the Spirit: therefore, it is flesh in the proper theological sense of the word. In the original Greek, the expression *carnal mind* reads literally *the mind of the flesh*. And since it is of the flesh, we must apply the words of Jesus,

⁶ That which is born of the flesh is flesh.

Two men were discussing the nature of Christ. One was insisting that Christ’s flesh was the same as our flesh, while His mind was different from our mind. The other could not grasp this distinction between flesh and mind, and so he replied,

“Are not our minds flesh?”

¹⁵³ *Galatians* 5:24; *Romans* 6:6; *1 Corinthians* 5:5; etc.

¹⁵⁴ *Ephesians* 5:29; *1 Corinthians* 6:19-20.

Well, if our minds are carnal they are *flesh*. Thus Paul says that false philosophy, vain deceit, and false religion are the product of the “fleshly mind.”¹⁵⁵ But if our minds have been renewed and transformed by the Spirit, then they are not *flesh* but *spirit*; for Jesus also said,

John 3

⁶ That which is born of the Spirit is spirit.

The old man is *flesh* because he is born of flesh. The new man is not *flesh* but *spirit* because he is born of the Spirit.

The Likeness of Sinful Flesh

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

To receive the thought that the Holy Spirit has for us in these words, we must continue to follow closely the meaning of the word *flesh*. Ellen G. White, citing this text in *Patriarchs and Prophets*, page 373, calls *flesh* the *sinful nature*. As we have observed, it takes in the whole man in his sinful state.

The law could not justify sinful humanity because sinful humanity could not keep the spiritual law.

Romans 7

¹⁴ For we know that the law is spiritual, but I am flesh.

The carnal mind is *flesh*, enmity against God, not subject to the law and impossible to make subject to the law. *Flesh* may wrestle, struggle, strive, agonize and endeavor to keep the law of God with all that lies within, but:

John 3

⁶ That which is born of the flesh is flesh.

¹⁵⁵ *Colossians* 2:8, 18.

That which comes from flesh can only be works of the flesh. This was just as true for Adam who had a perfect body as for us who have a corrupt and degenerate body. All works which originate from the flesh are sinful by very nature. *Romans 7* vividly depicts the futile struggle of a man who tries to order his life according to the great principles of righteousness. So in the 8th chapter, Paul now proceeds to show that what the law could not do in that it was weak through the flesh, God has done by sending His own Son...

Romans 8

³ ...in the likeness of sinful flesh.

Many of us who believe in fundamental Adventism, and want to stand with the fundamentalist writers and preachers of the past, are very prone to follow their example by eliminating the word “likeness,” and affirming that Christ possessed “sinful flesh.” But is it a coincidence that the prophet of the Advent movement never once followed their example? In every case where *Romans 8:3* is cited or referred to in the Spirit of Prophecy, it always says that Christ was “in the likeness of sinful flesh.”

I am in sympathy with the general view of the fundamental Adventists on the incarnation. If I could sit down with Wilcox, Jones, Prescott, Haynes and others, and ask them,

“What do you mean by *sinful flesh*?”

—then I believe I would agree with them that Christ had *sinful flesh*. But many of us have not properly considered the Pauline meaning of *flesh*—that it is the carnal mind, the old man, the wicked nature of man in his natural state. Therefore I must follow the example of Paul and Sister White who say that Christ was “in the likeness of sinful flesh.” For this is to say that Jesus came in the likeness of sinful humanity. He was not sinful humanity as any Christian would freely admit. His was not a carnal mind. He was like us in every respect except that no sin could be found in

Him. He was not made in the likeness of Adam before Adam fell, but he was made in the likeness of sinners.

The Desire of Ages, p. 174-175:

As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made “in the likeness of sinful flesh” was to be their Redeemer.

Please take careful note of the parallelism in this citation.

Now *flesh* as used in *Romans* 8 does not mean the same as “flesh and blood” in *Hebrews* 2:14. In *Hebrews* the apostle is showing us the body which God prepared for Christ.¹⁵⁶ He took the whole human organism in its deteriorated condition—weakened physical, mental, and moral powers.¹⁵⁷ These do not constitute character however,¹⁵⁸ but *flesh* as used by Paul in *Romans* 8 has definite reference to the sinful state of man.

Being in the likeness of sinful flesh, Christ condemned sin in the flesh. By living a life without sin in human nature effected by the fall, He passed judgment upon sin in the flesh. Christ’s righteousness was not the result of His taking, as some suppose, the sinless nature of Adam before the fall. For we might rightfully ask,

“How could He take a sinless human nature from Mary when Mary did not have such a nature to give?”

Christ united the sinful nature that He received from Mary with His own divine nature. The presence of the Holy Spirit slew the inherited enmity, and brought forth a New Creation in the *likeness of sinful flesh*. Jesus’ righteousness was not a righteousness which sprang from His humanity. It was a righteousness which came from God through the Spirit. He was born of the Spirit, filled with the Spirit, and led by the Spirit. He did nothing of himself. He made no plans for himself.

¹⁵⁶ *Hebrews* 10:5.

¹⁵⁷ See *The Desire of Ages*, p. 117.

¹⁵⁸ *Testimonies for the Church*, vol. 4, p. 606.

Philippians 2 [RSV]

⁷ [He] emptied himself.

The Father alone appeared in His life. All His works were wrought by the power of the Spirit.¹⁵⁹ His righteousness was woven in the loom of heaven. There was not one thread of human devising in it. If Jesus had done one thing, even one “good” thing apart from His Father, it would have been a work of human nature, a work of the flesh, and that garment of righteousness would have been spoiled with one thread of human devising.

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

The Righteousness of the Law Fulfilled in Us

Romans 8

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The object of the gospel is not to provide a clever substitute for obeying the law of God; but it is a means whereby its righteousness may be fulfilled in our lives. But the righteousness of the law is not fulfilled in them that make resolutions and determine by all that lies in them that they will keep the way of the Lord.

First we must not walk *after the flesh*, nor *live in the flesh*. We must despair of attaining holiness by any natural, human endeavor. The *flesh* is that old man—husband of *Romans 7*, that must

¹⁵⁹ *John* 14:9-10.

be put to death that a better union may be made—even the union with the new man, even Christ. The flesh must be put off and crucified.

Galatians 5

²⁴ ...they that are Christ's have crucified the flesh.

We must die with Christ,

Romans 6

⁶ ...that the *body of sin* [meaning *flesh of sin* as in the Greek of *Romans 8:3*] might be destroyed.¹⁶⁰

The strongest language is employed to tell us that the *flesh* must be destroyed, abolished, killed, and cast off.

Now this may seem strange language to those who confuse *flesh* with *body* (physical), for they must conclude that crucifying the flesh means doing something to the body. So they enter into some program of flagellating the body. They may observe that sin is somehow associated with their bodily desires and impulses, and conclude that this is the *body of sin* that must be destroyed. Alas, the malady is not in the body, but it is in the mind. And so, the servant of the Lord says,

The Adventist Home, p. 128:

We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ.

The crucifixion of the flesh takes place in the thoughts. It means that the ways of the natural man and all that is of the sinful nature is cast out of the heart. We must not live in the flesh, neither must the flesh live in us—in our hearts. Having cast off the flesh—cast it out of our hearts—we must walk after the Spirit. For as many as are born of the Spirit, filled with the Spirit, and led by

¹⁶⁰ See also *1 Corinthians 5:5*.

the Spirit, these are the sons of God, heirs of the Almighty, joint-partners with Christ in the heirship of the universe.

Man's original sin consisted in his trying to be independent of God. Through the gospel of Jesus Christ, man is brought back to submit himself to the righteousness of God.¹⁶¹ He yields himself as a habitation of God through the Spirit.¹⁶² The only righteousness which is fulfilled in humanity is that which comes from the Spirit. When God's people have crucified the flesh, and have submitted themselves to be possessed by the Spirit of God as Jesus was, then they will truly acknowledge,

Isaiah 26

¹² You also have wrought *all* our works in us.

A Christian who has this experience does not live *in the flesh*, he lives *in the Spirit*. He is a new creature. This new man is not holy flesh, for the new man is not flesh, but spirit.

John 3

⁶ That which is born of the Spirit is spirit.

And all that he does, even plain eating and drinking, is not a carnal experience, but in the Biblical sense of the word, it is a spiritual exercise to the glory of God.

The last generation of saints, whom God is now waiting to develop as a testimony of what the gospel can do for humanity, will be those believers in Jesus who will have thoroughly learned that there can be no righteousness of the flesh nor perfection for those *in the flesh*. Therefore, their hearts will have been searched and fully cleansed of the *flesh*, and the new man which is not *flesh* but *spirit* will have been fully formed in them. They will have...

Ephesians 4

¹³ ...come unto a perfect man, unto the full measure of the stature of the fullness of Christ.

¹⁶¹ *Romans 10:3.*

¹⁶² *Ephesians 2:22.*

Though still possessing infirmities and degeneracy of the human organism, though still needing to subdue all animal propensities and keep their bodies under by severe discipline, they will have the seal of God in their foreheads. This means that in all their thoughts they will be righteous and holy through the Spirit of Him who dwells in them: as it is written,

Proverbs 12

⁵ The thoughts of the righteous are right.

Not even by a thought will they be brought to yield to the power of temptation.¹⁶³ Thus their characters will be perfected.

If we intend being numbered among that company to the glory of God, then it is now that we must walk after the Spirit. He will not come to those of us who want to perpetuate that original sin by managing ourselves. He will not fill those of us who are self-sufficient and independent of God. Neither will He come to be used of any man.

And let us realize that if the Spirit has not “wrought all our works in us,”¹⁶⁴ then those works are wood, hay, and stubble that must perish by fire.¹⁶⁵ Only that which is accomplished by God’s Spirit in us, and then sanctified by the merit of Christ, will be found to be gold and precious stone to abide the Day of God.

¹⁶³ *The Great Controversy*, p. 623.

¹⁶⁴ *Isaiah* 26:12.

¹⁶⁵ *1 Corinthians* 3:12-13.

Trying the Spirits

Analysis of Recent Appeals
to Receive the Spirit
1967

1. Introduction

IT IS WITH deep interest that we have read the earnest appeals, both in the *Review and Herald* and in the *Ministry*, concerning the need for the latter rain. They contain a definite appeal that the Church of God move forward into the mighty Pentecostal baptism of the Spirit **NOW**. The subject of the Spirit of Power has consequently become **THE** subject of discussion, and there appears to be a “get the Spirit” crusade in the Church.

Some seventeen years ago the Ministerial Association of the General Conference was largely responsible in starting off an emphasis on what was called “Christ-centered preaching.” At the time of the 1950 General Conference Session, those leading out in this emphasis were most enthusiastic and sincere. Their enthusiasm caught on among many of the workers. From what is available of the records of that time it is clear that the advocates of this “Christ-centered preaching” were confident that it was the revival of the 1888 message of righteousness by faith which would bring the long-awaited revival and loud cry to God’s people.

But seventeen years have not, by any stretch of the imagination, justified the high expectations. God has still granted His Church a certain amount of prosperity in its task; but the past seventeen years have not launched us into that prophesied revival of primitive godliness such as has not been witnessed since apostolic times.

On the other hand the last seventeen years have justified the submissions made by Elders Wieland and Short. They were in attendance, as duly appointed delegates, in 1950. They were not impressed by the general enthusiasm about the “Christ-centered preaching” and predicted that, contrary to the expectation of the leaders of the Ministerial Association, it would not bring the loud cry to the movement. In their submissions to the officers of the General Conference at that time, they said:

The President's stirring address last night, calling upon us to guard the faith once delivered to the saints, and to speak forthrightly in defense of it, presents a challenge. With this in mind, it is imperative that we know exactly what it is that should be guarded, for certainly there is great confusion in our ranks today.

This confusion was evident in the "Christ-centered" preaching urged upon us repeatedly in the Ministerial Association meetings of the past four days. These meetings were supposed to set the stage for a mighty revival among God's people at this General Conference session. This "Christ-centered" preaching is expected by its proponents to bring great reformation among Seventh-day Adventist workers the world around.

No one for a moment would disparage the preaching of the true Christ as the center and substance of the three angels' messages. However, in this confusion, it has not been discerned that much of this so-called "Christ-centered preaching" is in reality merely anti-Christ centered preaching. It vitally affects the outcome of this General Conference session. To make such a statement to the General Conference Committee sounds fantastic. But startling things are not unexpected by the church in the last days.¹⁶⁶

History is a very impartial and decisive judge. The "Christ-centered" preaching crusade among the ministry did not yield its intended fruits. Honesty demands that we face up to the unwelcome thought: were Elders Wieland and Short correct in their startling evaluations? These brethren pointed out how that this "Christ-centered" preaching was also very popular among the Babylonian churches. After showing that the "Christ" of modern Babylon is in reality modern Baal, they made an earnest appeal that a clear distinction be made between the Christ of the Remnant and the "Christ" of Babylonian Protestantism.

I submit that if the brethren to whom this appeal was made had taken stock and made the clear distinction between the true and

¹⁶⁶ *A Warning and its Reception*, pp. iii-iv.

the false, the Barnhouse-Martin episode of 1955-1956 would not have occurred.

There is another important factor in the Wieland-Short submissions that has a direct bearing on the present crusade to receive the Spirit: they presented a startling warning that confusion over the true and the false Christ in the emphasis of righteousness by faith would eventually lead to a confusion over the reception of the Holy Spirit and Spiritualism. To quote their words:

We ought to be much more aware than we are, however, that truly modern Spiritualism is a false and counterfeit Holy Spirit, which intrudes itself directly in proportion as false ideas concerning Christian experience are cherished. . . . But the Seventh-day Adventist conscience cannot deny that Babylon will eventually come under the influence of Spiritualism, while supposing that they are receiving the great power of the Holy Ghost. If this is the time for the true loud cry to go forth in the finishing of the work of the Advent movement, it is also the time for the outpouring of Satan's counterfeit "Holy Ghost" upon those willing to receive it. . . . Should we not be careful?¹⁶⁷

¹⁶⁷ *A Warning and its Reception*, pp. 202, 237-238.

2. Pentecostalism True and False

THIS emphasis on the Pentecostal outpouring of power is not unique to the Seventh-day Adventist ministry. The “Evangelical” Protestant churches have been giving this subject great emphasis in recent years, and it cannot be denied that it is bearing some significant fruit. But what fruit?

We should be familiar with the Spirit of Prophecy statements which speak of the false outpouring of power among the fallen churches just before the sounding of the Loud Cry.¹⁶⁸ We have been warned that it is Satan’s plan to involve the commandment-keeping people of God in this counterfeit of the Holy Spirit. It cannot be denied that a powerful movement popularly known as the Charismatic revival is currently sweeping through some of these Sunday-keeping religious bodies. This accentuates the need that a clear distinction be made between the true and the false latter rain.

It might be objected that it is unnecessary to point out the difference between the Pentecostal “Baptism” currently being experienced by thousands not of our faith and the genuine manifestation of the Spirit power in the Remnant Church. But there is definite evidence that there are Adventists who see no distinction between the outpouring of power upon these fallen churches and the outpouring of power to be received by the Remnant Church. In a letter that was circulated in the Australasian Division in 1956, the Secretary of the Ministerial Association of the General Conference wrote to the President of the North New Zealand Conference, stating:

...we have come to the time in our history and the history of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power.¹⁶⁹

¹⁶⁸ See *Early Writings*, p. 261; *The Great Controversy*, p. 464; *Early Writings*, pp. 55-56.

¹⁶⁹ See Brochure by Dr. Fred C. Metz, called *The Incarnation of Christ*, p. 14.

By the term “Evangelical Christian church in general” this official clearly meant those Sunday-keeping bodies that the Spirit of Prophecy designates as Babylon. It is significant that he expressed these convictions at the time of his involvement with Barnhouse and Martin, representatives of the “Evangelical” Protestants. The Spirit of Prophecy further points out that it is these religious bodies that are to receive the false latter rain and to become the hold of every foul spirit, and the cage of every unclean and hateful bird. This good brother (I doubt not his sincerity) was the leader in the “Christ-centered” preaching emphasis which, as Wieland and Short pointed out, failed to distinguish between the “Christ” of Babylon and the “Christ” of the Remnant. So, too, his own words indicate that he failed to make any distinction between the outpouring of power upon the fallen churches and the outpouring of power upon the Remnant.

Last year this influential leader was invited as an observer to the World Congress of Evangelism, held in Berlin (October, 1966). This was a great world gathering of the Sunday-keeping, “Evangelical” segment of Protestantism. (Let us remember that it was these same “Evangelicals” that disfellowshipped thousands of Adventists in the last century and spearheaded the rejection of the three angels’ messages. Hence they were designated by God as Babylon in 1844.) In the *Review and Herald* of December 1 and 8, 1966, this former Secretary of the Ministerial Association gave a very sympathetic write-up about the aims and accomplishments of the Congress. He endorsed a Presbyterian delegate’s words that it was “an authentic Christian fellowship,” and added his own words that it was a “wholesome, prayerful fellowship,” where the messages presented were “moving,” “powerful,” and “impressive.” Since he gave no indication that it was “the work of another spirit,”¹⁷⁰ the only thing the reader can conclude is that the spirit manifest at the Congress was the Holy Spirit, “moving,” “powerful,” and “impressive.”

¹⁷⁰ *Early Writings*, p. 261.

But *The Ministry* of February, 1967, gave space to a more unrestrained appraisal of the Congress. Evidently the editors of our papers felt that the ministers of the church were prepared for an even more enthusiastic endorsement of the work of the “Evangelical” churches. The new Secretary of the Ministerial Association of the General Conference writes:

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

By his own words, this prominent official wonders whether the last great revivals that will sweep the world before the coming of Jesus will spring from these religious bodies. Is he serious? Could this really be a Seventh-day Adventist writing? Does he really believe our prophecies? Ironically, there is no question but that there will be a great world-sweeping revival which springs from such Protestant bodies.

The Great Controversy, p. 588-589:

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; . . . and they will see in this union a grand movement for the conversion of the world.

But this Seventh-day Adventist observer confesses that he was mightily impressed by the spirit possessing these Protestant bodies. He continues:

This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God in the life and service of the ministry was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ-centered, Bible-based, and earnest. Almost without exception these messages could

have been preached in any Seventh-day Adventist church and would have been well accepted.

There seemed to be a great desire to understand God's Word more fully, and to determine what His will and plan is for our lives today.

The Congress was unusual because of the spirit of prayer and devotion that was in constant evidence. . . . These prayers were for light, for power¹⁷¹. . . . The gathering was unusual because of the spirit of love and fellowship that was in evidence. . . . Doctrinal differences were forgotten. . . . Over and over again the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remained until that blessed event. . . . A spirit of love and unity existed. . . . In every respect it was a good congress. . . . The closing service was a most impressive one. . . . It was a moving message.

No doubt this writer tried the spirits by judging after the sight of his eyes and after the hearing of his ears. There is no way in the world that his evaluation of "Evangelical" Protestantism can harmonize with the second angel's message, "Babylon is fallen, is fallen," or with Ellen G. White's explicit statements in *Early Writings*, pp. 261, 274. The warning of the angel in *Revelation* 14 is specifically given to the Remnant Church because God sees that there is a definite danger that we will fall for the masterful delusions of Satan except we be barricaded by the sure word of prophecy. If what this secretary writes is truth, then the second angel's message is false. If a spirit of genuine love and unity can exist in these religious bodies, then we have no right to call people out of these religious bodies.

Now, our point in citing all this is to demonstrate that there is a definite danger of failing to distinguish between the spirit that the fallen churches are even now receiving in power and the Spirit that we must receive if we are to participate in the loud cry of the third angel. Things have reached such a state that to *call the*

¹⁷¹ See *Early Writings*, p. 56.

church to receive the latter rain, and to urge the ministry to get the Pentecostal baptism, is positively dangerous unless a clear distinction be made between the true and the false. Satan's last deception is to counterfeit the working of the Holy Spirit, and his aim is to introduce the same into the ranks of God's commandment-keeping people. Should we not close the door against every such possibility?

3. A Brief History of the False Pentecostal Movement

AT THIS juncture it would be helpful to consider briefly the rise of a remarkable movement which has made its appearance in this century.

In the year 1900 a young Methodist minister by the name of Charles Parham became dissatisfied with the power attending his ministry. Forty other persons joined with him at a place called Stone's Folly in the State of Kansas to seek for the Pentecostal baptism of the Spirit. After persisting for a number of days, one by one those assembled were visited with an overwhelming experience which they supposed was the baptism of the Spirit. Initially the experience was marked by the speaking in tongues. Following this experience a remarkable power attended the ministry of Charles Parham. Healing, tongues, "Conversions" in great numbers were witnessed. The movement spread to many other places. A certain W. J. Seymour led out in California. A historian of the Pentecostal movement records the beginning of his work in California.

...people listening began to receive the Baptism. They spoke in tongues, they laughed, they shouted out and sang. . . . A large crowd was packed into the rickety old house, and many more were outside waiting for a chance to get in. The shouting and singing, the "hallelujahs," and "praise the Lords" resounded from the rafters. Hand clapping and feet stomping began: the old building began to shake. No one noticed. Then with one particularly loud "Praise the Lord!" the foundations gave way: the floors collapsed, the walls caved in, the roof fell.¹⁷²

We can readily recognize in this account the typical characteristics of the so-called "Pentecostal" groups. The remarkable thing about these manifestations was that they broke out simultaneously about 1900 in many different religious communions. Al-

¹⁷² John L. Sherrill, *They Speak with Other Tongues*, p. 41.

though those involved would adopt the religious trimmings of the particular religious group of which they were members, the Pentecostal characteristics were always apparent.

Now, it was in the same year that the same type of manifestations appeared in the Seventh-day Adventist Church. It was known as the “holy flesh” movement. The advocates adopted the Adventist trimmings of such doctrines as the sealing, translation, perfection, etc., but the Pentecostal flavor was evidenced by the high excitement, the fiddles, tambourines, horns, big bass drum, the physical demonstrations of singing, praying and shouting, all at the same time, and the unconscious state of those who had received “the power.”¹⁷³ The important point to notice is that at the same time as Satan was introducing his “Pentecostal experience” to the other religious bodies, he tried to introduce it into the Seventh-day Adventist church. He succeeded in involving a conference president and some workers, before Ellen G. White and such pioneers as S. N. Haskell exposed the false manifestations for what they were.

The Pentecostals were never accepted by any of the other churches, either, for that matter. Yet they continued to grow in spite of the opposition and isolation from the Christian bodies in general. By 1960 they could number about 8,000,000 members. This is a remarkable growth since 1900; but since 1960 an even more remarkable growth has taken place in the Pentecostal movement, not so much in the increase of their own membership, but in the attitude of the other Christian bodies toward Pentecostalism. In this decade the denominational barriers that have kept Pentecostalism separated from the churches have been tumbling down rapidly, and this so-called Pentecostal experience often termed “the Baptism” has become popular among thousands within the main-line Protestant churches. Hundreds of churches across America are having the “Baptism.” With great enthusiasm the leading sponsors of this experience say that the Holy Spirit is

¹⁷³ See *Selected Messages*, Book 2, p. 31.

breaking down the denominational barriers. [Evidently the former Secretary of the Ministerial Association of the General Conference and the present Secretary think so, too.]

Writes the journalist and historian of Pentecostalism:

The entire ministerial staff of a sedate Presbyterian church in suburban New Jersey received the Baptism. 85% of the membership of a Baptist church in the same state received the Baptism. In Wheaton, Illinois, members of Trinity Episcopal Church received the Baptism.

Students at Princeton, Yale, Harvard, UCLA, Stanford, Wheaton, began to hold prayer meetings where the Baptism was sought, and received. At Yale, for example, twenty men, including a faculty member, five deacons of the University chapel, a Phi Beta Kappa, and *summa cum lauda* graduate student, received the Baptism, and began to practice Spirit-filled prayer.

My research had indicated that in the early days the Pentecostal movement tended to draw most heavily on semi-educated or unskilled people. Now, just glancing over a part of my correspondence file, I noted this interesting breakdown of occupations: mathematician, psychiatrist, doctor, police captain, dentist, real estate agent, housewife, minister, dairyman, tool and die manufacturer, salesman, F.B.I. agent, registered nurse, automobile agency owner, psychologist, Hollywood photographer, actor, airplane manufacturer's wife, ICBM engineer, attorney, Red Cap, State department official, oil magnate, Jewish Rabbi, restaurateur, surveyor, biologist, professor, headmaster.

More and more church leaders were coming out with statements on the Pentecostal movement within their own denominations.

The Reverend Samuel M. Schumaker states: "Whatever the old-new phenomenon of 'speaking in tongues' means, it is amazing that it should break out, not only in Pentecostal groups, but among Episcopalians, Lutherans, and Presbyterians. . . . I do know it means God is trying to get through into the Church, staid and stuffy and self-centered as it often is, with a kind of power that will make it radiant and exciting and self-giving. We

should seek to understand and be reverent toward this phenomenon, rather than to ignore or scorn it.”

Dr. James I. McCord, President of Princeton Theological Seminary. “Ours must become the Age of the Spirit of God, active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the Gospel and the world’s needs.”

Harvard’s Doctor Ernest Wright: “...the consummation of the Kingdom of God is to be marked by a great revival of the charismatic happenings. Both leaders and people will then be Spirit-filled and Spirit-empowered on a scale hitherto unknown.”

Billy Graham: “In the main denominations we have looked a bit askance at our brethren from the Pentecostal churches because of their emphasis on the doctrine of the Holy Spirit, but I believe the time has come to give the Holy Spirit His rightful place in our churches. We need to learn once again what it means to be baptized by the Holy Spirit.”

Overseas, the Church of England was taking notice too. Bishop Leslie Newbigin, in his book *The Household of God*, listed three principle streams of life within the Christian Church. The first is Catholic. The second is Protestant. And the third is Pentecostal. Dr. Philip Edgecumbe Hughes, editor of the Anglican Theological Quarterly, *The Churchman*, visited California where he had heard that Episcopalians were speaking in tongues. Before leaving England, he had attributed this to a “flirtation under the hot Californian sun with the extravagances of Pentecostalism.” But he came away with the opposite opinion. “The breath of the living God,” he wrote, “is stirring among the dry bones of the major, respectable, old-established denominations and particularly in the Episcopal Church.”

With the election of Pope John to the Papacy, a new emphasis on Pentecost began to be evident within the Roman Catholic Church. Pope John constantly referred to the Vatican Council as a New Pentecost; and by the term he meant a Pentecost with the same charismatic manifestations of the Spirit long displayed in the Pentecostal churches, including speaking in tongues. . . .

News comes that an Episcopal bishop, the Right Reverend Chandler W. Stirling, has received the Baptism. Students at Ore-

gon State University are holding Spirit-filled prayer meetings. So are members of Holy Innocents' Parish, Corte Madera, California. Ivan F. Gemble, the pastor of the First Presbyterian Church of Prince Rupert, B.C., Canada, tells his congregation that he has received the Holy Spirit, and that his life has been transformed. . . . Dr. John Peters, Methodist minister and president of World Neighbors, received the Baptism when a Baptist minister prayed for him. Every Saturday a Spirit-filled prayer group meets in a room at the Benjamin Franklin Hotel in Philadelphia. The Pentecostal experience comes to Zion Lutheran Church, Glendive, Montana, and to Trinity Lutheran Church, San Pedro, California. The editor of the American Baptist Convention Publication, *Frontier*, is filled with the Spirit. *The Lutheran Standard*, and *The Christian Advocate*, official publications of the Lutheran and Methodist churches, cover the news of the Pentecostal movement within their denominations; in tone the articles are cautious, but not hostile. The experience comes to the Casa Linda Methodist Church in the big town of Dallas, Texas, and to the Episcopal Church of the Advent in little Alice, Texas. It comes to Presbyterians of coal-region towns, like Alpine, Tennessee, and of the inner city, like Hillside Presbyterian Church of Jamaica, Long Island, New York.

On and on. The tide swells. After some sixty-five years, the Pentecostal revolution is at the gates.¹⁷⁴

It is significant that Pentecostalism has abandoned not only its denominationalism, but its cruder manifestations, so much so that it can now suit the tastes of the most conservative Episcopalians. Men of talent, money and influence are joining the ranks of those who have received the "Baptism." Pentecostalism is no longer a separate religious group. In fact this phenomenon has become one of the major agencies in breaking down the denominational barriers. The movement has become so common that leading religious authorities are calling Pentecostalism, or the Charismatic movement, "The Third Arm" and "The Third Force" in Christendom. Dr. Henry Pitney Vandusen wrote, when he was the Presi-

¹⁷⁴ *They Speak With Other Tongues*, pp. 63-67.

dent of Union Theological Seminary of New York, that this movement was “a third, mighty arm of Christendom” standing boldly alongside the Catholic and Protestant arms. Many other prominent religious leaders share his convictions.

The Spirit of Prophecy certainly endorses the concept of Christendom having three segments.

The Great Controversy, p. 588-589:

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. . . . Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.

With the light of the sure word of Prophecy before us, we who profess to believe the third angel’s message should recognize that this charismatic movement currently sweeping the churches is a remarkable fulfillment of prophecy. The seemingly remarkable increase of spiritual life and activity among the “Evangelical” bodies is a remarkable fulfillment of prophecy. That thousands are exulting that God is stirring the churches by His Spirit of power, is a fulfillment of prophecy.¹⁷⁵ We should know that this remarkable increase of activity and power among these religious bodies is due to Satan’s exercising his spiritualistic power in the fallen churches. It is the work of his evil angels. It is that fire which comes down from heaven and deceives the Protestants of the United States, as it is written:

Revelation 13

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the

¹⁷⁵ See *Early Writings*, p. 261.

beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

Seventh-day Adventists Involved

When this Pentecostal movement began at the commencement of this century Satan tried to introduce it into the Seventh-day Adventist Church. The living prophet exposed Satan's attempt.

In our day, when Satan is bringing in his false manifestations with greater power and deceptiveness, we can fully expect that he will try to involve Seventh-day Adventists in it again. This time the deception is much more refined. It appears in most respects to be the outpouring of the Holy Spirit, the genuine fire from heaven. Our test is greater because we have no living prophet in our midst.

There is undeniable evidence available that some Seventh-day Adventist ministers and people have become involved in these gatherings where Satan has mightily exercised his power. Some of this evidence has already been documented and placed before the officers of the General Conference. In his book *They Speak With Other Tongues*, John L. Sherril shows that such modern groups as *The Full Gospel Businessmen's Fellowship International* is in every sense of the word a Pentecostal Fellowship. The writer, John L. Sherril, himself received the "Baptism" as he attended one of their conventions.

Some of the highest officers of the Seventh-day Adventist church as well as a number of lay people have attended these gatherings. But we wish to make one point clear: we do not claim that it was wrong for an Adventist minister to respond to an invitation to speak before a Pentecostal gathering. It may even be appropriate to witness before the Vatican concerning the faith of the Third Angel. The mistake that was made was when some of the brethren who attended the gathering thought that they saw a genuine manifestation of the outpouring of the Spirit, and this after witnessing the miracles, the speaking in tongues, and other

demonstrations thought to be evidence of the working of the Holy Spirit. Some Seventh-day Adventists have even received the “Baptism.” Naturally they will endeavor to bring it into the Seventh-day Adventist Church and fulfill the prophecy:

Testimonies to Ministers, p. 409-410:

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.

Try the Spirits

There is a true manifestation of the latter rain, and there is a false manifestation of the latter rain. We cannot judge between the true and the false by our natural senses. There are certain tests that God has given us whereby we may know the true from the false.

We must relate ourselves to the urgent appeals appearing in the *Review and Herald* and the *Ministry* to enter into the experience of the latter rain. But we must be careful to try the spirits. Every man’s teaching must be put to the test of the Word of God, even though he may be the President of the General Conference of Seventh-day Adventists.

That some are advocating the reception of that Spirit that will bring conversion, victory over sin, a life of peace and power, etc., is not being specific enough, for the Spirit of Prophecy says that Satan is going to counterfeit conversion. There are thousands of people who have professed to have received the “Baptism” in these other religious bodies who profess all this—who profess conversion; changed lives; victory over sin; love, joy, peace and improved relationships with their fellow men. We cannot distinguish between the true manifestation and the false except by the testimony of the Scriptures.

These are our questions, the answers to which will enable us to make the needed judgment:

1. THE SECOND ANGEL’S MESSAGE

Where do we stand on the second angel’s message?

- What constitutes Babylon, and the Remnant Church?
- Do we endorse the view presented in *Questions on Doctrine*, pp. 186-197, wherein the “Evangelical” bodies are not only exempted from being Babylon, but are placed within the “remnant”?
- Do we endorse the reports printed in the *Review and Herald* and the *Ministry* recently wherein the former Secretary and the present Secretary of the Ministerial Association of the General Conference see the genuine Spirit mightily at work in the Sunday-keeping religious bodies?

2. THE INCARNATION

Where do we stand on the Incarnation? The apostle John specifically mentions this as a test when he writes:

1 John 4

¹ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

² Hereby know you the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God:

³ And every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world.

The past writers and teachers of repute within the Advent Movement saw this scripture as applying to the doctrine which denies that Jesus in reality partook of man’s fallen hereditary nature.

- When we read *The Desire of Ages* pages 49 and 117, where it refers to Christ’s hereditary human nature, do we deny that He actually possessed this nature all during His earthly sojourn?
- Do we take the view as presented in *Questions on Doctrine* that this nature was merely imputed to Him in His redemptive act upon the cross of Calvary?

- Is the humanity of Jesus of Nazareth a revelation of God's purpose for fallen humanity in this life, or is His perfect and sinless human nature only a revelation of what Adam could have been if he had remained faithful?

3. THE SANCTUARY AND FINAL ATONEMENT

Where do we stand on the subject of the sanctuary relative to the final atonement of Christ in the most holy place?

- Do we believe that Jesus makes a final atonement in the most holy place of the sanctuary?
- And does this final atonement accomplish something in the experience of those living upon the earth as the final generation of saints?
- Or do we deny that the final atonement accomplishes something special in the experience of God's final generation?
- Is the experience the same as the experience typified by the ministration in the second apartment of the sanctuary?

These questions are vital when the outpouring of the Spirit is being considered, especially in view of the following statement:

Early Writings, p. 55-56:

Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us your Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us your Spirit." Satan would then breathe upon them an unholy influence; it it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and draw back and deceive God's children.

4. THE JUDGMENT OF THE LIVING

Where do we stand on the question of the investigative judgment for the living? According to *Acts 3:19*, and the Spirit of Prophecy

comments on this same text, the judgment and the blotting out of sins has much to do with the reception of the “refreshing.”¹⁷⁶

- In calling God’s children to go forward to receive the actual baptism of the Spirit, called the latter rain, do we mean that this experience can be received prior to one’s entrance into the judgment of the living?
- Is the latter rain the preparation for the judgment of the living, or is it the blessing of the judgment of the living?

5. THE ORDER OF LAST-DAY EVENTS

Where do we stand on the question of the order of last-day events? This is most important, as the Spirit of Prophecy counsels us so often to consider the events *in their order*. In the book of *Revelation* there is a true latter rain and there is a false latter rain. The false latter rain is presented in *Revelation* 13:13-14, and the true latter rain is presented in *Revelation* 18:1-5.

- Does the false latter rain of *Revelation* 13 come prior to the decree enforcing Sunday observance?
- Does the true latter rain of *Revelation* 18:1-5 follow the decree enforcing the observance of Sunday?

Only as we have a correct understanding of these vital questions are we safe in evaluating the true and the false latter rain. Thus to urge people to receive the latter rain without a consideration of these matters and a right response to these truths is to leave the door wide open for Satan to counterfeit the work of God.

There is one more thing we wish to make clear to prevent misunderstanding. Relative to the question of the second angel’s message and the state of the Babylonian Sunday-keeping churches: God has many honest children, both ministers and lay people in these communions, and God’s people should not hold themselves aloof from others of God’s children. Our remarks earlier in this article are considering these Sunday-keeping bodies as

¹⁷⁶ PP Editor’s note: See Appendix, *Another Look at Acts 3:19*.

corporate entities that are rejected of God; that are designated Babylon; that have not the Spirit; and that cannot be used of God as His instruments in the finishing of His work.

4. Baptism of the Spirit and Justification

FREQUENTLY the sentiment is expressed that we should seek for the “baptism of the Spirit.” We need to understand the relationship between the baptism of the Holy Spirit and the experience of justification by faith or conversion. Are we to seek for a baptism of the Holy Spirit as being supplemental to conversion or are we to be seeking for a *deeper experience in justification by faith* as truly being the fullness of the former rain experience? Let us consider the evidence as it is presented in the Word, for that is our only safe recourse in order to answer the question beyond all doubt.

Justification Equals the Baptism of the Holy Ghost

The greatest miracle in the growth of a plant is when the seed falls into the ground, dies, and is begotten unto a new life. As in nature, so in grace: there is no mightier miracle nor manifestation of the power of the Holy Ghost than in the new birth—regeneration, conversion, justification. This is strikingly evident from the writings of the apostle Paul. When he calls upon men and women to experience the mighty power of the reception of the Holy Spirit, he links this with the experience of dying with Christ and being risen with Him unto newness of life—and not just as one act in a lifetime, but as a daily, continuous, and deepening operation of the power of the Holy Spirit. Listen!

Romans 6

² How shall we, that are dead to sin, live any longer therein?

³ Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?

⁴ Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

⁶ Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not

serve sin.

⁷ For he that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe that we shall also live with Him.

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus [justification by faith]...

⁹ But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His [is not even converted].

¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

¹¹ But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

Titus 3

⁴ But after that the kindness and love of God our Saviour toward man appeared,

⁵ Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

⁶ Which He shed on us abundantly through Jesus Christ our Saviour;

⁷ That being justified by His grace, we should be made heirs according to the hope of eternal life.

Colossians 2

¹⁰ And you are complete in Him, which is the head of all principality and power:

¹² Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who has raised Him from the dead.

¹³ And you, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having forgiven you all trespasses.

Ephesians 1

¹⁶ [I] cease not to give thanks for you, making mention of you in my prayers;

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

¹⁸ The eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

¹⁹ And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power,

²⁰ Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Ephesians 2

¹ And you has He quickened, who were dead in trespasses and sins;

² Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:

³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

⁴ But God, who is rich in mercy, for His great love wherewith He loved us,

⁵ Even when we were dead in sins, has quickened us together with Christ (by grace you are saved;)

⁶ And has raised us up together, and made us sit together in heavenly places in Christ Jesus.

Galatians 3

¹³ Christ has redeemed us from the curse of the law, being made a curse for us.

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.¹⁷⁷

¹⁷⁷ See also *Ephesians* 4:22-24; *Colossians* 3:10; *2 Corinthians* 4:10, 11, 16.

In every case, the apostle is speaking of justification or conversion, or the new birth experience, and it is the continual ring of his writings which demonstrates the power of the Holy Spirit. Regeneration is set forth by the apostle as a miracle equivalent to the creation, for it is indeed creation, the greatness of His power to us who believe, the same power of the Spirit which raised Christ from the dead (the Spirit's mightiest operation) exercised to raise the believer from being dead in trespasses and sins.

May we now add the testimony of Peter:

Acts 2

³⁸ Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

Peter does not say,

“After you obtain conversion, go on and receive an additional experience of the Holy Spirit,”

–but,

“...you shall receive the gift of the Holy Ghost.”

Conversion is the gift of the Holy Ghost, and of all the experiences of the Christian life, there is none that supersedes regeneration as a manifestation of the power of the Holy Spirit.

The popular belief that is sweeping through the fallen churches today and which unfortunately has even entered our own ranks, is that justification does not bring victory to the life, but that the believer needs something superimposed on that, *i.e.*, the baptism of the Spirit. But the explicit testimony of the Scriptures is that the experience of justification by faith is the victory over sin. Notice the following:

Romans 6

¹ How shall we, that are dead to sin, live any longer therein?

⁷ For he that is dead is freed from sin.

¹¹ Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹² Let not sin therefore reign in your mortal body...

¹⁴ For sin shall not have dominion over you.

1 John 3

⁹ Whosoever is born of God does not commit sin; for His seed remains in him: and he cannot sin, because he is born of God.

Galatians 5

²⁴ And they that are Christ's have crucified the flesh with the affections and lusts.

Galatians 6

¹⁴ But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

1 Peter 4

¹ Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh [that means being crucified with Christ] has ceased from sin;

² That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

To deny that justification breaks the power of sin in the life, and brings victory, is to deny the message of the gospel that faith in Jesus Christ makes the Christian free—free from every known sin, free from the bondage of hereditary and cultivated tendencies

to wrongdoing. The power of the resurrection (which is the power of the Holy Spirit) is to raise the Christian up with Christ far above all power and might and dominion, and as surely as Christ reigns, so the regenerated Christian is to reign with Him over sin.

Only one thing we must be mindful of, however. Conversion is not an act once in a lifetime, but it is also to be a daily, progressive, deepening experience whereby the Christian goes on to overcome sin and faults that were hidden from his understanding when he initially accepted the Lord in true conversion. Thus wrote Paul:

1 Corinthians 15

³¹ I die daily.

Philippians 3

¹⁰ That I may know Him [present continuous tense signifies to keep on knowing Him more progressively], and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death [present continuous tense signifies to keep on progressively entering into the sharing of the experience of Christ's death].

Let us ever remember that the only recipe for overcoming is that which enabled one to make the first start—in repentance, humiliation, and self-abasement at the foot of the cross. There is no higher place to which man can attain.¹⁷⁸

Colossians 2

⁶ As you have therefore received Christ Jesus the Lord, so walk in Him.

¹⁷⁸ *The Acts of the Apostles*, p. 209: "Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached *the highest place to which man can attain.*"

The Spirit of Prophecy and Justification

Review and Herald, June 4, 1895:

The righteousness by which we are justified is imputed.

Gospel Workers, p. 161:

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.

The Desire of Ages, p. 209-210:

This same resurrection power is that which gives life to the soul “dead in trespasses and sins.” *Ephesians* 2:1. That Spirit of life in Christ Jesus, “the power of His resurrection,” sets men “free from the law of sin and death.” *Philippians* 3:10; *Romans* 8:2. This dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave.

Much more could be quoted along the same line to show that justification by faith breaks the power of sin in the life. The reader is referred to Lesson 9, *Sanctuary Institute Syllabus No. 2*.¹⁷⁹

It cannot be stressed too strongly that victory over sin is found in the true message and experience of justification by faith—and in that alone. There is no baptism of the Holy Spirit apart from it, and no justification apart from the baptism of the Holy Spirit. Notice how the following statement shows that the baptism of the Spirit is given so that the soul might experience true conversion:

Testimonies for the Church, vol. 5, p. 267:

The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influence of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill

¹⁷⁹ See Appendix B: *The Renewing Power of the Holy Spirit*.

with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Not just the statement, but the whole context, points to a call to true conversion. In saying these things, we are not minimizing the power and glory of the baptism of the Holy Ghost, but we are magnifying the power and glory of justification by faith. Truly the prophet has told us:

Testimonies for the Church, vol. 2, p. 294:

Conversion is a work that most do not appreciate.

In 1888 God sent a mighty message to the church, a message which Inspiration said was...

Testimonies to Ministers, p. 92:

...to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

What was the message?

It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Again the servant of the Lord wrote,

Selected Messages, book 1, p. 372:

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

It has been of special interest to me to observe that when Adventists refer to this statement without quoting it exactly, they say,

"Righteousness by faith is the third angel's message in verity."

I have scarcely found an Adventist who will actually say,

"Justification by faith is the third angel's message in verity."

This is not just a casual slip of the tongue, but it reveals that deep down in Adventist thinking there is a wrong concept of the power and glory of justification, and therefore they must interpolate for Sister White. But the fact remains that she meant what she said, and that it is this message which is to be “attended with the outpouring of His Spirit in a large measure.”¹⁸⁰

In 1888 we stumbled at justification by faith and so missed the real power of the Holy Spirit. And we have been stumbling at it ever since, looking for some other way to get the baptism of the Holy Spirit, or sanctification. This basic error has assumed various forms, and it blinds our minds to the fact that what is wrong with us is not simply that we have not been sanctified enough (as stated by Elder Spaulding as quoted in the second General Conference Reply to Wieland and Short), it is not simply that we have not received the baptism of the Spirit to add to our conversion, but our problem is simply and plainly that we have not that conversion that is consistent with the tremendous light which shines on our pathway, for it must be remembered that true conversion is always relative to the light bestowed. This is the essence of the Laodicean message which lays bare our nakedness and deformity in order that it might lead us to such broken-hearted repentance that it will lead to an experience of conversion which will be consistent with the cleansing of the sanctuary.

The Message of Wieland and Short

This was an essential part of the Wieland and Short message to the General Conference in 1950. In *1888 Re-examined*, they wrote:

The general impression left upon the human mind is that the “victorious life” is an advanced state of Christian experience, not attained by the majority of professed believers, even within the remnant church. It is an experience supplemental to “accepting Christ” in conversion. After the sinner has “accepted” Christ, he still feels himself in bondage to sin—has not been loosed from its power; the forgiveness of past sins is not sufficient; present power

¹⁸⁰ *Testimonies to Ministers*, p. 92.

over sin is required. . . . If the “victorious life” phrase were to be employed in our preaching, it would have to be applied to that experience of justification itself, and not to some supplemental experience.

But that is not the idea conveyed to our people by its proponents. They are given the impression that contritionless justification was genuine, and are urged not to doubt it, for such would be to “doubt Christ.” They are told that they need the secret of the “victorious life” to add to their justification, when what they really need is a *genuine conversion*, a falling upon the Rock and being broken. But this is precisely what the carnal heart objects to, after years and perhaps decades of being a “church member in good and regular standing,” and being, perhaps, a worker as well. That was the Rock of offense at Minneapolis. The “victorious life” hope has been a detour around that Rock.¹⁸¹

True Conversion the Pre-Requisite for the Latter Rain

A true understanding of the relationship of the baptism of the Holy Spirit to justification by faith is vitally important. We are admonished over and over again in the Spirit of Prophecy to seek for the baptism of the Spirit, but not in the sense of being something supplemental to our justification. Rather it is to be a deeper work of conversion in our lives that we might be emptied of all self.

A true experience in the former rain is the necessary preparation for the latter rain. The Scriptures clearly teach that this is *conversion*.

Acts 3

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

Thus the Word declares that *true conversion is the preparation for the latter rain*. Those who are genuinely converted will be ready to receive the baptism of the latter rain.

¹⁸¹ *1888 Re-examined*, Chapter 13, “The True Christ vs. The False Christ, in Contemporary SDA Teaching,” Section 5, “Confused Impressions of Sanctification.”

Let us have no fear that we are bringing the mighty baptism of the Spirit down to ordinary conversion, but we are bringing conversion up to the baptism of the Holy Spirit. Only then will we not be putting asunder what God has joined together.

5. Have You Received the Holy Ghost?

Acts 19

¹ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

² He said unto them, Have you received the Holy Ghost since you believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them.

IT IS TIME that we of the Laodicean Church faced up to the example and challenge of apostolic Christianity. Paul would not acknowledge that a man was a Christian unless he had received the baptism of the Holy Spirit. Neither will the angel of God:

Selected Messages, book 1, p. 109-110:

...a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have you received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. . . .

"You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven."

The apostolic Christians were expected to know that they had received the Holy Spirit. Says the great apostle of love:

1 John 4

¹³ Hereby know we that we dwell in Him, and He in us, because he has given us of His Spirit.

Paul also says:

Romans 8

⁹ Now if any man have not the Spirit of Christ, he is none of His.

¹⁶ The Spirit itself bears witness with our spirit, that we are the children of God.

The Laodicean Condition

The Desire of Ages, p. 671-672:

It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. . . . This promised blessing, claimed by faith, brings all other blessings in its train.

Since every blessing from heaven can only come through the channel of the Spirit, the lack of the Spirit means a lack of everything. Have you received the Holy Ghost since you believed? If not, then you are not a child of God. If we have not received the Spirit of God, if we have not been renewed by the Holy Ghost unto the likeness of the Divine, then we are not in the truth.

How rich are we without the Spirit of God? We are poor. What do we wear without the Spirit of God? We are naked. Have you received the Holy Ghost since you believed? Only as we face up to this vital question can we face up to the Laodicean message which has been...

Early Writings, p. 270:

...lightly esteemed, if not entirely disregarded.

Revelation 3

¹⁵ I know your works, that you are neither cold nor hot: I would you were cold or hot.

¹⁶ So then because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.

¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing, and know not that you are wretched, and miserable, and poor, and blind, and naked.

Testimonies for the Church, vol. 3, p. 252-253:

The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. . . . The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God.

What is the cause of this deplorable destitution among the people of God, who profess to have light above all people upon the earth? The great lack is all comprehended in the lack of the Holy Spirit. In the parable of the ten virgins the foolish are represented as being destitute of oil. The tragic part of the parable is that they professedly accepted the message calling them to the marriage, but they were unaware of their spiritual destitution, of their nakedness, of their emptiness and poverty before God. The condition of the foolish virgins who are destitute of the Holy Spirit in their lives is the Laodicean state.

Unless we have been watered over by the baptism of the sweet Spirit of God, we are nothing in the sight of heaven. It means that God cannot answer our prayers, nor can He accept our salt-less works. It means that converts brought into the “truth” by our missionary efforts are illegitimate children, strange children, whom the Lord does not know.

The Covering of God’s Spirit

Revelation 3

¹⁷ ...wretched, miserable, poor, blind, and naked.

This reminds us of another experience recorded in the Word of God. After Adam and Eve sinned they found that they were naked. When God created them they were filled with the Spirit of God. They had not life, righteousness, or virtue in and of themselves; but through the indwelling of the Spirit of love they were clothed with a robe of innocence and purity. Their whole beings thrilled with unutterable joy as they fellowshiped with God. They could so respond to Him because the Spirit of love dwelt in them.

Then came the fall. They chose to act independently of God. They lost the Holy Spirit. Now they were unable to respond to love. Without the Spirit they were naked. Too late they found that the Holy Spirit was their covering. Being fearful of appearing in God’s presence in their own nakedness, they sought to make cov-

erings of their own devisings. This is what the human family has done ever since the fall. This is what the Laodiceans do. God says,

Revelation 3

¹⁵ I know your works...

But nothing can cover man's nakedness of soul save the covering which God provides; and the covering which He provides is the one that was forfeited through transgression.

Isaiah 30

¹ Woe to the rebellious children, says the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.

In our Laodicean state we are represented as doing that which our first parents did. They tried to make a covering to take the place of the Spirit of God. Without the baptism of the Spirit of God we remain naked in His sight. Lack of the Holy Spirit is the great deception of the Laodicean state.

“Have you received the Holy Ghost?”

Let us face up to this searching question. If we have not been renewed and sanctified by the baptism of the Spirit of God, then there is no Shekinah, and well might we weep before God. Then the heart is a desecrated shrine; *Ichabod*¹⁸² is written over us, and our house is indeed desolate. We may give lip consent, and intellectual acknowledgment to the great truth, but unless we have received the Spirit we are severed from the life of God and are not joined to the living Branch.

Jesus and the Holy Spirit

When the human race severed itself from the Holy Spirit, Jesus, our great Creator, looked down upon the human family with infinite pity. He knew that without the Holy Spirit we were without God and without hope in the world. He considered heaven not a

¹⁸² 1 Samuel 4:21-22.

place to be desired while we, His creatures, were without the priceless gift of His Spirit.

So Jesus gave the scepter back into the hands of the Father and stepped down into this night of woe so that He could restore to human nature the gift of the Spirit of God. In His incarnation Christ took hold of that nature *as it was since the fall*, after millenniums of separation from God. In himself He united that nature with the divine Spirit. In himself He united the broken ties and united man's fallen nature to the divine Spirit. This was the great purpose of the incarnation. Christ came to make the human family a partaker of the divine nature. He came to make us partakers of the very life of the Godhead. Nothing else would suffice for salvation. For this reason the divinity of Christ was linked with the humanity which He took from Mary.

Jesus was born of the Spirit, and the only man that was born of the Spirit. This is why Jesus was not altogether human such as we are. Flesh He became, as we are flesh. *But there was one thing, just one thing*, that made the humanity of Christ different from our humanity. Mark this point with care. *Only the Holy Spirit made the difference.*

In His humanity He made human nature once again to be possessed by the Holy Spirit. Think of what an evangelist He was. Supposing you were an evangelist who had at your command the treasury of the United States. There is much money in there. What would you do with it? But suppose you had more resources than that—the wealth of the whole world. And with the authority to preach the gospel to the whole world, wouldn't it be natural to think that, using all the wealth, you could turn the world upside down?

But when the eternal, omnipotent One came down to evangelize the world, the cattle on a thousand hills,¹⁸³ the gold and silver of the world, a myriad stars, and all the treasures of the universe were at His command. He could have written His message in fire

¹⁸³ *Psalm* 50:10.

across the skies and thundered the news to every corner of the globe. But no! He grew up silently as a tender plant. He displayed no outward beauty to make men desire Him. No worldly wealth or position did He have. He was despised and rejected of men, a Man of sorrows, and acquainted with grief. He despised worldly wealth and glory.

The foolishness of God is wiser than the wisdom of men. He saw that only one resource was needed—and before this one necessary thing all else was nothing. With what earnestness did He yield His life to the control of the Holy Spirit! Here was the only thing He used to evangelize the world; or rather He allowed the Holy Spirit to use Him to save the world to God.

What lessons we may learn from the life of Christ, a life lived in the Spirit! Here was One who was rich, but for our sakes He became poor that through His poverty we may be made rich. The One who had all things emptied himself, and received, by faith only, the power of the Holy Spirit the same way as we may choose to receive Him. Despising the power and glory, of this world, He lived His life in the Spirit alone. Yet all the armies that have ever marched, and all the parliaments that have ever sat, and all the kings that have ever reigned, did not accomplish one part of what was accomplished upon this earth by that one solitary life. And what was it that made the difference in His humanity? The Holy Spirit.

See Him working out for us a character without fault. He submitted himself to the Spirit of God so that a perfect human character could be reconstructed in fallen human nature.

Testimonies for the Church, vol. 2, p. 202:

Through the day He labored earnestly to do good to others, to save men from destruction. He healed the sick, comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His form was bowed in some retired grove in supplication to His Father. At times the bright beams of the

moon shone upon His bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon His head and beard while in the attitude of a suppliant. He frequently continued His petitions through the entire night. He is our example.

In His humanity He felt the need of the Holy Spirit.

The Desire of Ages, p. 363:

...He supplicated the throne of grace until His humanity was charged with a divine current.

Hebrews 5

⁷ ...in the days of his flesh...he had offered up prayers and supplications with strong crying and tears.

This contradicts the theory of a superhuman Christ who knew not the struggles and sufferings of human nature. Only one factor made His human nature sinless,—the Spirit of God. Not for one moment did Jesus fail to trust himself to the keeping of the Holy Spirit until the beautiful pattern of a perfect human life was wrought out in His human nature—for us.

Then He had to go another step in His path of humiliation so that He could make His perfect human life available to us. Without His death on the cross, the faultless life of Christ would have been beyond our reach. See Him in the Garden of Gethsemane with His soul bowed down with unspeakable agony as the bright beams of divine light were separated from Him. The cup of human woe trembled in the hands of the mysterious Sufferer. But He saw a world in need of the Holy Spirit, and only by death could He bring this treasure of heaven within reach of the lost.

SDA Bible Commentary, vol. 7, p. 933:¹⁸⁴

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fullness of the exercise of grace, mercy, peace

¹⁸⁴ MS 92, 1899.

and love to the most guilty of Adam's race.

“The freest fullness of the exercise of grace” is all comprehended in the gift of the Spirit:

John 19

³³ But when they came to Jesus, and saw that He was dead already, they broke not His legs:

³⁴ But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

³⁵ And he that saw it bore record, and his record is true: and he knows that he says true, that you might believe.

Through the death of Christ there flows for all mankind a twofold stream. To the most guilty of Adam's race there is the cleansing stream of His precious blood. The water represents the Holy Spirit that renews the believer. The blood is to wash away the old life; the water is to bring the new.

The Stream from the Sanctuary

When Jesus rose from the dead, He ascended into the heavenly sanctuary that this stream of divine grace may be available to us. In Ezekiel's vision of the healing waters, the prophet records that the waters come out of the sanctuary.¹⁸⁵ Jesus told the disciples that it was most necessary that He return to heaven, for only His ministration in the sanctuary makes His Spirit available to His followers. In the heavenly sanctuary our High Priest pleads that His Spirit be bestowed on all who receive Him as a personal Saviour.

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Jesus came into this world to give us an existence out of himself—even the very life of God in the soul. It is the Spirit that makes us partakers of this divine nature. An angelic nature is not suffi-

¹⁸⁵ *Ezekiel 47:12.*

cient to save us from sin. The nature of the angel Gabriel will not suffice for the fallen sons of men. Nothing but the very nature of God received by the baptism of the Spirit will suffice to break the bonds of sin and set men and women free in Jesus Christ.

Christianity is not just a philosophy of life. It is life lived in the Spirit of the divine. Have you received the Holy Ghost since you believed? If not, then your faith is vain. If we do not open our hearts to receive the baptism of His Spirit, then He died for us in vain, humbled himself for us in vain. The gracious infilling of His Spirit can alone unite us to Christ, making us children of God and joint heirs with His Son.

Oh, may we consider well the searching message to the church of the Laodiceans! Christ is saying,

“I have somewhat against you. You say you are rich. You think you have the truth. You know not that you are wretched, miserable, poor, blind, and naked. I would rather you were cold than lukewarm. It would be better to disown me altogether than to continue in your lukewarm state.”

The Lord is telling us that without the baptism of His Spirit we are nothing in the sight of heaven.

Testimonies to Ministers, p. 168:

...unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place.

Need of Sound, Solid Conversion

By the baptism of the Spirit, I do not refer to some emotional state or experience that it is becoming increasingly popular to seek for. I am referring to that sound, solid work of apostolic conversion that is presented in the Word of God. Without such a conversion, initially, and day by day, we shall not be ready to have our sins blotted out when the times of refreshing shall come from the presence of the Lord.¹⁸⁶ This is what I mean:

¹⁸⁶ Acts 3:19.

Testimonies for the Church, vol. 2, p. 294:

Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is the charm of his life, the crown of his rejoicing.

What only can bring about such a mighty change as that? The baptism of the Holy Spirit!

Testimonies for the Church, vol. 5, p. 267:

Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.

What only can bring the needed transformation? The apostolic baptism of the Spirit of God without which religion is dry talk and heavy drudgery. Our young people need to understand the essence of the Christian experience. They may have been brought up to consent to the best standards and ideals, but without the Holy Spirit working mightily in their lives, their attempts to be Christians will be as nothing before the tide of their own evil natures and the attractions of this present evil world. Oh, that all of us may realize that it is too late in the day for any shallow work in our Christian experience!

6. Seeking the Blessing of the Spirit

Luke 11

⁹ Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

¹⁰ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

¹² Or if he shall ask an egg, will he offer him a scorpion?

¹³ If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

WHAT an assurance is this! Every barrier preventing the freest fullness of divine grace has been removed by the death of Jesus. It would please the Father to give us nothing less than He gave to His own Son. The Father waits to encircle us with the same love wherewith He encircled Christ. One condition only is expressed in the words of the Lord: we are to feel our need and hunger for His mercy and grace. God says,

Isaiah 44

³ I will pour water upon him that is thirsty, and floods upon the dry ground.

We are to seek, knock, and find. The Father is more anxious to give us the Holy Spirit than we are to receive it. If we have not the Spirit it is because we have interposed a perverse will, and with stubborn hearts have beaten back the strong tide of divine mercy.

Where are we to seek this blessing? Upon this point we must be careful. The present truth is the only channel of heaven's blessing of the Spirit. It is a very dangerous thing to seek for the baptism of the Spirit of God apart from the channel of present truth. This is forcefully illustrated by the vision of Ellen G. White, who saw

the fate of those who did not follow Jesus' mediation in the most holy place by faith:

Early Writings, p. 56:

I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us your Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

The only way to receive the genuine manifestation of the blessing of the Spirit is in harmony with the light of Christ's ministration in the most holy place of the heavenly sanctuary. There are, in the religious world, particularly in the churches in America, remarkable manifestations of spiritual phenomena. Thousands are rejoicing in what they suppose is the baptism of the Holy Spirit. Much power is accompanying this revival of PENTECOSTALISM in the churches. But are these people finding this blessing in the most holy place of the sanctuary? They are not! It is the work of a lying spirit, the beginning of Satan's last deception in an endeavor to deceive the very elect.

Just as it is a dangerous thing to seek for the baptism of the Spirit outside the channel of present truth, it is a dangerous thing for those who profess to have the present truth to neglect to seek for the true manifestation of the Spirit, with all diligence.

Early Writings, p. 55:

Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us your Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

Counting the Cost

In the Laodicean message, Jesus counsels us to buy of Him the heavenly treasure,—the gold, the white raiment, and the eyesalve.

All this treasure is comprehended in the gift of the Holy Spirit. Why are we counseled to buy this great treasure? Is not salvation free? Isaiah says,

Isaiah 55

¹ Ho, every one that thirsts, come to the waters, and he that has no money; come, buy, and eat; yea, come, buy wine and milk without money and without price.

The treasure of heaven cannot be bought with wealth, talent, intellect, or our good works. Nevertheless, we are exhorted to buy it. Then how are we to buy of Him?

Heaven cost Jesus all. All heaven was emptied in order that we could have the priceless treasure of God's Spirit. Now what does heaven call *us* to do? No man can become Christ's disciple unless he forsakes *all*. We are asked to give up our sins. We may exchange all these for the gift of the Holy Spirit. Have you any sins? Then you may "buy" the Holy Spirit by exchanging them *all* for the pearl of great price.

Jesus begs that we make the exchange.

Revelation 3

²⁰ Behold, I stand at the door and knock...

Our rags of self-righteousness may be exchanged for His eternal riches.

²⁰ ...if any man hear my voice...

Do you hear His voice? Do you hear His invitation to become a partaker of the divine nature? Then there is a work to do:

²⁰ ...and open the door...

We must be willing to forsake our sins and surrender our wills to be controlled by His Spirit. Jesus tells us in one place to count the cost before attempting to follow Him. The price of Jesus is ALL. Christ continues,

²⁰ ...I will come in...

When He is exchanged for our sins, He brings to us all heavenly blessings. When we have Christ, what do we lack? Nothing!

Our hope is in the faith of His Word and not in feeling. When we make the decision to exchange all for Jesus, to count all things but loss for the knowledge of Christ, we may confidently direct our prayers,

“My Father, give us your Spirit.”

We are to ask in faith, and believe that we receive His Spirit, and go forth by faith to live a new life in the power of the Spirit of God.

A Call to Venture

Life Sketches, p. 124:

One night I dreamed that while many around us were dying with the cholera, my husband proposed that we should take a walk. In our walk I noticed that his eyes looked bloodshot, his countenance flushed, and his lips pale. I told him that I feared that he would be an easy subject for the cholera. Said he, “Walk on a little further, and I will show you a sure remedy for the cholera.”

As we walked on, we came to a bridge over a stream of water, when he abruptly left me and plunged out of sight into the water. I was frightened; but he soon arose, holding in his hand a glass of sparkling water. He drank it, saying, “This water cures all manner of diseases.” He plunged in again out of sight, brought up another glass of clear water, and as he held it up repeated the same words.

I felt sad that he did not offer me some of the water. Said he: “There is a secret spring in the bottom of this river which cures all manner of diseases, and all who obtain it must plunge at a venture. No one can obtain it for another. Each must plunge for it himself.”

The Way to Perfection

Undated Booklet

The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others.

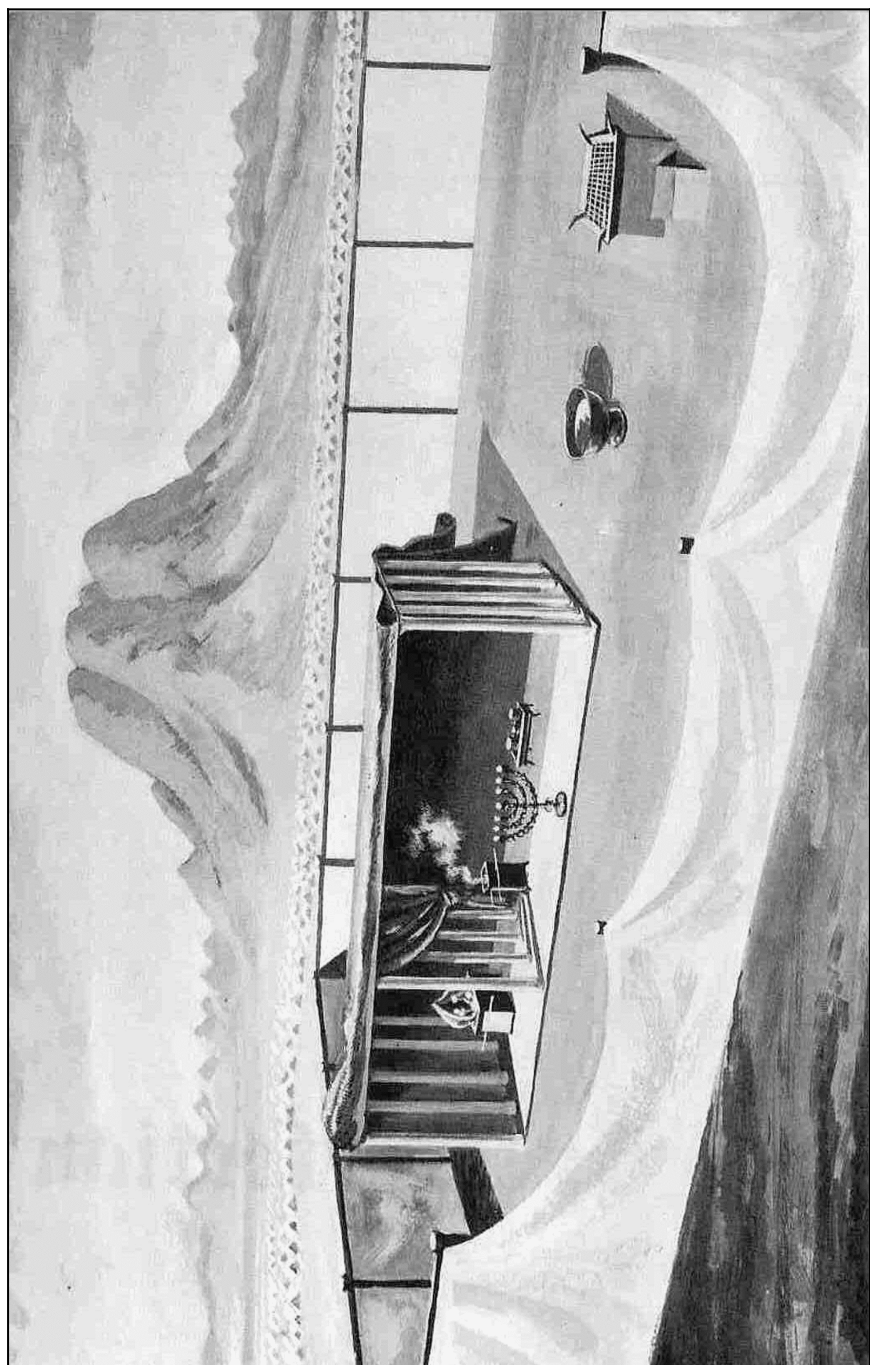
All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful.

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, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness.

They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors.

- *Testimonies for the Church*, vol. 5, p. 575



1. The Way to Perfection

PP Editor's note: This booklet contains a few misconceptions that were commonly taught during the Awakening message. The main misconception was that the Final Atonement in the Most Holy Place dealt with cleansing sin from the believer, and thus perfecting him. It does not do so. The Final Atonement cleanses sin from the Sanctuary, not from the believer. The Latter Rain, which "brings the seed to perfection," must therefore come before the Final Atonement. Please study *God's Way in the Sanctuary*, and *Last Day Events*, by F. T. Wright, for a complete consideration of these topics.

The Third Angel Calls to Perfection

Early Writings, p. 118:

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention."

IT BEHOOVES every soul to understand the awful and thrilling reality of the third angel's message. It is the last message to be given to mortal man. It is the message to gather out from every nation, kindred, tongue, and people a community of saints who will be prepared for translation from this earth without death.

Such a people must be sealed with the Father's name in their foreheads. They must also live without an Intercessor in the sanctuary during the time of trouble.

Early Writings, p. 71:

Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

The sinlessly perfect character of this company is set forth by the Revelator:

Revelation 14

⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goes. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

⁵ And in their mouth was found no guile: for they are without fault before the throne of God.

The Spirit of Prophecy spells out in the plainest language what this translated company will be in character development:

Our High Calling, p. 150:

Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord’s people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, “It is finished.”

SDA Bible Commentary, vol. 6, p. 1118:

Those only who through faith in Christ obey all of God’s commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.

For over one hundred years this sealing message has been sounding, and still God waits for the development of those who can receive that seal, pass through the time of trouble without a Mediator, prove to the entire universe that fallen man may render perfect obedience to the law of God under all circumstances, and finally stand before the presence of Christ’s exceeding glory in their mortal state. The gospel cannot be finished until this work of grace is accomplished in the hearts of God’s people. The four mighty angels of God hold back the four winds, waiting until the servants of God are sealed in their foreheads.¹⁸⁷ Over one hundred years ago the servant of the Lord saw the four angels beginning to let loose the four winds, when Jesus, looking in pity upon His unsealed people, commanded that further time be given them to prepare for that seal.

Are we as a people experientially any nearer to receiving that seal than one hundred years ago? A generation of Adventists arose. They expected to see the coming of Christ. But they were not prepared for translation. Thus they died. Another generation

¹⁸⁷ *Revelation* 7:1-3.

arose. They did not press forward to receive the seal of eternal perfection. They died. Another generation has arisen and yet another, and there will be no end to these funerals unless the people of God catch a vision of the translation message. The special work of the third angel is to prepare the church for translation—not just for death. The light given to Luther and Wesley could prepare men for death, but the light of the third angel is to put an end to death by perfecting a company who will pass beyond the reach of death.

We surely must realize that God is not going to wait for His people indefinitely, and by every indication this is the generation that will face the final scenes. It is therefore imperative that we understand how to make the special preparation required for translation. This means we must be made ready for the seal of eternal deliverance from sin. If we are honest with ourselves, we must admit that unless there is a radical change somewhere and somehow, we shall never attain that condition of sinlessness that all must have to live through the time of the seven last plagues and to meet Jesus as He comes in power and great glory.

The Way to Perfection Revealed in the Sanctuary

None need despair of being able to attain to the perfect sinlessness of Christ's character.

Psalm 77

¹³ Your way, O God, is in the sanctuary.

Here the path to perfection and translation is so clearly marked out, that...

Isaiah 35

⁸ ...the wayfaring men, though fools, shall not err therein.

The sanctuary and its service have been given to reveal God's purpose for the human soul.¹⁸⁸ This purpose is that we reflect the divine image by being wholly transformed into the likeness of

¹⁸⁸ See *Education*, p. 36.

Christ. If we will but follow the simple steps to perfection which are made plain in the sanctuary, the work of grace may be completed in our lives, and we shall be ready to stand in the great day of God.

Conversion: Revealed in the Outer Court

The first step on the path to Christian perfection is to...

Acts 3

¹⁹ Repent...and be converted.

The repentant Hebrew entered the gate into the outer court, confessed his sins upon the head of his sin offering, and secured pardon and acceptance with God through the blood of the atonement. He stood surrounded by the pure white linen of the outer court. If we do not resist the love of God which shines from the cross of Calvary, we shall be led through the gate of repentance to the foot of the cross where we will confess our sins and unite our lives to Christ. Then we shall be surrounded by the pure white robe of His imputed righteousness. We shall be crucified with Christ upon the altar of sacrifice,¹⁸⁹ and washed in the...

Titus 3

⁵ ...laver [Greek] of regeneration.

Conversion means a change of life, even a new life and transformation of character. At this point the perfection of Christ is imputed to us,¹⁹⁰ but the work of grace is not yet completed in the life. Indeed, it has just begun.

Sanctification: Illustrated by the Holy Place

Conversion is not just an act, it is also a process that must go on daily in the life until perfection of character is attained.¹⁹¹ The believer must grow up into Christ, his living head. The altar of incense, the table of shewbread, and the seven lamps in the holy place represent the experience of prayer, eating the Word of God,

¹⁸⁹ *Romans* 6:6; 12:1.

¹⁹⁰ *Romans* 4:2-6.

¹⁹¹ See *Testimonies for the Church*, vol. 2, p. 505.

and being filled with the oil and light of the Holy Spirit. Through these three great channels, the divine life is imparted daily for sanctification.

Daily conversion, or sanctification, is not perfection; but it is growing in grace toward perfection.

The Sanctified Life, p. 48:

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection.

Some people imagine that sinless perfection will be attained in the normal course of sanctification if only the Lord grants them enough time. But Inspiration specifically says:

Testimonies for the Church, vol. 4, p. 367:

Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases.

The reason that the probationary process of sanctification will not bring to the believer the experience of sinless perfection is two-fold:

1. UNKNOWN SIN

In a true Christian experience,

Steps to Christ, p. 64:

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature.

Because of this, a true Christian will recognize that in his life, there is such a thing as hidden sinfulness.

2. EFFECTS OF SIN ON THE MIND

A true child of God will be like the holy apostles and prophets who, though living nearest to God,

The Acts of the Apostles, p. 561:

...confessed the sinfulness of their nature.

When Adam and Eve sinned,

The Story of Redemption, p. 37:

...the great wisdom they obtained was the knowledge of sin and a sense of guilt.

The guilt of sin is removed the moment of repentance toward God and faith in the Lord Jesus Christ. But the knowledge of evil is something that man retains during his probationary life. It is not a knowledge about evil, but an actual experience of the mind in evil.¹⁹² This knowledge of evil has brought to man's nature a state of sinfulness and a bent to sin.¹⁹³

Every man has not only inherited this sinfulness, but he has also cultivated it. Every repeated sin further impresses the knowledge of evil on man's mind.

Jeremiah 17

¹ The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart.

Of course God retains a record of sin in the books of heaven, too. But we must not forget that the mind certainly retains the record, even though the sin has been confessed, and its guilt removed from the mind. Notice how the following statements show how every mind retains this record of sin:

Christ's Object Lessons, p. 160-161:

It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says,

Ezekiel 36

³¹ Then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.

¹⁹² See *Testimonies for the Church*, vol. 5, p. 504.

¹⁹³ See *Education*, pp. 25-27, 29.

The Desire of Ages, p. 302:

The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred.

Testimonies to Ministers, p. 447:

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

Fundamentals of Christian Education, p. 195:

The character of the thoughts leaves its imprint upon the soul.

Review and Herald, January 13, 1891:

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although the Lord has forgiven him, he feels that he cannot forgive himself.

This is sufficient evidence to illustrate that there is a real record of sin in every mind. Each sin has impressed on the mind the knowledge of evil. Although through regeneration and the daily experience of sanctification the believer has many hereditary and cultivated tendencies to wrong cut away from the character, that record of sin still remains. Therefore, because of:

1. Hidden sinfulness, and
2. The record of sin,

—sinless perfection of character is not attained in what we might call “the daily” experience—to use the symbolism of the sanctuary.¹⁹⁴

¹⁹⁴ PP Editor’s note: Bob was thinking in terms of the “record of sin” being not just the records written in the books of heaven, but the memory, patterns, etc., that sin has made on the mind. However, all the remedy for sin is available in the daily service. In that service the sin is transferred to the sanctuary by the blood. It offers complete cleansing. And even on the Day of Atonement, the regular “daily” services were performed. What the revelation from the Most Holy Place offered is a flood of light on the character of God, the nature of His law in the great controversy, and the work that God’s people must do after the

Now, if perfection is not experienced at conversion, nor in that daily walk of being sanctified, when and where is it found? Some claim that the Lord will bestow such an experience on His people by some unrevealed source of grace when probation closes for all. This cannot be true, for then Christ simply says,

Revelation 22

¹¹ He that is holy, let him be holy still.

We must be careful to note that:

Selected Messages, vol. 1, p. 66:

The living righteous receive the seal of God prior to the close of probation.

Others, realizing that this experience of perfection is not attained at conversion, nor in “the daily” process of being sanctified, nor when Christ throws down the censer at the close of probation,¹⁹⁵ think that such a state will be made possible when Christ changes the “vile body” at the second advent. Could this be true? No! No! The entire work of grace for the human mind must be accomplished before Jesus comes.

Review and Herald, August 7, 1888:

When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then.

If this experience of perfection is not found in conversion, nor in the normal course of sanctification, nor in the act of closing human probation, nor with the change of the body at the second advent of Jesus, where then is it found?

close of probation. This allows God’s people to see more clearly God’s standard, and hence to see more clearly their own sins. So in that sense, the opening of the door into the Most Holy does indeed help in the perfection of character. In essence, there was a truth in what Bob was saying, even though he did not see it clearly.

¹⁹⁵ *Early Writings*, p. 279.

Perfection: In the Most Holy Place

The third angel, whose message is to perfect a people for the great day of God, points to the most holy place:

Early Writings, p. 245-256:

The third angel closes his message thus:

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place,...I saw the third angel pointing upward,...to the holiest of the heavenly sanctuary...the third angel was pointing them to the most holy place.

It is evident, therefore, that we shall find the experience which the third angel is calling for, if we will direct our minds by faith to the most holy place. What is this work in the most holy place of the sanctuary that will perfect the saints?

Early Writings, p. 253:

As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of *Daniel 8*, in 1844, to make a *final atonement* for all who could be benefited by His mediation, and thus to cleanse the sanctuary.

In the ancient service, the high priest entered the most holy place once a year to make a final atonement for Israel by sprinkling the blood upon the mercy seat.¹⁹⁶ This was for Israel a day of judgment. All were required to gather around the sanctuary with prayer, fasting, and deep searching of heart. Whosoever did not afflict his soul was “cut off” from the congregation.¹⁹⁷ In this symbolic service, not only were the sins of Israel removed from the sanctuary, but all who complied with the conditions of the day of atonement were fully cleansed:

¹⁹⁶ *Leviticus 16.*

¹⁹⁷ *Leviticus 23:27-30.*

Leviticus 16

³⁰ 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.

So to us today, the message of *Revelation* 14 announces:

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His judgment is come.

This calls us to become intelligent concerning the position and work of our great High Priest, and to know what duties are required of us while the great work of atonement is going forward in the sanctuary above. As the trumpet was sounded throughout the camp of Israel on the day of atonement, so there can be heard in the Israel of today the sound of a trumpet:

Joel 2

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ 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.

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar.

Commenting on this passage of *Joel*, the servant of the Lord says:

Testimonies for the Church, vol. 1, p. 179-181:

Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. . . .

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. . . .

The angels of God left these...¹⁹⁸

Will we be among those who afflict their souls in repentance on this day of atonement, or will we be among the careless and indifferent? As the true followers of Christ understand His special work in the most holy place, they will follow Him in by faith. In order that His people be in the required position of deep repentance and humiliation of soul, the Lord will pour upon them the “spirit of grace and of supplications.”¹⁹⁹ Another passage from the Spirit of Prophecy describes the affliction of soul that will come to God’s people as they gather by faith around the sanctuary:

Testimonies for the Church, vol. 5, p. 472-474:

Zechariah’s vision of Joshua and the Angel²⁰⁰ applies with peculiar force to the experience of God’s people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. . . . Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives.²⁰¹ The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. . . . [Says Satan:] “Look at the sins which have marked their lives.”

We have seen how that not only is every sin recorded in heaven, but every sin leaves an impress, a mark, a record, a knowledge of evil upon the soul. As God’s people present them-

¹⁹⁸ Those who do not afflict their souls will be “cut off.” *Leviticus* 23:27-29.

¹⁹⁹ *Zechariah* 12:10.

²⁰⁰ *Zechariah* chapter 3.

²⁰¹ Thus God will bring His people to the place where there will remain no hidden sinfulness—God’s people will see the condition of human nature fully, just as God sees it.

selves to the judgment by faith, they realize it all. On the ancient day of atonement,

Hebrews 10

³ ...there is a remembrance again made of sins every year.

The people gathered about the sanctuary, and with deep repentance and humiliation, reviewed the sins of the year. Even so, as God's people today gather about the sanctuary, there will be a "remembrance again made of sin."

"The Spirit of judgment and the Spirit of burning"²⁰² will bring to God's people the full consciousness of the sinfulness of their lives. Only those who have previously confessed and forsaken their sins will abide this mighty shaking, agonizing experience. It is when His people have this "broken and contrite spirit"²⁰³ that Jesus can take up their names in judgment, and make the final atonement for them. Continuing this account of Joshua and the angel, we read:

Testimonies for the Church, vol. 5, p. 475:

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 your iniquity to pass from you, and I will clothe you with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. . . . Now they are eternally secure from the tempter's devices. . . . While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.

Thus we see that the purpose of the judgment is not only to make an examination of the lives of Christ's professed followers

²⁰² *Isaiah* 4:4.

²⁰³ *Psalms* 34:18; 51:17.

to see who shall be accounted worthy of eternal life, but in the judgment Christ makes the *final atonement* for His people and blots out their sins. Christ delivers His people forever, and places upon them the seal of the living God. The victory through the judgment is set forth in the following words of Inspiration:

Psalm 72

² He shall judge your people with righteousness, and your poor with judgment.

⁴ He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.

Daniel 7

²⁶ But the judgment shall sit, and they shall take away his [the man of sin's] dominion, to consume and to destroy it unto the end.

Leviticus 16

³⁰ 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.

Isaiah 43

²⁵ I, even I, am he that blots out your transgressions for my own sake, and will not remember your sins.

Jeremiah 50

²⁰ In those days, and in that time, says the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.

Patriarchs and Prophets, p. 358:

...in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind.

Hebrews 10

² ...the worshipers once purged should have had no more conscience of sins.

¹⁴ For by one offering he has perfected for ever them that are sanctified.

The Great Controversy, p. 620:

Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance.

Therefore, the special ministry of Jesus in the most holy place brings everlasting perfection, a complete work of grace, to those who can be benefited by His closing mediation. God is calling a people to the sanctuary to put away their sins and afflict their souls before Him. Then Christ will take their names in judgment, stand in the presence of God for them, and make the final atonement. This will blot out the record or knowledge of evil from their natures, and bring to them the seal of perfect sinlessness.

The Latter Rain

It is important that we notice the relationship of the latter rain to this work of final atonement or blotting out of sins. After Joel calls God's people to afflict their souls at the sanctuary, he promises that God will "restore the years that the locust has eaten"—the evil ravages of sin upon the soul—by sending the latter rain to His people.²⁰⁴ Peter, commenting upon this prophecy, says,

Acts 3

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

It is the latter rain which blots out sin from the experience of Israel.²⁰⁵

Christ ministers in the heavenly temple, but the Spirit ministers in the soul temple, applying the benefits of Christ's work to the individual soul who connects with that ministry. Thus when Christ removes the record of sin from the books of heaven, the Spirit does the corresponding work in the soul temple. So too, when Christ retains the name in the book of life after that candidate is judged, the Holy Spirit seals the mind so that it retains the

²⁰⁴ *Joel 2:23-28.*

²⁰⁵ See also *Isaiah 4:2-5.*

moral image of God.²⁰⁶ That it is the baptism of the latter rain which completes this work of grace in the life is made clear by the following statement:

Testimonies to Ministers, p. 506:

The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection.²⁰⁷

The latter rain, therefore, is the blessing of the most holy place, and will not come until we make the necessary preparation, enter the judgment of the living, and receive the final atonement. Then sins are blotted out...

Acts 3

¹⁹ ...when the times of refreshing...come from the presence of the Lord.²⁰⁸

Those who receive the seal of God through the anointing of the Spirit will herald the final message of mercy in the loud cry of the third angel's message.²⁰⁹ Those converted during the loud cry will also enter the judgment of the living and receive the blotting out of sins and sealing through the baptism of the latter rain. When the last soul has been sealed, probation will close for all. The speed with which the work will close when these times of refreshing come defies any adequate description. God is simply waiting for His people to awake to the realities of the great day of atonement.

²⁰⁶ See *Ephesians 4:30; Testimonies for the Church*, vol. 3, p. 267.

²⁰⁷ See also *Early Writings*, p. 271.

²⁰⁸ PP Editor's note: See the *Appendix* article, *An Examination of an Erroneous Teaching*, for clarity regarding Acts 3:19, and the last events.

²⁰⁹ This is made plain in some of the great prophecies of the Bible. Compare *Isaiah* 44:22-23 with 55:5; 62:2-3; *Revelation* 3:12; 14:1; and *Ezekiel* 43:1-3 with *Revelation* 7:2; 18:1.

The Open Door

In 1844 Jesus entered the most holy place, and gave the invitation to His people,

Revelation 3

⁸ Behold, I have set before you an open door.

We are invited to enter with Jesus into the experience of the most holy place. The third angel is pointing us to the most holy place. Jesus is waiting to judge His people, blot out their sins, and grant them the seal of eternal deliverance. The angels are holding the winds of strife, waiting for the people of God to be sealed.²¹⁰ But Laodicea is asleep, she knows not the great work which has been left undone. God, therefore, commands His servants,

Joel 2

¹ Blow the trumpet in Zion.

To the church comes the final invitation,

Matthew 22

⁴ All things are ready: come unto the marriage.

Shall we not therefore awake, come to the sanctuary, make the necessary preparation, and plead before God with those of like precious faith, that He perfect us forever through Christ's final atonement? For Jesus' sake, let there be delay no longer.

²¹⁰ *Revelation 7:1-3.*

2. Last Day Events

The Place of the Awakening in the Prophetic Plan

THE book of *Revelation* outlines the entire history of the great Second Advent Movement. In the prophetic picture, we may trace the rise of the three angels' messages, the Laodicean condition of the church, the awakening in the church, and the Advent Movement baptized with the power of the latter rain, going forth to final triumph. It is important that we know each stage in the history of the church, and understand just where we stand in the stream of time.

1. THE RISE OF THE THREE ANGELS' MESSAGES

The first stage is the rise of the three messages of *Revelation* 14. These messages arose in response to the unsealing of those prophecies of *Daniel* that pertain to the time of the end. *Revelation* 10 describes the unsealing of this little book. At the end of the 1260 days, 1798, the time of the end had arrived—the time for God's people to know what was contained in the sealed book.

The study of the prophecies of *Daniel*, especially *Daniel* 8:14, gave rise to the preaching of the first angel's message:

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His judgment is come.

In 1833, William Miller received a license to preach, and began in earnest to sound the message. The same year, the stars fell from heaven, giving impetus to the message. Although interest in the coming of Christ was world-wide, a definite movement took shape in the United States.

In the summer of 1844, due to the churches' rejection of the first angel's message, there followed the second angel's message, and 50,000 Advent believers left the Protestant bodies. In the late summer of 1844, the light of the midnight cry shone upon God's people, giving mighty power and impetus to the movement as it

heralded the end of the 2300 days to arrive on the 22nd of October in that year. The day came. Christ did not come as confidently expected. The little book, which was sweet in the mouth, became bitter in the belly.²¹¹

The prophecies declared that there was another message to give. To those who passed through the bitterness of the great disappointment, the prophecy declared:

Revelation 10

¹¹ You must prophesy again before many peoples, and nations, and tongues, and kings.

This was to be the third angel's message. How was this message found? In the sanctuary! God's people were commanded to rise and study the temple.²¹² As they did, they found Jesus ministering in the most holy place of the sanctuary in His closing mediation, preparatory to His coming.

Revelation 11

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament [the ten commandments].

As the people of God reverently considered the law of God, the light of the Sabbath shone upon them, and they found the meaning of the third angel's message.

2. THE LAODICEAN CONDITION

The second stage in the history of the Advent Movement is the Laodicean condition. It was not the will of God that Christ's coming be so long delayed after the passing of time in 1844. Christ had declared that:

Revelation 10

⁶ ...there should be time [delay] no longer.

²¹¹ See *Revelation* 10:10.

²¹² *Revelation* 11:1.

The third angel's message is the last message; and after it has done its work, Christ will come.²¹³ But, instead of receiving the power of the latter rain and giving the third message with a loud cry, the Advent people settled down into a Laodicean condition of spiritual slumber.²¹⁴

3. THE AWAKENING

The remedy for the Laodicean condition is the call to repentance found in the message to Laodicea. "Laodicea" means "judging the people." The message calls for a repentance that will be consistent with the hour of God's judgment. As ancient Israel was called to gather about the sanctuary with affliction of soul while the high priest went into the most holy place, so the people of God are called to gather by faith to the heavenly sanctuary, and afflict their souls on this great antitypical day of atonement.

Joel 2

¹² Therefore also now, says the Lord, turn even to me with all your heart, and with fasting, and with weeping, and with mourning:

¹³ And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repents Him of the evil.

¹⁴ Who knows if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ 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.

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

²¹³ See *Revelation* 14:9-14.

²¹⁴ See *Revelation* 3:14-18.

Now we have some very definite comments in the following passage in the Spirit of Prophecy where this call to repentance of *Joel 2* is linked directly with the “straight testimony” of *Revelation 3*:

Testimonies for the Church, vol. 1, p. 179-181:

Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them. [At this point, *Joel 2:15-17*; *James 4:7-10*; and *Zephaniah 2:1-3* are quoted in a footnote.]

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them, to scatter the thick darkness.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to ex-

alt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.

These passages of Inspiration, as well as others, such as *Malachi* 3:1; *Zephaniah* 2:1-3, depict the awakening among God's people. It is caused by the call to repentance as given by the day of atonement trumpet. The door to the most holy place has been opened since 1844.²¹⁵ The people of God have been invited to enter into the experience of the cleansing of the sanctuary. This calls for an intelligent understanding of the work of Christ in the most holy place, and for cooperation with Christ on the part of God's people. There must be deep repentance and affliction of soul on this day of judgment. Those who remain in the Laodicean complacency will be "cut off" in the judgment of the living. We are told that this "straight testimony" will bring about a shaking in the church of God, yet it is not really the call to the sanctuary that causes the shaking:

Testimonies for the Church, vol. 1, p. 181:

Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

These things are being fulfilled today before our eyes in the church of God.

4. THE LATTER RAIN, LOUD CRY

After the gathering at the sanctuary in affliction of soul comes the latter rain. This is very clearly presented in the 2nd chapter of *Joel*, and also in Ellen G. White's comments in *Testimonies for the Church*, vol. 1, pp. 179-183. The final outpouring of the Spirit on the church is brought to view in *Revelation* 18:1. Another mighty

²¹⁵ See *Revelation* 3:8.

angel is brought to view as descending to the earth to unite his voice with the third angel. Thus the third message is given with the “loud cry,” the final warning to be given to all the world. All are thereby brought to take their stand and then probation closes for all. The latter rain also perfects the saints, enabling them to stand during the time of the seven last plagues without a Mediator in the sanctuary, and then to meet the Son of man as He comes in power and great glory.

The diagram on the following page illustrates the history of the Advent Movement in sequence of events.

The Counterfeit Latter Rain in the Prophetic Plan

The book of *Revelation* presents the rise and progress of the counterfeit movement—the false prophet, which parallels the Advent Movement—the true prophet.

1. RISE OF PROTESTANT AMERICA

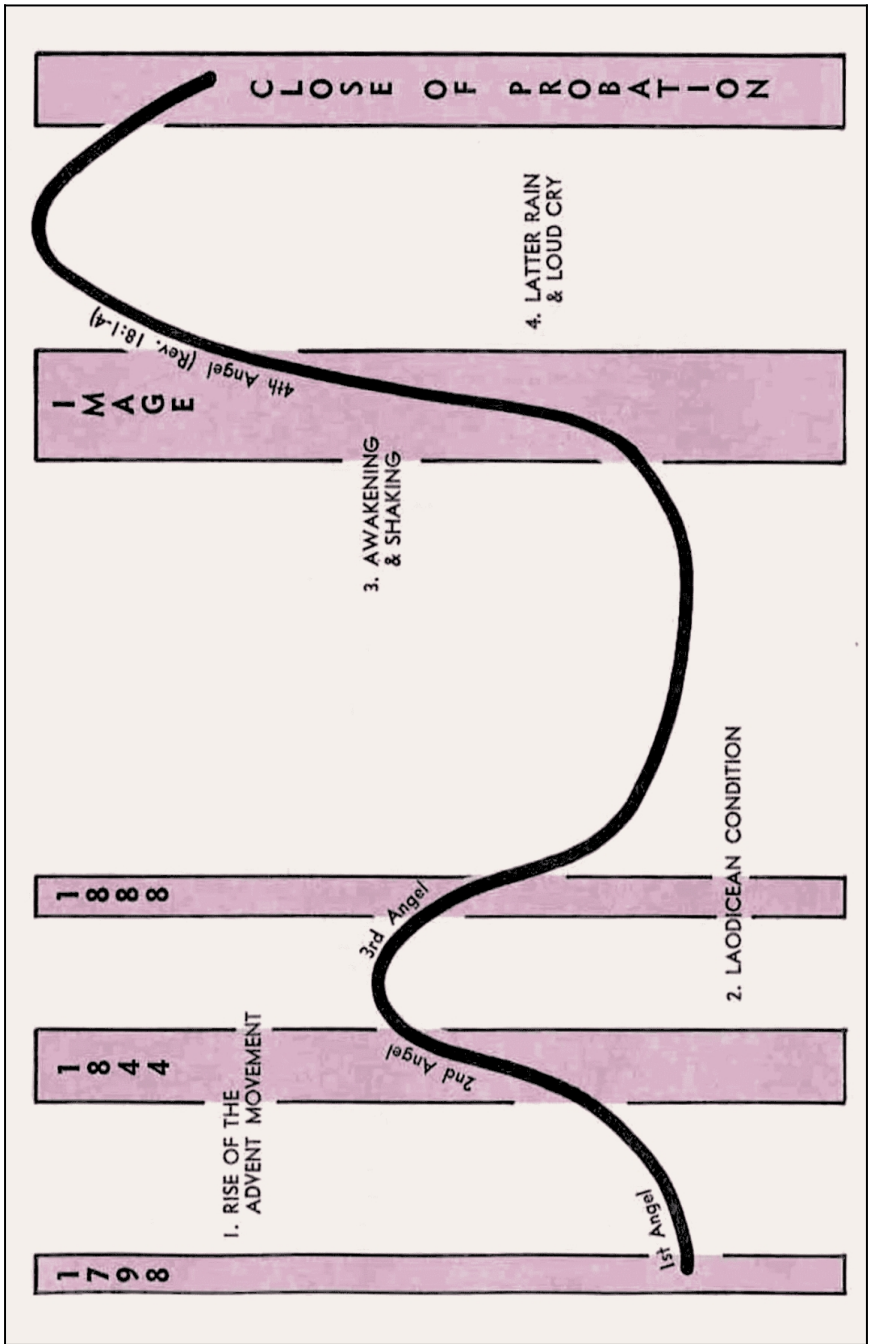
In the same place where the prophet saw the Advent Movement arising, and at about the same period of history, he saw...

Revelation 13

¹¹ ...another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

Adventist students of prophecy have understood that this beast symbolizes Protestant America. In profession peaceful and gentle, originally standing for civil and religious liberty, this power will eventually follow in the track of Romanism in trampling upon the rights of conscience. Satan will use this power in an attempt to thwart God’s loud cry movement to the world. It is important that we understand the steps leading Protestant America to do such a work. We will now trace the steps to the final crisis.

In consequence of rejecting the great Advent awakening of 1840-1844, the Protestant churches of America experienced a moral fall in the summer of 1844, and became Babylon. Thus we have both the Remnant and Babylon identified by 1844—those



two movements destined to become the true Elijah and the false Elijah to Christendom.

2. SPIRITUAL DECLENSION OF PROTESTANT BODIES

Since Jesus entered the most holy place in 1844, these churches have been left in darkness, and have been fast filling up with every type of corruption. They offer up their prayers to an apartment that Jesus has left.²¹⁶ Paralleling the Laodicean condition of the true church, the Protestant bodies have been going down the road of spiritual declension toward that complete moral fall which is foretold in *Revelation 18:2-4*.

3. THE FALSE LATTER RAIN

Just as the latter rain will come to the true movement of prophecy, the false latter rain will come to the false prophet. A great false revival will begin in the Protestant churches of America just before the outpouring of the latter rain and the giving of the loud cry by the people of God:

The Great Controversy, p. 464:

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming.

The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to ex-

²¹⁶ See *Early Writings*, pp. 261, 274.

tend his influence over the Christian world.

Early Writings, p. 261:

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them.

An interesting and important point to observe is, how does Satan know that the latter rain is about to be poured out upon God's people? He knows that the latter rain is imminent when he sees the gathering to the sanctuary taking place by the faithful in the church.²¹⁷

This counterfeit outpouring of spiritual power is brought to view in the prophecy of *Revelation* 13:

Revelation 13

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

The descent of "fire from heaven" is an allusion to the experience on Mount Carmel when Elijah, the true prophet, brought fire from heaven to expose the false prophets of Baal. In the *Revelation* the reverse happens. Here we have the amazing deception of the modern priests of Baal bringing fire from heaven to prove that apostate Protestantism is the true prophet. This will appear to be the conclusive evidence of heaven's endorsement of the great false revival.

Fire from heaven is a symbol of the outpouring of spiritual power. John the Baptist told his hearers that the Messiah would baptize with the Holy Ghost and with fire. At Pentecost the 120

²¹⁷ See *Joel* 2:15-28.

were assembled together when there appeared the holy tongues of fire from heaven. Long has the devil prepared for his Pentecost. Bible prophecy shows us that he will indeed have his Pentecost, and that it will begin before the latter rain.²¹⁸ Indeed, it takes place at the same time as the awakening and shaking is going on among God's people. The "fire from heaven" is a counterfeit outpouring of spiritual power so closely resembling the work of the Holy Spirit, that it will deceive, if possible, the very elect.

Today, this movement is well under way. Right throughout the land of America, there is a remarkable revival of Pentecostalism in the ranks of all the Protestant bodies. Thousands have received, and are receiving, what appears to be the baptism of the Holy Spirit. They speak in tongues, work miracles, and appear to be genuinely converted. The *Saturday Evening Post*, May 16, 1964, reports the phenomena to the nation as follows:

The charismatic movement began on a tiny scale in the major denominations in about 1956, with perhaps 20 ministers openly involved. The movement began spreading very rapidly in California in 1960 and has been gathering velocity ever since. It is now established in every state and has begun to appear in England and on the European Continent.

In the last three or four years nearly every mission board and every large Protestant organization has seen its ranks suddenly penetrated by this phenomenon. College students were quickly caught up in the movement's advance. Students at Yale, Dartmouth, and Princeton Theological Seminary—including Phi Beta Kappa members—are now praying in unknown tongues. Charismatic prayer groups have sprung up in colleges and seminaries in at least 15 states in the Northeast, the North Central States and on the West Coast. Their appearance has astonished chaplains. "Charismatic time bombs are going off in schools and universities all over the country," says the Rev. Dr. Harold Bredesen, a Dutch Reformed minister who is a sort of charismatic envoy to the nation's campuses.

²¹⁸ *Revelation* 18:1.

. . . . the charismatic movement often includes not just speaking in tongues but a whole variety of apparently supernatural events. On the West Coast it is alleged that “tongues of flame” have fleetingly appeared during some charismatic services. The wife of a Methodist minister tells of a “room that was filled with a beautiful, supernatural blue light.”

Parishioners from 20 to 70 who had received the experience told of estranged husbands and wives finding renewal of love, of atheist relatives suddenly reaching for God, of off-and-on churchgoers becoming twice-a-week attenders, of tranquility and a new effervescence. “You just bubble, bubble, bubble,” one man said.

Other “Evangelistic” groups are calling on God to send them “fire from heaven,” to use the very familiar expressions used in their papers and magazines. Today we have the spectacle of the modern priests of Baal crying for the fire from heaven, and the astonishing fact that their prayers will appear to be answered. They are already receiving this “fire from heaven,” and we may observe the fulfillment of this prophecy before our eyes:

The Great Controversy, p. 588-589:

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

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

. . . . Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and

the ushering in of the long-expected millennium.

This false revival, coming as it does at the same time as God's people are gathering at the sanctuary for the judgment of the living and final atonement, presents an interesting and important contrast. God's people will be agonizing and pleading for purity of heart, they will be sighing and crying for the abominations that are done in the land and in the church, while those of the synagogue of Satan are "enjoying" what appears to be the great blessing of God. Many in Israel will be deceived by this false manifestation of spiritual power, and will import some of this strange fire into the church.²¹⁹

The Great Controversy, pages 589-590, shows that great calamities, such as earthquakes, tidal waves, tempests, and pestilences accompany the false revival, for as the people of the United States imbibe Spiritualism, the Spirit of God is grieved, and the shield of Omnipotence begins to be withdrawn from the nation.

4. THE DECREE ENFORCING SUNDAY OBSERVANCE, AND PERSECUTION

The false revival, accompanied by the calamities, will lead directly to the formation of the image to the beast in the United States. This is made very clear in the prophecy of:

Revelation 13

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

The roots of separation of church and state are still strongly established in this country, but the false prophet brings the fire from heaven, deceives the people of the nation with the miracles, and when the calamities begin to fall, the religious leaders will point to the desecration of Sunday as the cause.

²¹⁹ See *Selected Messages*, book 2, pp. 53-55; and *Testimonies to Ministers*, p. 409.

The Great Controversy, pp. 590, 592:

It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity...and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.

Revelation 13

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Although America, the land of religious liberty, leads out in the enforcement of Sunday observance, every nation on the earth will quickly follow the example of the United States. Thus the same crisis will develop in every area of the world.²²⁰

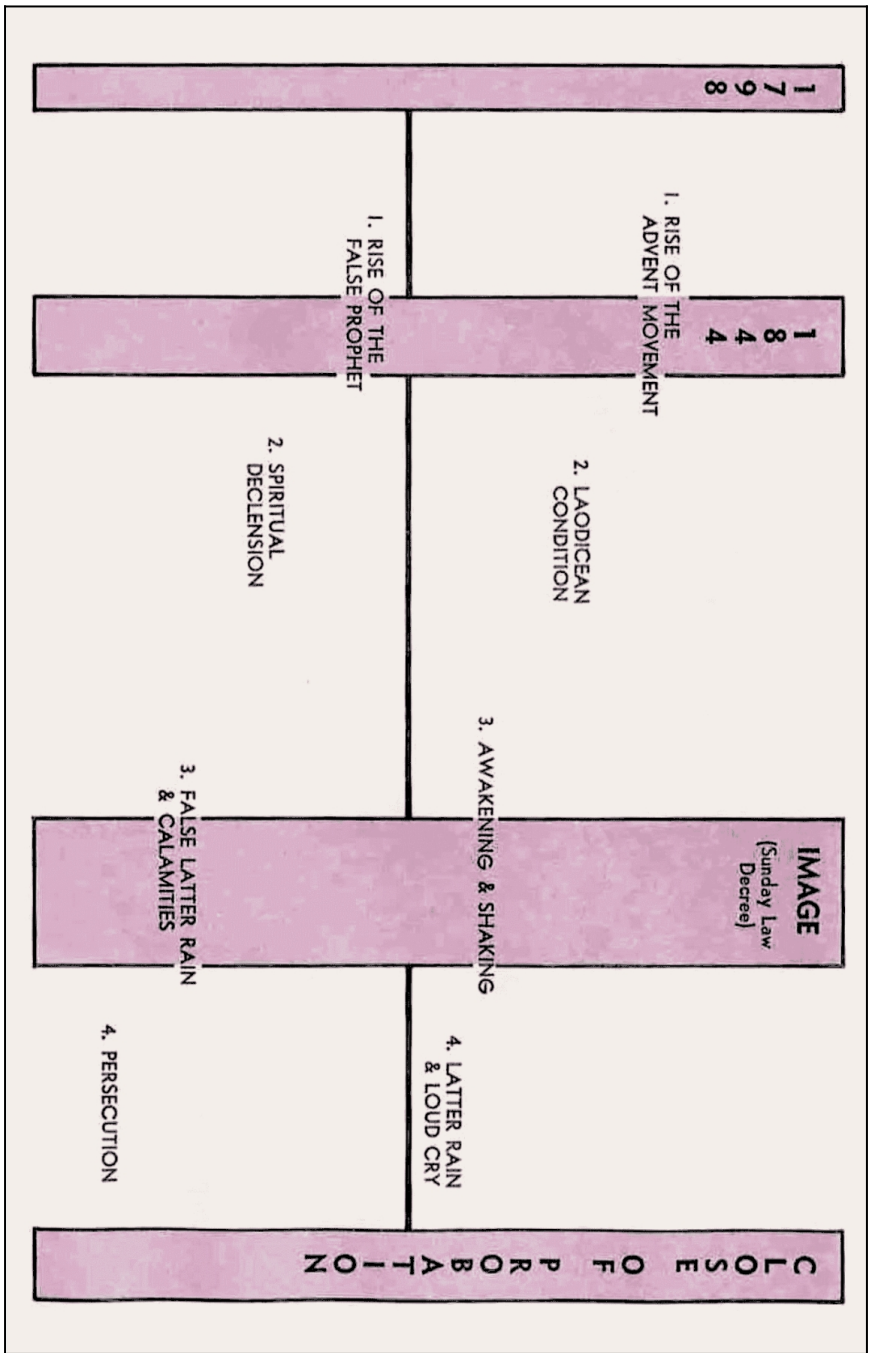
The diagram opposite shows the order of events in Satan's movement as it seeks to counterfeit the work of God. Give careful attention as to how the one movement so closely parallels the other one.

The Final Crisis

The events leading up to the enforcement of the Sunday law by the national decree in the United States of America are called "the impending conflict."²²¹ That period of time from the enforcement of the Sunday law to the close of human probation is called "the

²²⁰ See *Testimonies for the Church*, vol. 6, pp. 18, 395.

²²¹ See *The Great Controversy*, p. 582; and *Testimonies for the Church*, vol. 5, p. 711.



final warning,” or “the final test.”²²² The greatest events of the gospel dispensation converge on this short period of time. The judgment of the living, the blotting out of sins for the living, the sealing of the 144,000, and the latter rain-loud cry take place during the time of “the final warning.” These great events are inseparably connected; but we will take them one by one here for the sake of clarification.

1. THE JUDGMENT OF THE LIVING

(a) We have seen how that the awakening call to the sanctuary causes a shaking among God’s people. This shaking increases in intensity, and reaches its consummation when the Sabbath test comes to the church. At this time the shaking develops into a visible, physical sifting in the house of God. This final separation of the two parties in the church is most clearly brought to view in the following passages:

Testimonies for the Church, vol. 5, p. 81:

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

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ.

²²² See *The Great Controversy*, pp. 603-605.

Testimonies for the Church, vol. 5, p. 136:

Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers.

Selected Messages, vol. 2, p. 380:

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.

The real shaking at this time will be from the book of life as judgment passes to the house of God. Hence the expression quoted above:

Testimonies for the Church, vol. 5, p. 81:

All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, *will appear in the shame of their own nakedness.*

This is a clear reference to the judgment.²²³ So is also the expression,

Testimonies for the Church, vol. 5, p. 139:

When trees without fruit are cut down as cumberers of the ground,

—a reference to the final judgment. That the sifting time is the time of the judgment is explicitly stated:

Testimonies to Ministers, p. 234-235:

The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is

²²³ See *Revelation 16:15; The Great Controversy*, p. 490.

placed upon the righteous. . . . The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.

(b) Another evidence that the test of the image to the beast brings the judgment of the living to the church, is to consider the following statement:

SDA Bible Commentary, vol. 7, p. 976:

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.

Eternal destiny is fixed in the judgment.

(c) Another way to demonstrate that the judgment of the living commences with the Sabbath test is to consider that the sealing commences here:

SDA Bible Commentary, vol. 7, p. 976:

This is the test that the people of God must have before they are sealed.

The Great Controversy, p. 605:

While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

Now inasmuch as the sealing and the judgment go together, it is evident that the judgment of the living commences with the final test.²²⁴

(d) The Revelator declares that all whose names are not in the book of life will worship the beast.²²⁵ God's people have their names in the book of life, yet when the testing time comes, the vast proportion will not stand the test, and will worship the beast and receive his mark.²²⁶ This proves that they must have had their names blotted out of the book of life in the judgment, for no one

²²⁴ See *Testimonies for the Church*, vol. 6, p. 130; vol. 5, pp. 473, 475; *Testimonies to Ministers*, pp. 234, 445.

²²⁵ See *Revelation* 13:8.

²²⁶ See *Testimonies for the Church*, vol. 5, pp. 81, 136.

who has his name in that book will worship the beast. Hence, at this time, the judgment is in progress for the living. Those in the house of God who have their names blotted out of the book of life in the judgment of the living will worship the beast and receive the mark of eternal separation from God.

The judgment of the living, being “a...period,”²²⁷ obviously begins with those in the church of God, who have the light on the third angel’s message; for those who have such light, are first to face the final test. Then, as the test comes to every soul, judgment will pass upon those who have their names in the book of life. When the judgment of the living has finished, probation will close for all.²²⁸

2. THE BLOTTING OUT OF SINS

As each case is decided in the investigative judgment, either the sins are blotted out forever, or the name is blotted out of the book of life forever. The time of the judgment is therefore the time of the blotting out of sins.²²⁹

The Great Controversy, p. 485:

...it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.

The Great Controversy [1888 Edition], p. 612:

Acts 3

¹⁹ Repent you therefore, and be converted, that your sins may be blotted out [in the investigative judgment],²³⁰ when the times of refreshing shall come from the presence of the Lord.

3. THE SEALING OF THE 144,000

The period of the judgment of the living is also the period of the

²²⁷ *Testimonies to Ministers*, p. 234, quoted previously.

²²⁸ PP Editor’s note: While most of this reasoning is correct, the reader must bear in mind that the death decree is the last test imposed by the image of the beast, and does not come until just before the close of probation, which is at the end of the loud cry period. Thus the loud cry/latter rain must come before the judgment of the living.

²²⁹ See *The Great Controversy*, pp. 483-486.

²³⁰ The 1888 edition of *The Great Controversy* has the bracketed phrase included.

sealing. Those who are accounted worthy in the judgment of the living are sealed for eternity.²³¹ This sealing is a period of time, being designated:

Testimonies for the Church, vol. 3, p. 266:

...the sealing time of the 144,000.

It cannot commence until the enforcement of the mark of the beast.

SDA Bible Commentary, vol. 7, p. 976:

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . This is the test that the people of God must have before they are sealed.

The Great Controversy, p. 605:

While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

The sealing is completed before the close of human probation:

Selected Messages, book 1, p. 66:

Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation.

The Great Controversy, p. 613:

An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, “It is done.”

4. THE LATTER RAIN AND THE LOUD CRY

The time of the final test is also the time of the latter rain. This is proven by a number of facts:

²³¹ See *Testimonies to Ministers*, p. 234; *Testimonies for the Church*, vol. 5, p. 475.

(a) *Acts* 3:19 shows us that sins will be blotted out “when the times of refreshing shall come from the presence of the Lord.” The time of the latter rain is therefore the time of the judgment and blotting out of sins. The reference quoted above from the 1888 edition of *The Great Controversy* links the judgment, the blotting out of sins, and the latter rain together. Two other references from the Spirit of Prophecy make an interesting comparison:

Review and Herald, April 29, 1884:

...that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life.

Review and Herald, October 21, 1884:

...sins should be confessed and go beforehand to judgment, that when the times of refreshing shall come they may be blotted out.

(b) We have seen how that the Sabbath test brings the sifting to the church. Inspiration is clear that the latter rain will only fall after the church has been thoroughly sifted.²³² There will be no latter rain outpouring of the Spirit on a mixed multitude. Foolish virgins will not participate in the loud cry.²³³

(c) The time of the latter rain is the time of the sealing, for the baptism of the Spirit and the sealing cannot be separated. As Christ retains the name in the book of life in the judgment of the living, the Spirit impresses the seal in the mind, and the soul retains the moral image of God.²³⁴ Heaven’s seal of approval is the gift of the Spirit. It was so with Jesus.²³⁵ It was so with the disci-

²³² PP Editor’s note: What Bob did not see clearly here, is that there are two shakings, or siftings: one caused by the presentation of the Laodicean message to the church (*Early Writings*, p. 270), which must come before the latter rain is poured out in full power; and the final shaking caused by the various civil enactments against sabbath-keepers, during the closing of the loud cry period, culminating in the death decree.

²³³ See *Testimonies for the Church*, vol. 5, pp. 81, 82; vol. 1, pp. 180-183; *Hosea* 5:14-15; 6:1-3.

²³⁴ *Testimonies for the Church*, vol. 5, p. 475; *Ephesians* 4:30.

²³⁵ *John* 3:34; 6:27.

ples at Pentecost who were sealed with the former rain.²³⁶ It will be so when those who gather around the sanctuary for the judgment of the living are sealed with the Spirit under the latter rain.²³⁷ It is the latter rain which completes the work of grace in the life; perfects and seals the saints for translation.

For an individual, the order of experiences is the Sabbath test, the investigative judgment of the living, then the blotting out of sins and the sealing through the baptism of the latter rain.²³⁸ That those who give the loud cry and lighten the earth with the glory of God are a sealed people²³⁹ is made plain by a study and comparison of the following scriptures: *Isaiah* 62:2-3; *Revelation* 3:12; 14:1; 7:2; *Ezekiel* 43:1-3; *Revelation* 18:1; *Isaiah* 44:22-23; 55:5; 4:2-5.

(d) *Revelation* 18:1-5 is the latter rain and loud cry:

²³⁶ *The Acts of the Apostles*, p. 37-38; *SDA Bible Commentary*, vol. 6, p. 1055.

²³⁷ *Ephesians* 4:30; *Testimonies for the Church*, vol. 3, p. 267; vol. 5, p. 214; *SDA Bible Commentary*, vol. 6, p. 1118; *Testimonies to Ministers*, p. 506.

²³⁸ PP Editor's note: The latter rain in full power must be received in order to give the final warning. The giving of the final warning will eventuate in the death decree which is the last phase of the sabbath test, and which occurs just before the close of probation. It is the test of the death decree that determines our stand in the judgment of the living. Therefore the latter rain, in power, must come before the judgment of the living. See the books: *God's Way in the Sanctuary*, and *Last Day Events*, by F. T. Wright.

²³⁹ PP Editor's note: This subject of the sealing can be made more clear if we remember that every time sin is removed from the human agent, and holiness put in its place, there is a sealing being done. Thus, those who are born again are sealed (*Ephesians* 4:30) to an extent. But this work does not end with the new birth, it continues through further education and learning of God's ways. At every point in learning more truth, the Christian must make a choice: my erroneous way, or God's perfect way? When he chooses God's way, the sealing work extends into that area of his mind. It is the work of settling into the truth, and of having the image of Christ restored in the mind and heart. Those who partake of the latter rain power must have lived up to all the truth God has presented to them *up to that point*, for the truths presented are designed to make them fit vessels to be used by the Spirit during that final gospel call. But this does not mean they are fully perfected yet. The latter rain ripens the harvest (brings it to perfection).

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

Since *Revelation* is a book of order, we can locate the timing of the latter rain and loud cry more clearly in the book of *Revelation* than in any other scripture. In *Early Writings* we read that this angel of the 18th chapter...

Early Writings, p. 277:

...comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry.

As students of prophecy, we ought to know what this right time is—not date-wise, but event-wise:

Firstly, this angel of *Revelation* 18 announces with mighty power that Babylon is completely fallen, for she “is become the habitation of devils, and the hold of every foul spirit” (verse 2). This is a declaration that the churches have become full of Spiritualism through receiving the false latter rain of *Revelation* 13:13-14.²⁴⁰ Thus the true latter rain follows the false revival. This will be a most startling message, coming as it does when the fallen churches are rejoicing in the greatest religious revival that they

²⁴⁰ See also *Revelation* 16:13-14.

have ever witnessed. Although thousands will gladly receive the precious light from heaven, many more thousands will be stirred to great wrath against those who expose their religious experience for what it really is.²⁴¹

Secondly, the angel announces that Babylon is fallen because “all nations have drunk of the wine of the wrath of her fornication...” (verse 3). The unclean spirits, working under the guise of a mighty religious revival, cause the kings of the earth and the nations to drink of the wine of Babylon. This wine leads them to commit fornication with Babylon—that is, to unite church and state.²⁴² Therefore the latter rain comes after the church-state union. The “refreshing” empowers the servants of God to boldly denounce the union of church and state.

Thirdly, the message of *Revelation* 18 calls for a complete and final separation from Babylon, “For her sins have reached unto heaven...” (verse 5).

SDA Bible Commentary, vol. 7, p. 977:

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land.

Therefore the loud cry comes in after the passing of the Sunday law. The period of time between the passing of the Sunday law in America and the close of human probation is the climactic hour of the gospel dispensation, the great final battle between the true and the false gospel, when each is operating in unprecedented power.

²⁴¹ See *The Great Controversy*, pp. 606, 607.

²⁴² See *The Great Controversy*, pp. 389, 390.

THE FINAL TEST

SIFTING
IN CHURCH

SIFTING IN THE WORLD
(PROBATION CLOSING INDIVIDUALLY)

JUDGMENT OF LIVING
BLOTTING OUT OF SINS
SEALING OF 144,000
LATTER RAIN
LOUD CRY

SUNDAY KEEPING:-
THE MARK OF THE BEAST

SUNDAY LAW

CLOSE OF PROBATION

7 LAST
PLAGUES

TIME OF
JACOBI'S
TROUBLE

SECOND COMING OF CHRIST

It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect.

Thus the inhabitants of the earth will be brought to take their stand. When the last decision has been made, probation closes for all.

Gathering at the Sanctuary Before the Decree

It will be too late for us to arise with our empty vessels and lamps when the great Sabbath test comes, and with it the judgment of the living and latter rain. The time of the loud cry will not be a time of mercy for those who have had an opportunity to know what is truth. It will be a time of mercy for those only who have never heard or rejected the third angel's message.²⁴³

We have been warned many times in the Spirit of Prophecy that those who have not made the needful preparation will not be able to receive the latter rain. It will then be too late.²⁴⁴ The judgment of the living will have found them destitute of the wedding garment; they will have appeared in the shame of their own nakedness in the great testing time; and they will have been shaken out of the Lamb's book of life. In the darkness of eternal separation from God, they will neither discern nor recognize the latter rain, even though it might be falling all around them.²⁴⁵ Oh, who can afford to be passed by when the Holy Spirit, represented by the man with the writer's inkhorn, will pass through the church with the seal of God? To be passed by then will be to be passed by forever.

²⁴³ See *Early Writings*, p. 278; *SDA Bible Commentary*, vol. 7, p. 979.

²⁴⁴ See *Early Writings*, pp. 71, 270-271; *Testimonies to Ministers*, pp. 506, 507.

²⁴⁵ See *Testimonies to Ministers*, p. 507.

The false revival has begun in the fallen churches. *Revelation 13* shows us that this is the sign that the image of the beast is about to be formed in the United States. *Revelation 16:13-15* shows us that this Spiritualistic movement is also God's sign that He is about to come as a thief in the judgment of the living.²⁴⁶ We do not know the date of the judgment of the living, but we are commanded to watch and trace down the prophecies in holy faith that the judgment might not come upon us as a thief.

Revelation 3

³ If therefore you shall not watch, I will come upon you as a thief, and you shall not know what hour I will come upon you.²⁴⁷

There is a definite preparation to be made for the judgment of the living, and that preparation is illustrated in the ancient day of atonement when the children of Israel gathered about the sanctuary with prayer, fasting, and deep searching of heart. God is calling this gathering now in the church. The sanctuary awakening is the fulfillment of *Joel 2:15-17*. No one can deny that it is right on time. It belongs to this hour, just before the "buy and sell" decree of *Revelation 13* is about to go forth:

Zephaniah 2

¹ Gather yourselves together, yea, gather together [at the sanctuary], O nation not desired [meaning "O shameless, unrepentant people"];

² *Before the decree bring forth...*

³ Seek the Lord, all you meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be you shall be hid in the day of the Lord's anger.

Ellen G. White, in the *Review and Herald*, Nov. 19, 1908, designates the decree mentioned in this scripture as the Sunday decree of *Revelation 13*.²⁴⁸ So God is telling us that the antitypical day of

²⁴⁶ See also *The Great Controversy*, p. 490.

²⁴⁷ See *The Great Controversy*, p. 490.

²⁴⁸ *Review and Herald*, November 19, 1908: "Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbid-

atonement gathering must take place in the church just before the decree goes forth. In the false revival we have the assurance that the decree is soon to go forth, and in the light which now shines from the most holy place of the sanctuary, we see that there must be an awakening from our Laodicean condition to a fulfillment of the conditions of the great day of atonement.

To what searching of heart and putting away of sin this present hour calls us! With what earnestness must the King's highway be cleared! With what diligence should we be engaged in the study of the Word which is soon to judge us! What deep repentance, confession, and humbling of heart should characterize us in this present hour! Have we on the wedding garment? Have we oil in our vessels with our lamps?

The awakening message has called us to go forth and meet the Bridegroom. Like the ten virgins, the waiting people of God have responded to the call to the most holy place. But God must test us by delay, by apparent failure, by disappointment. Then, at midnight—the darkest hour—the final cry will go forth,

Matthew 25

⁶ Behold the Bridegroom comes; go you out to meet Him.

This cry is given at the time of the great final test, when probation's hours must close for a whole living generation.²⁴⁹ Those ready will go with Him in to the marriage—the final atonement. They will be fully united to Christ, sealed with His name, and filled with His glory. Then they will reflect that glory to the ends of the earth.

ding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath. . . . The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you."

²⁴⁹ See *Christ's Object Lessons*, p. 412; *The Great Controversy*, pp. 604, 605.

Zephaniah 2

¹ Gather yourselves together...

² Before the decree bring forth...

Joel 2

¹⁵ Blow the trumpet in Zion...

¹⁶ ...gather the people.

Acts 3

¹⁹ Repent therefore, and be converted, that your sins may be blotted out.

Leviticus 23

²⁷ ...you shall afflict your souls...

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

Early Writings, p. 66:

Get ready, get ready, get ready.

*Zechariah:
Prophet of
Encouragement*

Present Truth Articles

Part 1: April 1970

Part 2: (a later month) 1970

Part 1

EVERYONE familiar with the Awakening message knows that from its very beginning *Zechariah* 3 (the parable of Joshua and the Angel) has been a key passage of Scripture. *Zechariah* 3 is part of a series of parables and symbols written out in the first six chapters of *Zechariah*. We could be well profited by taking a closer look at this entire portion of Scripture. It is full of encouragement, hope and cheer for God's people today.

Some Principles of Interpretation

1. HISTORICAL SETTING

Before we can understand many of the symbols and expressions used in the first six chapters, we should be familiar with the historical setting of *Zechariah*. By reading the book of *Zechariah* in conjunction with the book of Ezra and, if necessary, the sketch given in *Prophets and Kings*, pages 551 to 597, one may soon gain the needed background information.

The circumstances surrounding the book of *Zechariah* may be summarized briefly as follows:

The Jews had been in Babylonish captivity for seventy years. When Cyrus issued the first decree of restoration in 536 BC, a mere 50,000 Jews responded to the opening of God's providence and participated in the second great exodus movement. How feeble this movement seemed in comparison with the original exodus from Egyptian captivity! Under the leadership of Moses, about two million people left the land of captivity for the promised land. Israel then grew to become a nation of considerable strength. David defeated all the national foes. During the reign of Solomon, there was no nation on earth strong enough to trouble Israel. But with apostasy came national decline. As Israel grew weaker, her enemies became stronger. Finally the little kingdom of Judah was swept aside by the armies of Babylon.

The captivity to Babylon was not the end, however. God had promised a restoration. But when seventy years had passed, most of God's people did not look with pleasing anticipation upon the prospect of returning to Palestine. What was there to go back to? The land was a wilderness. The city was a heap of rubble. The temple was only ashes. Besides, many had become comfortably settled in the land of their captivity. Some of them had secured good positions and homes.

Consequently, only 50,000 chose to place themselves under the leadership of Zerubbabel in the return to the homeland. We might regard them as brave pioneers; land doubtless many of them sacrificed material advantages for the uncertain venture of restoring a desolate land.

Humanly speaking, circumstances were discouraging for the returned exiles. Numerically, they were pitifully weak. Naturally they would have sadly compared their little band with the mighty nation they once were. Even when their nation was born, they were two million strong; but now they were reduced to 50,000. Then too, they were poor. God impressed Cyrus to donate some means for the work of restoring the temple. When they arrived back in the homeland, the realization of the ruins must have been worse than the anticipation. But they pressed ahead. In the year 534 BC, about two years after the decree of Cyrus, Zerubbabel laid the foundation of the new temple. What a scene it was! The younger generation rejoiced to see the beginning of the new work. But the older generation threw cold water on the enthusiasm. These older ones could remember the splendor of Solomon's temple. They could see that this second temple was going to be so inferior. They wept in disappointment and did much to weaken the faith and zeal of that little band of builders.

But worse was to come. The Samaritans became jealous as they saw the work of restoring the temple going forward, and they did everything to weaken the hands of the builders. Beset by poverty, hardship, discouragement, Samaritans and other difficulties, the

work moved forward very slowly. Back at the court of the Persian king, Daniel was earnestly fasting and praying for the welfare of his people. Through the intervention of Christ and His angels, the forces of evil arrayed against God's people were held in check all the days of Cyrus and all the days of Cambyses, his son. But the builders did not take full advantage of the opportunity of the openings of Providence. Finally the false Smerdis came to the throne of Persia. He not only listened to the evil reports from the Samaritans, but he commanded the Jews to stop building the temple.

Thus the work had come to a complete standstill. Grass and weeds were growing over the site of the temple. The people worked hard to become prosperous, intending to complete the temple after they had acquired more means. But the Lord sent them drought, mildew and blasting winds upon their crops. What a sad position they were in! Difficulties increased instead of diminishing, and the prospect of restoring the sanctuary seemed further away than when they had first commenced the work of rebuilding.

God did not forsake His people, but looked upon them with infinite pity and solicitude. He overruled earthly affairs to help them. Smerdis was slain, and Darius the Great came to the throne of Persia. He was more favorable to the Jews.

It was about this time (520 BC), a time of extremity, that God sent two prophets to help and encourage the builders. The first was Haggai. He was one of the most successful prophets of the Bible in gaining an immediate response. His message was short, sharp and simple: *Resume building!* He told the people that they could never expect God's blessing upon their work while they let God's house lie waste. He promised that God would bless them from the day they would begin to build. The people were convicted, convinced and moved to action.

The second prophet was Zechariah. He joined Haggai in giving needed encouragement to the builders. Notice how clearly this is stated in the words of Ellen White:

Review and Herald, Dec. 26, 1907:

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of *Zechariah*, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark.

God saw that His people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel.²⁵⁰

2. PURPOSE OF THE PROPHECIES OF ZECHARIAH 1 TO 6

With the foregoing knowledge of the historical setting of *Zechariah*, we are able to see the point of the series of visions given in chapters 1 to 6. According to the statement from Ellen White, the visions...

...written out in the first six chapters of the book of *Zechariah*...were of peculiar significance to the men who were advancing in the name of the God of Israel.

The messages of *Zechariah* 1 to 6 were given to cheer, comfort and encourage the builders of the temple.

3. APPLICATION TO OUR DAY

These prophecies of *Zechariah* also have great meaning for our day. This is because God's people in this dispensation find themselves in a similar situation. The end of the seventy years corresponds to the end of the 2300 years. On both occasions there was an exodus movement from Babylon—one from literal Babylon in 536 BC, and the other from spiritual Babylon in 1844 AD. The

²⁵⁰ See also *Prophets and Kings*, p. 580.

Jews were engaged in the work of restoring the sanctuary that was made desolate by Babylon; the Adventists began restoring the sanctuary that was trodden down by the Papal power.²⁵¹ As there was a delay in restoring the temple in the days of Zerubbabel, so there has been a longer delay caused by the Laodicean condition of the church. We could go on making comparisons, but one thing is plain. The same encouragement, hope and cheer given by Zechariah in 520 BC is needed just now for a situation that is astoundingly similar.

To summarize: The prophecies of *Zechariah* 1 to 6 primarily apply to the rebuilding of the temple after the seventy years' captivity to Babylon. They were given to cheer, encourage and comfort the builders. Because God's people are now engaged in working in harmony with Christ in restoring the heavenly sanctuary, the same cheer, comfort and encouragement are suited to God's people today.

4. REFERENCE TO PRIMARY APPLICATION

Some make the mistake of trying to apply the visions of *Zechariah* 1 to 6 to our day without due attention to their primary meaning in reference to the local, historical situation in Palestine. We must remember that the prophetic books of the Bible were written in reference to local, historical situations in Palestine. *Daniel* and the *Revelation* are exceptions. (The prophecies of these two books were written about future events beyond reference to any local, historical events among the Jews.)

Let us take an example. Chapters 40 to 49 of *Isaiah* are written about the restoration from captivity at the end of the seventy years. They speak of Cyrus, the drying up of the Euphrates, the downfall of Babylon, and Cyrus' decree to restore Jerusalem. Of course they have an eschatological (last-day) application too. So there is a primary and a secondary application of the prophecy. The primary application of a prophecy serves as a *type* of the larger and perhaps more important application.

²⁵¹ See *Daniel* 8:11-14.

Zechariah's prophecies were primarily written to encourage those who were rebuilding the temple at the end of Babylonish captivity. This work of restoration, carried on under the leadership of Zerubbabel, serves as a type of the great work of restoration of the heavenly sanctuary going forward under the leadership of Jesus.

In the very nature of the case, we must have some understanding of the primary application before we can appreciate the full force of the secondary (eschatological) application. If one does not understand the type, how can he adequately understand the antitype?

Therefore the first thing to do when considering the meaning of *Zechariah* 1 to 6 is to see how the visions applied to the men who were rebuilding the temple under the leadership of Zerubbabel. The statement of Ellen White is explicit—the parables and symbols of chapters 1 to 6 were written to encourage the men who were building the temple. This point must be made decisively clear, for some have given such loose reign to imagination that they have interpreted *Zechariah* 1 to 6 in such a way as to have no relation to the local, historical setting of the book. As we look at each vision, we must ask,

“How would this vision encourage, cheer and comfort those men who were rebuilding the temple?”

When that is understood, then we may proceed to see how the same vision may cheer, encourage and comfort those who are doing a similar work today.

Examples of Wrong Application

In chapter 1, Zechariah sees some horses—red, speckled and white—which report certain things to “the angel of the Lord.” Some expositors have suggested that these horses represent different periods of the history of the church—*i.e.*, from creation to the end of the world. But according to Ellen White, each vision in chapters 1 to 6 was “of peculiar significance to the men” who

were building Zerubbabel's temple. She states that each vision was especially designed to encourage and cheer these builders. It may be readily seen that the previously-cited interpretation of the horses has no "peculiar significance" to the builders at all! How could they be encouraged and cheered by such an empty interpretation. Such an interpretation has no relevance to the context or to the message of the book. In chapters 1 to 6 God was not mocking the builders in riddles that could not be understood by them; or if they could be understood, had no special reference to their task at hand.

In chapter 1, Zechariah also sees four horns.

Zechariah 1

¹⁹ And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which *have* scattered Judah, Israel, and Jerusalem.

Some have tried to interpret the vision of these horns without reference to the plain context of *Zechariah* 1. The chapter refers to the affliction of God's people by the heathen powers and their seventy years' captivity. Primarily, Zechariah was not prophesying of future powers that *would* scatter Judah, Israel and Jerusalem. Writing in the true historical context, Ellen White says,

Prophets and Kings, p. 581:

Zechariah then saw the powers that *had* "scattered Judah, Israel, and Jerusalem," symbolized by four horns.

Notice the tense of the verb both in *Zechariah* 1:19 and in *Prophets and Kings*, page 581. Zechariah was shown the horns that *had* scattered the Jews. In this context the horns refer to the powers that had scattered Judah, Israel and Jerusalem *prior* to 520 BC. Then Zechariah was shown "four carpenters."²⁵² Notice how clearly Ellen White applies this symbol to the historical situation of 520 BC:

²⁵² *Zechariah* 1:20-21.

Review and Herald, Dec. 26, 1907:

...the prophet sees the powers that had “scattered Judah, Israel, and Jerusalem,” symbolized by “four horns.” Immediately afterward he sees “four carpenters,” representing the agencies used by the Lord in restoring His people and the house of His worship, as decreed by Cyrus and his successors, as well as by God himself.

One can readily see how this vision would encourage Zerubbabel and those helping him rebuild. Jerusalem was still desolate. The temple had not been rebuilt. The heathen powers were hindering them in their task. But through Zechariah they could be encouraged to know that God had sent “four carpenters” to cast out the horns of the Gentiles and to restore His house of worship according to the decree of Cyrus and of God himself.

But some ignore this plain, historical context and interpret the vision of the carpenters in a way that is in no way relevant to rebuilding the temple. An exposition before this writer says,

So the carpenters do their work during the period of history reaching from the thirteenth century and the national Sunday law.

The expositor does not even hint that this interpretation is a secondary application to the four carpenters. According to him, this is what they are! But according to, Ellen G. White, the carpenters represent...

Review and Herald, Dec. 26, 1907:

...the agencies used by the Lord in restoring His people and the house of His worship, as decreed by Cyrus and his successors, as well as by God himself.

To see the utter fallacy of applying the carpenters to the period between the thirteenth century and the Sunday law, we have only to consider this question: How could this possibly be encouragement of “peculiar significance to the men” who were building the temple in 520 BC? Nay, worse, how could they even understand the vision if that were the meaning, since they could not know

anything about the Papal period or the Sunday law? This expositor has failed to notice that each vision was specifically given to encourage Zerubbabel and his brave helpers, who were weighed down with great difficulties.

One more example of failure to notice the historical context and theme of the visions will suffice. In *Zechariah* 6 the prophet records how he sees four chariots with horses attached to each chariot. According to Ellen G. White, this vision, along with the others that preceded it, was...

Review and Herald, Dec. 26, 1907:

...of peculiar significance to the men who were advancing in the name of the God of Israel,

—by rebuilding the temple under the leadership of Zerubbabel. This vision, along with the preceding visions, was to encourage, cheer and comfort these men who were pressed under a great trial of faith. So then, if an interpretation of the four chariots is true, it must meet these specifications: It must be relevant to the men rebuilding the temple, and it must be of such a nature as to give great encouragement to them. But according to a recent expositor, the four chariots represent four periods in the history of the Christian church, starting from the thirteenth century after Christ. To see how utterly wide of the mark is such an interpretation, one has only to ask,

“How could such a concept encourage Zerubbabel and those working under his leadership? How could this be a message of special comfort to them?”

“But,” says one, “do you mean to say that *Zechariah* only applies to the situation and to the builders of the temple in 520 BC?”

No! We have already seen that in 1844 God began to restore the great truth of the heavenly sanctuary, according to the prophecy of *Daniel* 8:14. As God had men back in 520 BC who were repairing the ruins caused by Babylon, so God has men today who are working to...

Isaiah 58

¹² ...raise up the foundations of many generations.

The rebuilding of the temple under Zerubbabel is a type of the work of restoration that began in 1844, not the thirteenth century AD. When we understand how Zechariah's visions were suited to encourage the builders back in his day, we may rightly apply their encouragement to our day.

Part 2

What Is the Message of Zechariah 1 to 6?

THE reason the Spirit of Prophecy gives for the visions of *Zechariah* 1 to 6 is that they were messages to encourage Zerubbabel and his helpers to go forward in restoring the temple. But, we might logically ask, how do those parables and visions of the first six chapters present such messages of encouragement for these builders?

Let us first have a clear view of the historical situation. There was a little band of 50,000 who had returned from Babylon in 536 BC in response to the decree of Cyrus. They were a pitifully weak nation, especially compared to the great exodus under the leadership of Moses or to the power of the kingdom in the time of David and Solomon. The people were not only few in number, but they were exceedingly poor in material resources. Their enemies were strong, the Samaritans were a great hindrance, and it even looked as if the Persian kingdom would withdraw support from the project of restoring the temple at Jerusalem. They had already labored for sixteen years; and before Haggai appeared on the scene in 520 BC, they had become so discouraged with what seemed to be insurmountable difficulties, that they stopped work on the temple entirely.

Then Haggai had just stirred them up to commence work again. At this critical point the God of heaven saw that His people, above everything else, needed to be cheered, encouraged and comforted. They needed a revelation of God's love and care for them. They needed to look above their lack of numbers, their poverty and their weakness, to the agencies that heaven was employing for the completion of the task. In this context *Zechariah* is a mighty book. The parables and visions show that God had provided three things for the glorious success of the work:

1. The ministration of Christ—the Angel of the Lord—on Israel's behalf.

2. The ministration of the Holy Spirit to make their work a success.
3. The ministration of angels to cooperate with Israel's efforts.

This is surely a theme worthy of contemplation. It is not a side issue, but the central truth of the ages. Let us then briefly see how *Zechariah* 1 to 6 presents this glorious subject.

1. The Ministration of Christ

Zechariah 1 opens with the nations at ease, Jerusalem still desolate, God's work at a standstill. That is exactly as things stood at about 520 BC. But what does Zechariah see? He sees and hears Christ interceding before the Father for His people.

Zechariah 1

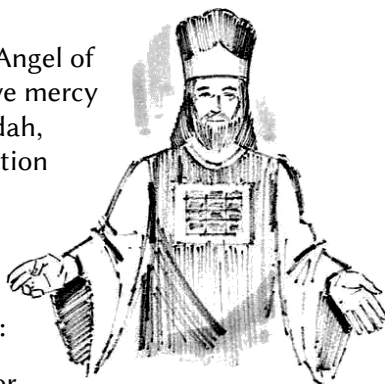
¹² O Lord of hosts, [says Christ, the Angel of the Lord,] how long will You not have mercy on Jerusalem and on the cities of Judah, against which You have had indignation these threescore and ten years?

God himself answers in words that must have been a thrilling comfort to Zechariah and his people:

¹⁴ ...I am jealous for Jerusalem and for Zion with a great jealousy.

¹⁶ ...I am returned to Jerusalem with mercies: my house shall be built in it...

¹⁷ ...My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.



Surely this is a revelation of God's infinite compassion and love for His people! Surely this would cheer and comfort the men who were wondering whether they could ever finish the temple! Why should they be discouraged if God was in the work? Surely they could say,

Romans 8

³¹ If God be for us, who can be against us?

Yet Israel had been a disobedient people. Their past sins rose before them to discourage them. Satan presented their case before them in its most discouraging light, and the people were ready to doubt if their sins would not eclipse the divine favor. So in *Zechariah 3* the prophet sees Joshua the high priest, who represents Israel, clothed in filthy garments. Satan stands by to accuse him of Israel's sins and to show reason why God's people have forfeited divine favor and protection. Joshua is silent. He stands before Christ, the Angel of the Lord, with nothing to answer the accuser.

Zechariah 3

² And the Lord said unto Satan, The Lord rebuke you, O Satan; even the Lord that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire?

Yes, Israel is a little brand of 50,000 plucked from the fire, but exceedingly precious to the Lord. Christ commands that the filthy garments be removed and that Israel be given a change of raiment. The people are pardoned and restored to divine favor. Satan is vanquished. This is the meaning of *Zechariah 3* in the historical context.²⁵³

Zechariah 3 is the high point of the series of visions. How it must have encouraged the weary builders to press on with their task in the consciousness of divine favor! The Angel of the Lord was mighty in intercession for them; and fixing their faith in Him, they could neither fail nor be discouraged.

2. The Ministration of the Holy Spirit

In *Zechariah 4* the prophet sees a great mountain, which *Prophets and Kings* says represents:

²⁵³ See *Prophets and Kings*, pp. 582-585.

Prophets and Kings, p. 594:

...great mountains of difficulty.²⁵⁴

Think how few, how poor and how weak the little nation was! Even the temple they were working to build seemed as nothing compared with the magnificence of Solomon's temple. But the word of the Lord through *Zechariah* 4 declares,

Zechariah 4

⁶ Not by might, nor by power, but by my Spirit, says the Lord of hosts.

It makes no difference to the Lord, as Jonathan said to his armor bearer, to save by few or by many.²⁵⁵ The success of the work depends not upon how many men are in the work nor upon how many resources are available to prosecute the task. Success depends upon how much of the Holy Spirit is in the work. And in vision Zechariah sees the gift of the Spirit, as holy oil, made available in plenteous abundance to his people.



Nothing is too hard for the Spirit of God. Before the efficacious power of His grace, the great mountain of difficulties would...

⁷ ...become a plain.

The enemies of God's people mocked them, saying,

Nehemiah 4

² What do these feeble Jews?

But, says the word of the Lord to Zechariah,

Zechariah 4

¹⁰ Who has despised the day of small things?

²⁵⁴ *Mountains* therefore do not always mean kingdoms, anymore than water always symbolizes people, or earth always symbolizes unoccupied territory, or angels always symbolize God's people.

²⁵⁵ *1 Samuel* 14:6.

The work of the Spirit always starts as a grain of mustard seed, but it will grow to become a mighty tree. What cheer, comfort and encouragement for the builders of the temple are found in *Zechariah 4*!

3. The Ministration of Angels

Zechariah is one of the most wonderful books of the Bible in which to study about the ministration of angels in behalf of God's work on earth. In *Revelation 4* the cherubim are represented as four beasts. So we should not be surprised that in *Zechariah* the angels of God are likened to horses. The servant of Elisha saw the angels of God as horses and chariots of fire upon Dothan's surrounding hills. Horses and a chariot of fire took Elijah to heaven. We all recognize that it was in reality the angels who escorted the great prophet to the city of God. The psalmist says,



Psalm 68

¹⁷ The chariots of God are twenty thousand, even thousands of angels.

When *Zechariah* saw each vision, he usually asked his accompanying angel,

“What are these, my lord?”²⁵⁶

And to each question he was given an answer so that he would know what the symbol meant. This writer submits that we ought to confine our interpretation to the answer given by the angel

²⁵⁶ *Zechariah* 1:9; 4:4, 11-13; 5:6; 6:4.

rather than to invent our own interpretation. When Zechariah saw the horses in *Zechariah* 1, he was told that they represented...

Zechariah 1

¹⁰ ...they whom the Lord has sent to walk to and fro through the earth.

Furthermore, they are shown returning from walking through the earth, reporting their mission to Christ.

Throughout the book of *Zechariah*, angels are shown to take a keen interest in the restoration of the temple and the city. The angel that talked with Zechariah was so distressed over the state of Jerusalem that Christ found it necessary to comfort him...

¹³ ...with good words and comfortable words.

In *Zechariah* 2 an angel, called a young man, is shown to be measuring Jerusalem. In *Zechariah* 3 angels assist Christ in His intercession, and at His command they take the filthy garments from Joshua and place the fair mitre on his head. Christ tells Joshua that if faithful, He will give him...

Zechariah 3

⁷ ...places to walk among these that stand by,
—even the angels of God.²⁵⁷

Finally the prophet sees the four chariots hasten out between two mountains. He asks what they are and is told,

Zechariah 6

⁵ These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

They are the angels, who stand before the Lord of the earth. Compare with:

Zechariah 4

¹⁴ These are the two anointed ones, that stand by the Lord of the whole earth.

²⁵⁷ See *Prophets and Kings*, p. 585.

The angels are the “spirits of the heavens,” for Paul in *Hebrews* 1:14 calls them “ministering spirits.” Again, the psalmist says,

Psalm 68

¹⁷ The chariots of God are...thousands of angels.

Zechariah sees them hastening to different parts of the earth to prepare the way for God’s work to go forward at Jerusalem.

Why should Zerubbabel and his helpers be discouraged any longer? They were few in visible numbers, but the church on earth and the church in heaven constitute one church. The angels of God were active in cooperating in the work the builders were doing. All heaven was astir, for all heaven was interested in restoring the temple to its rightful state.

No need for Israel to measure their strength in numbers, money or worldly influence any longer. Let them look up to see Christ their Intercessor, the Holy Spirit their Comforter, and the angels their helpers; and let them see in all this God’s infinite compassion and love for them. So let them rise above discouragement and cheerfully press on in a work that could never fail.

This is a brief outline of the message of *Zechariah* 1 to 6 in the setting of historical events around 520 BC.

The Application of Zechariah for Today

Of course these visions of *Zechariah* 1 to 6 are full of truth for our day. Anyone acquainted with the Awakening message knows that from its very beginning *Zechariah* 3 has been a key passage in its presentation.

Let us consider the principles upon which we must apply the prophecies of *Zechariah* to our day. The historical meaning of the book, which some have ignored, is very important; for the primary, historical application of those prophecies is a type of the secondary, eschatological application. If one does not understand the type, how can he correctly apply the antitype?

For instance, some people read about the drying up of the Euphrates and the kings of the east in *Revelation* 16, but they do not realize that the historic drying up of the Euphrates and the historic kings of the east brought to view in *Isaiah* and *Jeremiah* serve as a type of the Apocalyptic drama. Ignoring the historic fulfillment, they give their imagination free rein and arrive at all sorts of speculative and far-fetched theories. This is what some have done with the visions of *Zechariah*.

Zechariah was written in reference to events connected with restoring the sanctuary after the Babylonish captivity. This post-exilic period finds its remarkable counterpart in the great work of restoring the sanctuary which began in 1844. The end of the seventy years is a clear type of the end of the 2300 years.²⁵⁸

- In 1844, after the long reign of the Papacy, God's people were called out of Babylon, even as the Jews were called out of Babylon at the end of the seventy years.
- As the Jews began restoring the sanctuary, so did the Advent Movement in 1844.
- As the Jews were greatly limited by numbers, resources and influence in the world, so has been the little Advent Movement.
- As there was a delay in finishing the temple back there, so there has been a delay in cleansing the sanctuary in our day.

Zechariah saw Christ pleading the cause of His people, the Holy Spirit removing the mountain of difficulties and the angels hastening on heaven's mission to help restore the sanctuary at the end of seventy years' captivity. So too, the carpenters were the agencies employed by God in restoring the temple according to the decree of Cyrus and his successors and God himself.

Once we see this typical, historical fulfillment, we may see where these things apply in the antitypical fulfillment. The

²⁵⁸ See *Prophets and Kings*, p. 714.

church today is restoring the temple. This work began in 1844—not in the 13th century. Even as the carpenters were the agencies to restore the temple after the seventy years of Babylonish captivity, to today the carpenters must apply to the agencies to restore the temple after the period of captivity which ended in 1844.²⁵⁹

Let us consider the parable of Joshua and the Angel. As is well known, it applies to Christ pleading for His people this side of 1844. To apply the carpenters and the chariots as beginning their work in the 13th century, as one recent exposition has done, is to completely miss the mark. Besides, this same exposition has the carpenters following each other in consecutive order, spaced out over a period of about 700 years. This is pure speculation. There is nothing to indicate that the four carpenters do not all work together.

A better suggestion would be to say they represent the four angels' messages (*Revelation* 14 and 18)—but we would have to be honest and say this was only a suggestion.

The Message in Zechariah 1 to 6 for Today

The church today, which is restoring the sanctuary according to *Daniel* 8:14, may be weak, defective and enfeebled, as were the company of Jews back in the post-exilic period. But what is needed above everything else is the same revelation of the infinite compassion and love of God which cheered and comforted Zerubabel and his men. Above everything else, *Zechariah* presents a message of comfort to the church. That is the key thought of the prophet's message.

Zechariah 1

¹³ The Lord answered...with good words and comfortable words.

¹⁷ ...the Lord shall yet comfort Zion.

Zechariah wonderfully portrays God's infinite love for His church.

²⁵⁹ See *Prophets and Kings*, p. 714.

Zechariah 1

¹⁴ Thus says the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zechariah 2

⁸ ...he that touches you touches the apple of His [the Lord's] eye.

The enemies of Adventism may mock God's people today, saying,

“What do these feeble Jews?”

They have “despised the day of small things.” Compared with the Reformation of the 16th century, the Advent Movement seems a feeble effort in the world. The Protestant Reformation was a world-shaking event. Kingdoms were moved, and the whole international scene was stirred by that work. But here is the Advent Movement, attempting a work that is to far outshine the power and glory of the Reformation. As yet the world has deemed the movement as unworthy of notice. The important events of 1844 have not won any notable place in the history of the church in general. And after struggling along for some 120 years, we seem further away from finishing the work than ever.

Recently there has been a revival of interest in the truth of restoring the sanctuary. The Awakening has been a “Haggai” in modern Israel. Under the inspiration and enlightenment of the Awakening, God's people have turned again to the great truth of working to restore the sanctuary according to the decree of *Daniel* 8:14. But look how few we are in number! What feeble resources we have! There is place for reproof. We deserve to be scolded. But the message of *Zechariah* is comfort—something to cheer and encourage us.

What is the specific encouragement in *Zechariah* 1 to 6? In these chapters we are given a wonderful view of the agencies heaven has employed for the glorious consummation of the task of the church.

Firstly, Zechariah presents us with a view of the intercession of Christ before the Father. What inspiration *Zechariah 3* has been to the Advent Movement in the Awakening message! For years people have wondered how the work of grace could ever be brought to completion in their lives in readiness for the great day of God. Many have sunk down in discouragement as the way to perfection seemed so impossible. How could they ever get rid of “original sin” so that they could live without a mediator?

Then came the message of Joshua and the Angel, illuminated by the comments of the Spirit of Prophecy in *Testimonies for the Church*, volume 5, pages 472 to 475. Jesus stands for His people in judgment. He pleads their cause and breaks in pieces the oppressor. He blots out sin, removes the filthy garment and seals His people in His glorious work of final atonement. And in the knowledge of this precious truth, we are bidden to call God’s people to the sanctuary with repentance and brokenness of heart before our great High Priest.

Yes, *Zechariah* is a message of hope, great hope. It presents the light of the final atonement, the light which has been the guiding star of the Awakening. In this respect Zechariah has stood in his lot and place for our day, borne his powerful testimony and brought mighty results.

Secondly, *Zechariah* presents the efficacy of the ministry of the Holy Spirit.²⁶⁰ The church has yet to fully learn that her success does not depend upon the might and power of human resources. All flesh is grass.

Zechariah 4

⁶ Not by might nor by power, but by my Spirit, says the Lord of hosts.

The Spirit’s work in the Advent Movement may have been despised as a day of small things, but it will yet lighten the earth with the glory of God in an event that will far outshine even the

²⁶⁰ *Zechariah 4.*

Protestant Reformation. What precious instruction there is in *Zechariah* 4 on the ministry of the Holy Spirit, which empties itself as golden oil through golden pipes into the golden bowl which feeds the golden lamps. That is a study all by itself; but we cannot speak about that now in particular.

Thirdly, we today need to look up, like the servant of Elisha, and see the chariots and horsemen of the Lord. *Zechariah* 6 presents the picture of strong angels clothed in divine authority and power, impatient to be off, like strong horses, on their mission to help the work of God on earth. Today, as Ellen White once said, they are hastening to and fro, preparing for the fulfillment of some important event. The church of God on earth and the church of God in heaven constitute one church. United to the heavenly agencies, God's people who are working to restore the sanctuary are not few, but many; are not poor, but rich; are not weak, but strong.

Yes, the church on earth—weak, defective and enfeebled—may be comforted to know that it has on its side the ministry of our High Priest in the sanctuary above, the ministration of the Holy Spirit and the ministration of angels. The message of *Zechariah* is a most central message for our time. It is a gospel message, big with hope and full of glory. The contemplation of these things is well adapted to lift the church into the very atmosphere of heaven to walk by faith with our heavenly companions—Jesus, the Holy Spirit and the angels.

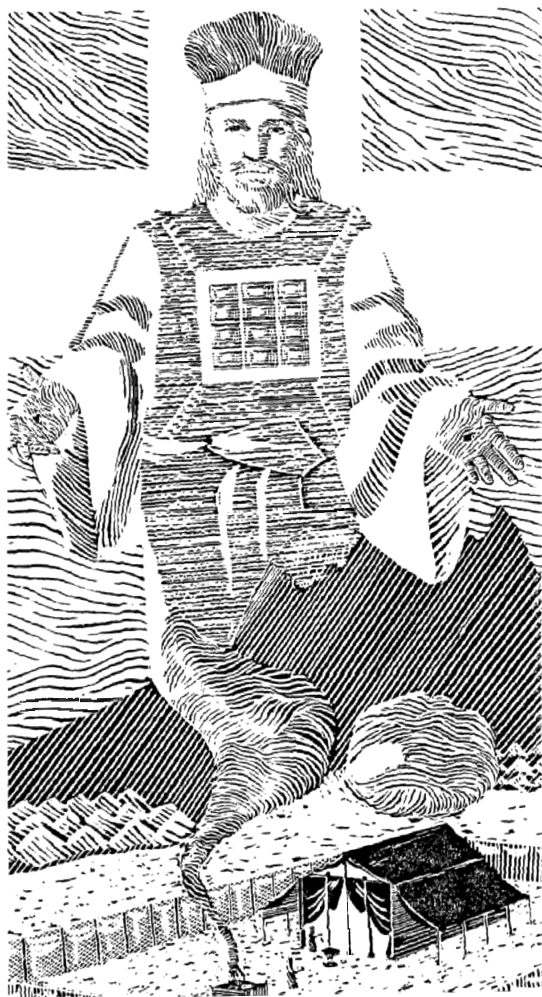
But some have not inhaled the book's atmosphere of holy cheer. Their dismal commentary assumes that *Zechariah* is a message devoted to warn us that the Seventh-day Adventist Church is doomed, that it is not fit to receive any type of moral or financial support. These are only indulging their souls in a narrow-minded bigotry that will only appeal to those of like mind. Such material has neither part nor lot in the Awakening message.

Cheer! Comfort! Encouragement! Divine compassion and love! God's love for His church! All the agencies of heaven working

with God's people! Jesus, the Holy Spirit and the angels with us!
Zechariah presents this theme with freshness and power.

Like Unto His Brethren

Undated Article



Introduction

IN RECENT years teachings have been coming in among Seventh-day Adventists that would have us believe that the incarnate Christ possessed nothing more than the physical degeneracy of mankind. Except for the decreased size of the physical form, it is being affirmed that Christ's human nature was wholly like that of Adam's before sin entered.

The purpose of this essay is to demonstrate that the logical end of this teaching is the acceptance of the doctrines of the immortality of the soul and Sunday-sacredness.

1. Weakened Physical, Mental and Moral Powers

The Bible declares:

Hebrews 2 [RSV]

¹⁴ Since therefore the children share in flesh and blood, He himself likewise partook of the *same nature* [as the children]...

¹⁷ Therefore He had to be made like His brethren in every respect.

IN DECLARING that Jesus had the same nature as the children of men, Paul is not referring to the condition of the heart and mind as in *Ephesians 2:3*, but he means “flesh and blood”—the whole human organism. The nature of man is threefold—physical, mental, and moral.²⁶¹ Jesus took the physical, mental, and moral powers of the fallen race.

The Desire of Ages, p. 117:

In our humanity, Christ was to redeem Adam’s failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings.

It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in **physical strength**, in **mental power**, and in **moral worth**; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.²⁶²

Review and Herald, December 11, 1888:

He who was one with the Father stepped down from the glorious throne in heaven, laid aside His royal robe and crown, and clothed His divinity with humanity, thus bringing himself to the level of man’s feeble faculties.

²⁶¹ *Testimonies for the Church*, vol. 5, p. 522.

²⁶² Emphasis ours. See also *Selected Messages*, book 1, p. 267-268.

2. The Inter-Dependence of the Physical, Mental and Moral Powers

CATHOLICS and Protestants in general admit that Christ's bodily form was not that of Adam's when he stood in his original perfection. But since they conceive of the soul as a meta-physical, separate entity from the body, they do not consider that these bodily weaknesses had any real bearing on the life of Christ.

But the third angel's message has given Adventists a totally different view of the nature of man. We see man as fundamentally a physical organism, with every function of his being operating through the function of a physical body.

The Ministry of Healing, p. 130:

The body is the only medium through which the mind and the soul are developed for the upbuilding of character.

Therefore whatever weakens the physical powers of man will also weaken his mental and moral powers. Instruction upon this point in the Spirit of Prophecy is definite:

Education, p. 195:

Since the mind and soul find expression through the body, both mental and spiritual vigor are in a great degree dependent upon physical strength and activity: whatever promotes physical health, promotes the development of a strong mind and a well-balanced character.

The Ministry of Healing, p. 128:

Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.

Review and Herald, October 31, 1871:

Mental and moral power is dependent upon physical health.

Counsels on Diet and Food, p. 48:

Anything that lessens physical strength enfeebles the mind.

Testimonies for the Church, vol. 7, p. 247:

Vigor of mind depends largely upon vigor of body.

Testimonies for the Church, vol. 3, p. 485:

Between the mind and the body there is a mysterious and wonderful relation.

If Christ took man's degenerate physical powers. He also took the degenerate mental and moral powers of the human organism. If we deny this, we deny the most fundamental truths on the nature of man, and in order to be logical, we would have to accept the "Babylonian" concept of the nature of man—that the condition of the physical powers has no vital relation to the soul of man.

If only we had kept before us the great principles upon which the health reform message is based, we could never have become so confused on the nature of Christ as to contend along with Catholics and the Protestant world that Christ possessed only the physical weaknesses of the fallen race.

3. The Sinlessness of Jesus' Human Nature

THE Bible and the Spirit of Prophecy abound in statements affirming the sinlessness of the human nature of Christ. The proponents of the “new-view” of the nature of Christ have done so well in quoting them that there is no need to repeat them here. We must agree wholeheartedly on the emphasis on the sinlessness of the human nature of Christ—that He had no propensity, inclination or bent to sin.

But the statements declaring Christ's sinlessness do not deny that Jesus took man's degenerate faculties.

Testimonies for the Church, vol. 4, p. 606:

The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character.

The faculties are the “tools” with which man forms his character. Christ did not have the “tools” which Adam had, but He took the inferior “tools” common to all the sons of men.

While Christ took man's weakened mental and moral powers, we do not say that the Master was weak in mental and moral powers.

SDA Bible Commentary, vol. 7a, p. 445:

In Christ, divinity and humanity were combined.

SDA Bible Commentary, vol. 7a, p. 453:

Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.

Christ revealed more than ordinary mental perception, not because the laws of inheritance failed to operate in His birth, but because...

SDA Bible Commentary, vol. 5, p. 1124:

His divine nature knew what was in man.

So too, Christ was strong in moral power, not because His human nature was inherently strong in moral power, but because through surrender and faith He united His weakened human nature to the infinite source of moral power. Christ had to demonstrate that one who is weakest in moral power may overcome in the strength given of God. For this reason, the Spirit led Christ to the wilderness:

The Desire of Ages, p. 118, 120:

For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony,

Isaiah 52

¹⁴ His visage was so marred more than any man, and His form more than the sons of men.

Now was Satan's opportunity. Now he supposed that he could overcome Christ. . . .

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome.

In the wilderness, Jesus demonstrated how even the soul who is weakest in mental and moral power may overcome. For here Jesus himself was weakened to the point of death. Not only were His physical powers weakened to the uttermost, but He was greatly weakened in mental and moral powers. Whatever weakens physical strength weakens the strength of the mental and moral powers. Christ was haggard with mental agony. When His strength failed His will power weakened too. Now the Saviour could experience what the weakest mortal must experience when striving against sin and temptation.

Review and Herald, October 13, 1874:

Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory.

Not through the strength of His human will did Christ overcome, but through the *right action* of His weakened human will He overcame. Through surrender He said,

Luke 22

⁴² Not my will, but your will be done.

He linked the weak human will with the divine will, and proved the truth of the following statement:

Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, it becomes omnipotent.

His victory declares that man may copy the pattern, that he may overcome as Christ overcame.²⁶³ His experience declares that there is not a soul who is so weak in moral power that he cannot find victory through laying hold of the infinite fund of moral power in the divine nature. His example shows that when the weakest human will cooperates with the divine will, it becomes omnipotent.

SDA Bible Commentary, vol. 7, p. 925:

He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us.

SDA Bible Commentary, vol. 7, p. 929:

When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity...Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them.

²⁶³ Revelation 3:21.

4. Did Christ Take the Sinless Nature of Man?

NOT only does the “new-view” deny that Christ was subjected to all our infirmities—for we have much more than mere physical infirmities to contend with—but it proposes that Christ...

...took sinless human nature,

—or that He...

...took the sinless nature of Adam before the Fall.²⁶⁴

Are there statements from Inspiration which support this contention? Indeed there are statements affirming the very opposite:

Review and Herald, December 15, 1896:

...He took upon Him our sinful nature.

Medical Ministry, p. 181:

He took upon His sinless nature our sinful nature.

SDA Bible Commentary, vol. 7, p. 926:

The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus.

When Christ came to this earth, there was no “sinless human nature” for Him to take. Christ was made of a woman, and she had no sinless human nature to give to Him. Yet Christ did take a sinless nature, not the sinless human nature of Adam before the Fall, but the sinless nature of His own eternal pre-existence. Through being born of the Holy Spirit, He united this sinless nature to the nature He received from Mary. The result of this union was that Christ’s human nature was sinless.

We must be careful to notice that Christ’s human nature was sinless, not because He took a superior human nature, but because He united the human nature to the divine nature. This

²⁶⁴ See *Questions on Doctrine*, p. 650, Heading: *The Ministry*, Sept. 1956, Headings p. 19.

means that we may overcome as Christ overcame. He showed us what fallen nature might become when united to the divine nature.

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Christ's human nature was sinless because that human nature was fully united to the divine nature. In this union is our only hope. This wonderful union cannot be explained, but it may be experienced. When a fallen, sinful man becomes a partaker of the divine nature, he becomes...

2 Corinthians 5

¹⁷ ...a new creature.

Sinful propensities are cut away from the character,²⁶⁵

Review and Herald, June 21, 1892:

...a new moral taste is created,

—and he is given...

SDA Bible Commentary, vol. 6, p. 1101:

...new motives new tastes, new tendencies.

And the more fully a believer partakes of the divine nature, the more fully will he experience the power of the “new creation.” Christ was that “new creation” of the Holy Spirit. When the offending nature of man united with the divine nature of the Deity in the person of Jesus, there was a “new creation.” Human nature became sanctified and sinless. And only because Jesus chose to be guided by and filled with the Holy Spirit every moment of His life was His human nature sinless.

His temptations were the same as ours. Satan appealed to the instincts of self-preservation and self-expression when tempting the Saviour. “Save yourself” was the basis of every temptation.

²⁶⁵ *SDA Bible Commentary*, vol. 7, p. 94.

But moment by moment Jesus “emptied himself.”²⁶⁶ He chose the cross of self-denial at every step, and did the Father’s will. Thus Christ crucified “self”—which is in essence the sinful nature—and the devil found in Him no response to please himself. Calvary was but the culmination of a whole lifetime of cross bearing for Jesus.

We should not place the obedience and sinless life of Christ by itself as something for which His human nature was peculiarly adapted. To the church awaiting translation is given the promise:

Revelation 3

²¹ To him that overcomes will I grant to sit with me in my throne, *even as I also overcame*, and am set down with my Father in His throne.

We may overcome as Christ overcame. By partaking of the divine nature, every hereditary and cultivated tendency to evil may be cut away from the character.²⁶⁷ By being filled with the Spirit as He was filled with the Spirit, the work of grace may be completed in our natures so that they may be “pure and holy.”²⁶⁸

The Desire of Ages, p. 664:

Jesus revealed no qualities, and exercised no powers that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

This is the hope of those expecting translation after attaining through the grace of Christ the following experience:

The Great Controversy, p. 623:

Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold: some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself,

²⁶⁶ *Philippians 2:7* RV.

²⁶⁷ *SDA Bible Commentary*, vol. 7, p. 943.

²⁶⁸ *Review and Herald*, September 1, 1885.

John 14

³⁰ The prince of this world comes, and has nothing in me.

Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

SDA Bible Commentary, vol. 6, p. 1118:

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.

Review and Herald, September 1, 1885:

The transformation of character must take place before His coming. Our natures must be pure and holy.

While Christ is in the most holy place of the heavenly sanctuary. His followers on earth must unite with Him in the full and complete union of divinity and humanity which Jesus knew in His own experience. This is "the marriage" which will be consummated while Jesus is in the most holy place. It is the experience that the 144,000 will enter into by faith.

5. The Issues at Stake

THE nature of man and the law of God will be the points especially controverted in the final battle between truth and error. In the crisis, a larger proportion than we now anticipate will defect from the third angel's message and accept the doctrines of the immortality of the soul and Sunday-sacredness.²⁶⁹ But what we must realize is that a big step in that direction has already been taken right within the ranks of Adventism.

The Nature of Man

When the Spirit of Prophecy tells us that Christ took "our nature in its deteriorated condition," some of our theologians are telling us that this means only that Christ's physical powers were weakened. But the nature of man is three-fold—physical, mental and moral—and if the physical powers are weakened, the mental and moral powers will be weakened also.

To deny this is to deny fundamental truth on the nature of man and take the "Babylonian" position on the nature of man,—that the condition of the physical powers has no real effect on the soul. The logical end of this concept is the doctrine of the immortal soul; and the logical end of the doctrine of the immortality of the soul is Spiritualism.

The Law of God

Not only do those who take the "new-view" of the Incarnation deny that Christ took man's degenerate mental and moral powers, but they affirm that He took the sinless nature of Adam before the fall. Granted, Christ's human nature was sinless, but this was not due to His taking some superior human nature; rather it was due to His being born of the Holy Spirit, surrendered to the Holy Spirit, guided by the Holy Spirit, and filled with the Holy Spirit through the right action of His will every moment of His earthly life.

²⁶⁹ See *Selected Messages*, book 2, p. 369; *Testimonies for the Church*, vol. 5, p. 463.

The difference between these two concepts—that of Christ’s taking the sinless nature of man, and that of Christ’s having a sinless human nature because the human nature was united to the divine nature—is the difference between life and death. The first concept places the sinlessness of Christ by itself, for none of us partake of the sinless human nature of Adam before the fall. But the second concept places the obedience and sinless life of Christ within the reach of all who will choose to be born of the Holy Spirit, surrendered to the Holy Spirit, guided by the Holy Spirit, and filled with the Holy Spirit even as Jesus was.

Those who teach that Christ took a superior human nature draw the logical conclusion that it is impossible for the rest of mankind to perfectly obey the law of Jehovah in this life. Everywhere today we hear the pronouncements from pen and pulpit that God has not made provision for man to live a sinless life on this earth. Those who accept this “new-view” of the Incarnation logically take the side of Satan in the great controversy over the law, claiming that God has not made provision for us to perfectly obey it. If God’s people accept this delusion, then there will be:

- no third angel’s message,
- no sealing of the saints,
- no finishing of the mystery of God,
- no cleansing of the sanctuary,
- no community of saints prepared to live without a Mediator,
- no first fruits of the harvest, and
- no people ready for translation,

—at least as far as they are concerned.

Did Jesus come to prove that we *cannot* keep the law of God? Is this what we are supposed to learn from the great truth of the Incarnation? See how this is answered by one of the most explicit declarations found in the Spirit of Prophecy:

The Desire of Ages, p. 24:

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. . . . Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon himself our nature, and passed through our experiences.

Hebrews 2

¹⁷ In all things it behooved Him to be made like unto His brethren.

If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. . . . His life testifies that it is possible for us also to obey the law of God.

6. Three Steps

ELLEN G. White saw that God had three steps to the platform of truth.²⁷⁰ Satan has three steps down from the platform.

1. The first step is the teaching that Christ took the human nature of man as it was before the fall.
2. This leads to the second step—to the teaching that man cannot find the grace to perfectly obey the law of God in this life.
3. This will inevitably lead to the third step—giving up the Sabbath.

This last step must logically follow the original premise, for if it be conceded that we cannot obey *all* the law *all* the time, then there is no point in the Sabbath being a test question. The great argument for the Sabbath is found in:

James 2

¹⁰ Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

But the “new-view” of the Incarnation leads to the conclusion that we cannot really “keep the whole law.”

Led by certain prominent theologians, many in our ranks have already taken steps numbers one and two down from the third angel’s message.

Ezekiel 8

¹⁶ And he brought me into the inner court of the Lord’s house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord [rejecting the great sanctuary message], and their faces toward the east: and they worshiped the sun toward the east.

²⁷⁰ *Early Writings*, p. 258.

Thus the foundation is already laid for a great landslide into the camp of the Sunday-keepers. This is an indication that the final test on the law of God is right upon the church. Soon the...

Ezekiel 9

⁴ ...man with the writer's inkhorn [must] go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Selected Messages, book 2, p. 380:

2 Timothy 2

¹⁹ Nevertheless the foundation of God stands sure, having this seal, The Lord knows them that are His.

The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat.

The Incarnation

Undated Article

Preface

From the Original

AMONG God's people today there is much discussion of the nature of Christ. On one side we find those who take a position similar to the Protestant view. They assert that He really did not possess the humanity of mankind. They believe that Jesus lived in a "shell" of this body, as a divine being. Yet on the other side of the issue are those who make Christ altogether like us. They will assure you that Christ had temptations from within, that He inherited sinful weaknesses, traits, and propensities.

This booklet is a record of a discussion by Robert Brinsmead on this vital topic. Not only are the issues clearly defined, but the practical importance of a true understanding of the nature of Christ is set forth. Carefully study this little booklet. May it give you a clearer insight into the precious truths God has intrusted with the final generation.

The Publishers

1. The Human Organism

THERE is so much about the incarnation that I do not understand. I am perfectly willing to grant that you can ask me questions about this subject that I am not able to answer. But there are some broad principles that we would do well to consider. It is impossible to have a correct view of this subject without having a correct view of the nature of man.

When God created man from the dust of the earth. He gave him a living *organism* which contained physical, mental, and moral powers. All these powers were equally developed and harmoniously balanced. This organism is called *the body*. Among the majority of professed Christian people, the body does not assume very much importance. But with our concept of truth as given in the third angel's message, the body assumes great importance. A few statements will suffice to illustrate this:

The Ministry of Healing, p. 130:

The body is the only medium through which the mind and the soul are developed for the upbuilding of character.

Education, p. 195:

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity;...Therefore the health should be as faithfully guarded as the character.

SDA Bible Commentary, vol. 7, p. 909:

Sanctification—how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart.

(For detailed information on the interrelation of the physical, mental, and moral powers and their relation to the character, I refer you to Syllabus No. 3, Lessons 1 and 8.)²⁷¹

²⁷¹ See Appendix: *The Human Nature of Christ* and *The Nature of Man in the*

It is this concept of the body which gives such importance to the health message in true Adventist thinking. On the other hand, the typical Protestant thinks of the soul as being some metaphysical entity that is scarcely affected by our treatment of the body.

Consider the effect of the fall on the human organism. In his sinless state, Adam's physical, mental and moral powers were all harmoniously balanced. But sin and the indulgence of appetite has had a terrible effect upon the human organism. Not only have the physical, mental and moral powers been weakened, but they have been put out of balance. The lower nature, with its animal appetites, has strengthened out of proportion to the higher powers of man. This gives Satan a greater advantage in tempting man. But these weakened powers do not constitute character:

Testimonies for the Church, vol. 4, p. 606:

The mental and moral powers which God has given us do not constitute character. They are talents...

So it is vital to remember that when we are talking about the weakened physical, mental and moral *powers*, we are not talking about the character, the heart or the mind. Howbeit these powers of the organism have a vital effect upon the character.

One of the doctors here was commenting yesterday about the condition of a person who is excessively alkaline in body. He said that such a person's nerves are all taut, and he feels like jumping on everybody. Now this condition of body does not imply that there is a derangement of the character. It does not mean that there is a malady in the mind or spiritual heart. But it does mean that with this condition it would be harder to maintain purity of thought and nobility of character.

If a man presumptuously ill-treats his body, can he expect that God will work a miracle to help him preserve purity of thought? Certainly not! But if on the other hand a man were thrown into a dirty jail and ill-kept as Jerome was, will God be willing to work a

miracle so that the sufferer can preserve purity of thought and uprightness of character?

[Audience:] “He did it for John the Baptist.”

Yes, He will indeed. Thus we see that the condition of the body has a tremendous influence upon the spiritual nature of man.

I remember reading in one of the General Conference Bulletins about a woman who came to Dr. Kellogg for spiritual help. At that time, the doctor was a great spiritual counselor as well as a physical one. This woman said that she constantly felt irritable and experienced great difficulty controlling her thoughts in the right channel. So the doctor said:

“Let me have a look at your tongue.”

“My tongue?”

—she said in surprise, for she was seeking spiritual help, not physical. When the doctor saw the tongue, he said something like this:

“Of course you will have trouble with your thoughts with a tongue like that. The cells of your brain are bathed with impure blood, and under these conditions you cannot maintain purity of thought.”

2. Christ Took Our Organism

NOW we must have these principles firmly in mind when we come to consider the human nature of Christ. Jesus dwelt in a body like ours. He inherited a body that had been weakened by four thousand years of sin.²⁷² During a discussion of this question with a group of students from Andrews University, one of the group endeavored to illustrate Christ's likeness to us. He took hold of the skin on his arm and said,

"Skin, skin."

I replied:

"Christ's likeness to us was more than skin. It was more than skin deep."

The young man failed to consider the importance and the place of the whole body in the nature of man. The body, the whole human organism, includes the physical, mental and moral powers. Christ took our human organism, our human faculties:

SDA Bible Commentary, vol. 7, p. 924:

He employed the human faculties,...He lived out the character of God through the human body which God had prepared for Him.

SDA Bible Commentary, vol. 5, p. 1130:

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism.

It is clear that Jesus did not come to live in a human organism like unto Adam's in his perfect state. *Hebrews 2:14* says that He took the same flesh and blood as the children of Adam. And since a weakness of the physical powers brings a corresponding weakness to the mental and moral powers, it is perfectly clear that Jesus actually lived in a human body which possessed all the weakened powers of man.

²⁷² *The Desire of Ages*, p. 49.

The Desire of Ages, p. 117:

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity.

Christ's life shows that He could be tempted through the avenue of appetite the same as we can be tempted. Man's animal appetites had been strengthening for centuries out of proportion to the higher powers. Christ knew what temptation was through these avenues, for He had taken upon himself that inherited nature. But such temptation is not sin. That a man feels temptation because of strong appetite which clamors for indulgence does not imply a sinful condition, nor is it evidence of a defective condition in the spiritual heart. But the avenues of the senses give Satan a tremendous leverage in trying to influence the heart. In this respect, Satan worked to tempt Christ the same as he works to tempt us.

3. Sin Not a Constitutional Problem

IT IS TREMENDOUSLY important that we understand that sin is not a bodily malady. The apostle Paul says:

1 Corinthians 6

¹⁸ Flee fornication. Every sin that a man does is *without* the body; but he that commits fornication sins against his own body.

This is a very clear statement. How many sins are without the body? Every sin is without the body. Then the apostle remarks that although every sin is without the body, he goes on to say that fornication is *against* (harmful to) the body. But although fornication and other sins may be harmful to the body, it remains that...

¹⁸ Every sin that a man does is *without* the body.

What does Paul mean? Just this, the body, the organism, the living constitution is a material structure. The apostle wants us to understand that sin is not a constitutional malady or an organic problem. When a man sins, the problem does not exist in the body. The body is physical and material, but sin is not a physical or material thing. Sin has to do with the spiritual nature, the spiritual heart, the mind, the character. For this reason Jesus could say that a man is not defiled by things going into the body.²⁷³

In *Colossians*, the apostle speaks of those who flagellate the body, but who find...

Colossians 2 [NEB]

²³ ...it no use at all in combating sensuality.

The reason they find such flagellation of the flesh useless is that the problem is not in the flesh itself. Sin is a malady of the *human spirit*. The apostle Paul says:

Ephesians 4

²³ Be renewed in the *spirit* of your mind.

²⁷³ *Matthew* 15:11.

When we are dealing with man's sinful condition, we are dealing with the *spirit* of his mind. Sin is a corruption of the human spirit and the natural man is controlled by...

Ephesians 2

² ...the *spirit*...of disobedience.

4. The Meaning of Sinful Nature

MUCH confusion is caused by a failure to define our terms, or by using terms without due consideration of their meaning. This is particularly true in regard to what is often called “the sinful nature.” The expression is not used in the Bible, although one meaning the same thing is used:

Ephesians 2

² You walked according to...the spirit...of disobedience:

³ ...and were by *nature* the children of wrath, even as others.

By *nature* the inspired writer does not mean the organism which is called the body. He means the *spirit*. He goes on to show that because of this “sinful nature” man needs to be renewed in the spirit of his mind. He does not need to be renewed in body to get rid of sin. He needs a change of spirit, not a change of faculties.

Let us see how the Spirit of Prophecy sometimes uses the word *nature* in the same way—meaning, not the body, but the spiritual nature of man.

Steps to Christ, p. 43:

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By *nature* we are alienated from God. The Holy Spirit describes our condition in such words as these:

Ephesians 2

¹ Dead in trespasses and sins...

God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

Patriarchs and Prophets, p. 688:

Men do not know their own hearts; for...

Jeremiah 17

⁹ The heart is deceitful above all things, and desperately wicked.

But God understands the tendencies of the depraved nature of man.

It is evident that the servant of the Lord uses *heart* and *nature* interchangeably. The whole nature must be changed. This is not referring to the flesh. If we are going to be successful in dealing a blow at the enemy, we should know where this enemy is. It is the human heart, the human spirit. The word *nature* in these instances refers to the character. It means the *disposition*.

We use similar expressions in everyday English. If you say that “Bill has a good nature,” do you mean that his bodily form is such that would be admired by the Greeks? No! You obviously mean he has a good disposition, or a good spirit. If you say that another man has a mean nature, you are simply saying that the person is mean. If he has a happy nature, what is he? He is happy! Why is he happy? Because he has a happy nature. As the nature is, so will the man be. As the tree is, so the fruit will be.

If you said that a certain person has an evil nature, you would be taken to mean that he is evil. Now, if a person *has* a sinful nature, that means he is sinful. We are not referring to the condition of his body, but to the condition of his heart. A man with a sinful nature is a man with a sinful heart. It is as plain as that. This condition of sinful nature is clearly described in the Bible:

Jeremiah 17

⁹ The heart is deceitful above all things, and desperately wicked.

Romans 8

⁷ The carnal mind is enmity against God.

The *sinful nature* is just another term for the selfish, wicked, sinful heart of man. It is the carnal mind whose spirit of disobedience is contrary to the law of God.

5. The Laws of Inheritance

IT IS CLEAR that we inherit our human organism from our parents. The physical, mental and moral powers of the human organism are inherited. This fact is so well known and so easy to demonstrate that we will not tarry to give proof for this self-evident fact.

But we inherit more than a weakened and degenerate human organism. We are born in a sinful condition. We all enter the world having a carnal mind, possessing a corruption of the human spirit.²⁷⁴ Defects of character are inherited.²⁷⁵ Let us not detour off on some scientific explanation as to how this sinful condition of heart and mind is inherited. Thinking about genes and chromosomes will not help us at all. Inspiration does not tell us by what *mechanism* this corruption of the human spirit is transmitted from generation to generation. It is a great mystery. But we do know that the law of bringing forth “after his kind” operates in the spiritual realm as well as in the physical. Genes and chromosomes might serve to explain our constitutional inheritance, but they do not explain how that our sinful hearts have been transmitted to us.

The mind which we possess by nature is the sinful mind. The expression “carnal mind” literally reads “the mind of the flesh.”²⁷⁶ The apostle Paul sometimes refers to this mind as “the flesh,” not that it is composed of tissues, but because it is born of the flesh. Jesus said:

John 3

⁶ That which is born of the flesh is flesh.

We should also bear this in mind. When the apostle admonishes us to crucify the flesh, he does not mean that we are to inflict

²⁷⁴ *Psalm* 51:5; *Romans* 8:7; *Psalm* 58:3, etc.

²⁷⁵ *Testimonies for the Church*, vol. 6, pp. 282, 167; *Fundamentals of Christian Education*, pp. 277, 278.

²⁷⁶ *Romans* 8:7.

pain on the body. He is simply telling us that sin must be expelled from the heart.

6. Did Christ Have a Carnal Mind?

Hebrews 2

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.

WHAT did Jesus partake of? The same flesh and blood as we do. In *Hebrews* 10:5 we read:

Hebrews 10

⁵ A body have You prepared me.

“Flesh and blood” in this instance refers to the body that Jesus lived in. Continuing, the apostle says:

Hebrews 2

¹⁷ Wherefore in all things it behoved Him to be made like unto His brethren.

Are we going to say to Paul,

“Do not make ‘Christ altogether human, such a one as ourselves; for this cannot be’?”²⁷⁷

No, for Paul is referring to the body. Christ possessed the whole human organism with the weaknesses of physical, mental and moral *powers*. When we understand the close relation of the body and the character, we can appreciate what a tremendous liability this was to the Saviour. In contrast with his tempting Adam, see the great advantage Satan had when he brought temptation to Christ.

While Satan was able to bruise the heel of the Saviour, He was not able to touch his head.²⁷⁸ In the *normal* course of birth we inherit not only the degenerate organism, but the *carnal mind, the faulty character, the corrupted spirit, the rebellious heart, the sinful nature*.

²⁷⁷ *SDA Bible Commentary*, vol. 5, p. 1129.

²⁷⁸ *Genesis* 3:15; *SDA Bible Commentary*, vol. 5, p. 1131.

John 3

⁶ That which is born of the flesh is flesh.

Our mind therefore, is the “mind of the flesh.”²⁷⁹ In this carnal mind lies the seat of the sin problem, for it...

Romans 8

⁷ ...is enmity against God: it is not subject to His law, nor ever can be.

But it cannot be said of the Lord Jesus Christ that He had “the mind of the flesh.” Why? He was not born *of* the flesh. Jesus was born *in* the flesh, but not *of* the flesh.

John 3

⁶ That which is born of the Spirit is spirit.

Thus while it was true that Satan could touch the *heel* of Christ and had free access to the *heel* of Christ, Satan could not touch the *head* of Christ and had no access to the *head* of Christ. Jesus did not have the mind of the flesh. He had the mind of the Spirit. He had the mind of the Spirit because He was born of the Spirit. Jesus was not born in the normal course and He did not have a carnal mind.

Nowhere in Inspiration will it be found that Jesus had a *carnal mind* or that He *had* a sinful nature. When we read that He “took” the sinful nature from Mary, we must not forget that this nature which was taken from Mary came into contact with His divinity. As to what happened when His divinity touched humanity is forcefully illustrated in this passage:

The Desire of Ages, p. 266:

But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power,

Isaiah 1

⁵ The whole head is sick, and the whole heart faint.

²⁷⁹ *Romans 8:6-7 RV.*

⁶ From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores.

But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner.

Since we may only receive what has already been wrought out for us in Christ,²⁸⁰ we must notice what happens when His divinity touches humanity. Does the pollution of human nature defile His divinity? No! His divinity sanctifies humanity. Thus when Christ came to dwell in this “house” of human flesh, we may say that although the “house” was deteriorated through the effects of sin, yet we cannot say that there was any sin or sinfulness in that “house.”

We may know these things by personal experience. When we receive into our hearts the Holy Spirit, does not this divine nature expel sin from our lives? Does not He change and sanctify our natures? Of course He does not do it absolutely and completely in us immediately because we do not receive the full measure of the Holy Spirit all at once. But in the case of Christ, He was filled with all the fullness of the Godhead from the time of the incarnation. Notice these clear statements:

Review and Herald, May 7, 1901:

Possessing our nature, though unstained by sin.

SDA Bible Commentary, vol. 7, p. 925:

He [Christ] was to take His position at the head of humanity by taking the nature but *not the sinfulness* of man.

SDA Bible Commentary, vol. 5, p. 1131:

We should have no misgivings in regard to the perfect sinlessness of the human *nature* of Christ.

Could statements be plainer? His human nature was not sinful. God forbid! It was sinless. While we are born with a defiled nature, when He was born, His human nature was undefiled by sin. The servant of the Lord does *not* say:

²⁸⁰ *The Desire of Ages*, p. 671.

“...sinlessness of the human *deeds* of Christ,”

–but:

“...sinlessness of the human *nature* of Christ.”

Jesus had only one human nature. That human nature was sinless and unstained.

SDA Bible Commentary, vol. 7a, p. 449:

The human nature of Christ is likened to ours, and suffering was more keenly felt by Him for *His spiritual nature* was free from every taint of sin.

Notice that the statement is referring to the human nature of Christ. His spiritual nature—the spirit, the mind, the character—was free from any sinfulness.

7. A Warning from the Spirit of Prophecy

SDA Bible Commentary, vol. 5, p. 1128-1129:

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel,

Luke 1

³¹ Behold, you shall conceive in your womb, and bring forth a son, and shall call His name JESUS.

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

³³ And He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

³⁴ Then said Mary unto the angel, How shall this be, seeing I know not a man?

³⁵ And the angel answered and said unto her, The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also *that holy thing* which shall be born of you shall be called the Son of God.

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, cor-

ruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called “that holy thing.” It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such a one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

Notice again:

Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption.

Some may say,

“Well, He had such inclinations to sin, but He did not yield to them.”

But there are three things stated: not a “taint of,” not an “inclination to,” and “never yielded to.” Our attempts to do too much explaining are a snare. For instance, the Scripture says that Christ was...

Hebrews 4

¹⁵ ...tempted in all points like as we are, yet without sin.

So, Nicodemus-like, we start reasoning,

“How can these things be? My temptations come from my crooked personality, my wicked heart, and my inherited and cultivated defects of character. So if Jesus were to be really tempted

as I am tempted, He would have to have my crooked personality, my wicked heart and my inherited and cultivated defects of character.”

Another takes the “logic” a little further.

“I am a woman. How could Christ be tempted in all points like me?”

Another says:

“I am a married man,”

–or,

“I am an old man.”

Against all this vain questioning, Inspiration simply says:

SDA Bible Commentary, vol. 5, p. 1128-1129:

It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery.

8. A. T. Jones and the Nature of Christ

OUTSIDE of the writings of the Spirit of Prophecy, A. T. Jones was foremost in presenting the great truths of the incarnation in the years around 1888. From the reading of *Selected Messages*, Book 1, p. 408, it seems that his forceful presentations of the incarnation were evoking some opposition. But Mrs. White took the side of the message brought by Jones.

Jones had a very aggressive and positive nature, and as often happens in religious controversy, there is a tendency to counter-act error by going too far to the other side of the road. Jones did this in the matter of faith and works, calling forth some strong words of caution from the prophet.²⁸¹ Mrs. White did not say that Jones was wrong in his thinking, but that his expressions were exaggerated.

There is evidence that he showed the same tendency in dealing with the great subject of the incarnation. His teachings and his mode of expression, were having their effects upon the writers and leading teachers of the denomination. In the year 1895, Mrs. White wrote the words of counsel and caution which are quoted in full above.

A. T. Jones was basically correct in his teaching on the incarnation, but when reading some of his expressions, we can appreciate the caution of Ellen G. White:

“Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ.”

In his comments upon “the likeness of sinful flesh” in *Romans* 8:3, Jones often eliminated the word “likeness,” and said that Christ had our *sinful flesh*. Practically every Adventist writer followed his example with one notable exception—Ellen G. White. NEVER does the Spirit of Prophecy eliminate “likeness” from *Romans* 8:3.

²⁸¹ *Selected Messages*, Book 1, p. 377.

In reading Jones' studies it is evident what he meant by "sinful flesh." Using *Hebrews 2*, he equated it with the degenerate human body. Evidently, he did not grasp Paul's meaning of "flesh" in *Romans 8*,²⁸² for Jones is certain that Christ did not have man's sinful mind:

Now as to Christ having like passions with us, in the Scripture all the way through, He was like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh, but the mind was the mind of Christ Jesus.²⁸³

Jones never intended to mean that Christ had a carnal mind. The important thing is to ascertain what a man means, and not dwell on the particular form of words he uses to express the thought. Some of the inspired writers did not always choose the ideal word. The apostle Paul uses the same word to mean different things.²⁸⁴ We should always be careful to judge a man's teaching by what he means lest we make a man an offender by a word.

²⁸² *Flesh* does not always mean body, but in some places has the same meaning as defined by Jesus, "That which is born of the flesh is flesh." Thus Paul calls the carnal mind *flesh* because it is of carnal generation.

²⁸³ 1895 *General Conference Bulletin*, Lesson No. 17, "The Third Angel's Message."

²⁸⁴ Compare *Romans 8:8* and *Galatians 2:20*.

9. The Brinsmead Teaching

IN MY OWN writings—*God's Eternal Purpose* (1959), *Syllabus No. 1* (1961), *Syllabus No. 2* (1962), *Syllabus No. 3* (1964)—the subject of the incarnation is dealt with at length. There is a development of expression over the years of the awakening message. I have not felt it necessary to keep saying the same things over and over in the same words for the last six or seven years. And by the grace of God, I think we have learned a few things. On the one hand, some of the good brethren say:

“He has put his feet in concrete and will not change his teaching on anything.”

On the other hand some of the good brethren say:

“See, he is changing his teaching.”

A deeper study of the nature of man has made it more apparent why Ellen G. White never eliminated the word “likeness” when citing *Romans* 8:3. The word flesh as used by Paul does not always mean the physical body, but sometimes means that which is born of the flesh. Thus Paul calls the carnal mind *flesh*.²⁸⁵ *God's Eternal Purpose*, (my first book) does not eliminate “likeness” from *Romans* 8:3. Recently, I see more reason for following the example of Paul and Ellen G. White.

The basic teaching and direction of my views on the incarnation remain unchanged. I could illustrate this by re-affirming the remarks found in *Syllabus No. 2*.

Christ certainly partook of fallen human nature. The Sinless One came to tabernacle in human flesh which had upon it the effects of four thousand years of sin. Thus He did not merely take the physical degeneracy of humanity, but that fallen nature which bore the physical, mental, and moral degeneracy of the race. On His human side, the physical, mental, and moral *powers*

²⁸⁵ See study, *The Man of Romans 8*.

of Christ's human nature had the weaknesses, tendencies,²⁸⁶ and infirmities of the human race.

Being born of the Holy Ghost, the Spirit brought Christ into the world possessing the immaculate spiritual nature of His own eternal preexistence. In Christ's heart, mind, will, affections, He was without the taint of, or inclination to sin. In His heart, will, mind, affections, there was no tendency, inclination, bent or propensity to evil. Thus the Sinless One in coming to dwell in humanity, received no pollution. (pp. 17, 18)

This has been my teaching since the beginning of my public speaking.

²⁸⁶ As the context shows, not meaning sinful tendencies. Sin is a condition of the heart, will, mind, affections. There was no tendency to sin here where Christ was concerned.

10. The Application to Experience

HOW we apply the great truths of the incarnation to our lives is most important. I will now cite the *General Conclusions* on the study on the Incarnation from *Syllabus No. 3*, p. 32.

The incarnation is a revelation of God's purpose for man. We are to know that the Father wants to treat us the same way as He treated Jesus. It would please God to bestow on us nothing less than He bestowed on His Son.

The Desire of Ages, p. 73:

And the grace that He received is for us.

The Desire of Ages, p. 363:

His experience is to be ours.

Therefore we can confidently draw the following conclusions;

1. In Jesus we see a Man born by, and filled with the Holy Spirit. His life testifies that degenerate physical, mental, and moral powers are no excuse for sin.²⁸⁷

SDA Bible Commentary, vol. 7, p. 925:

He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, "Because of these things, I cannot obey the law of Jehovah."

Therefore, when man is "filled with all the fullness of God,"²⁸⁸ through the complete infilling of the Spirit, the function of his weakened faculties will be sinless and holy.

2. In Jesus we see a Man born by, and filled with the Holy Spirit. He had no evil propensities or inclinations. His motives and traits of character were without a taint of sin. In short, His nature was pure and holy.

²⁸⁷ *Romans* 8:3.

²⁸⁸ *Ephesians* 3:19.

Therefore, when man is “filled with all the fullness of God,”²⁸⁹ through the complete infilling of the Spirit, he will be without sinful propensities, and his nature will be pure and holy.

SDA Bible Commentary, vol. 7, p. 943:

We need not retain one sinful propensity.

Review and Herald, September 1, 1885:

The transformation of character must take place before His coming. Our natures must be pure and holy.

3. Christ’s obedience is that of a man.

SDA Bible Commentary, vol. 7, p. 929:

Christ’s overcoming and obedience is that of a true human being.

The Desire of Ages, p. 24:

His life testifies that it is possible for us also to obey the law of God.

SDA Bible Commentary, vol. 6, p. 1118:

Those only who through faith in Christ obey all of God’s commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.

This is the very substance of the third angel’s message:

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

The life of Jesus of Nazareth testifies that all this is God’s purpose for humanity in this life. To man is offered the same joy, love, peace, contentment and pleasure of uninhibited fellowship with God that Jesus experienced. Let us ever remember as we study and contemplate the life of Jesus, that His life is the revelation of man’s potential with God and man. Everything that the human nature of Christ was in this life, human nature today may be through the same grace as He received. This is the hope, and must be the faith of those who will be sealed for eternity and who will be translated from this earth.

²⁸⁹ *Ephesians* 3:19.

11. The Holy Flesh Charge

THE awakening message has nothing to do with holy flesh. Sin does not dwell in the flesh as such. It dwells in the heart, the mind, the character. Many of you have seen the flannel-graph of the sanctuary, with the sanctuary of the heart underneath the tabernacle of Moses. We have been concerned with the doctrine of a cleansed heart. When the servant of the Lord tells us that:

Review and Herald, September 1, 1885:

Our natures must be pure and holy,

—before Jesus comes, is she referring to the flesh? Of course not! She means that our hearts, our dispositions, our characters, our spirits, must be in a condition of holiness before the Lord comes. This has nothing to do with *holy flesh*.

Review and Herald, May 22, 1894:

The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith.

Review and Herald, November 30, 1897:

Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness.

Review and Herald, June 25, 1908:

Selfishness is the essence of depravity.

Here we are told to eradicate or root out all selfishness from our hearts. This element of selfishness is nothing else but the sinful nature which must be utterly abolished from the hearts of God's people. The sinful nature is the carnal mind, the selfish mind, the mind of the flesh. It is to be eradicated, weeded out, rooted up until no fiber is left. Just as Jesus was born of the Spirit and possessed no sinful human nature, so God is calling a people to make practical application of the great truth of the incarnation. If this is what you call holy flesh, then I believe in it, for it is the everlasting gospel of our Lord Jesus Christ.

12. The Importance of Correct Teaching

SOME tell us that the gospel does not make provision for the eradication of this sinful nature. The only question to be decided is:

“Did Christ have a sinful human nature? Did He possess a rebellious disposition, a wicked heart, a carnal mind, propensities to disobedience?”

God forbid! If the human nature of Jesus was sinless, ours too may be sinless. If His humanity had no carnal mind and no sinful propensities then that experience is available to us also. Otherwise it could not be said that:

The Desire of Ages, p. 664:

His perfect humanity is that which all His followers may possess.

13. Appendix: Additional Thoughts on the Incarnation

Selected Messages, Book 1, p. 246:

The doctrine of the incarnation of Christ in human flesh is a mystery,

Colossians 1

²⁶ Even the mystery which has been hid from ages and from generations.

It is the great and profound mystery of godliness.

SDA Bible Commentary, vol. 7, p. 915:

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race, in consequence of sin, was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity.

SDA Bible Commentary, vol. 7, pp. 904, 905:

The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study. Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush,

Exodus 3

⁵ Put off your shoes from off your feet, for the place whereon you stand is holy ground.

We must come to the study of this subject with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs deep for hidden truth.

That I May Know Him, p. 25:

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God.

SDA Bible Commentary, vol. 5, p. 1113:

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place.

Gospel Workers, p. 251:

The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last.

SDA Bible Commentary, Vol. 5, p. 1129:

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled himself to become man, the Godhead was still His own.

Signs of the Times, July 30, 1896:

Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race.

Youth's Instructor, April 25, 1901:

The enemy was overcome by Christ in His human nature. The Power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power.

That I May Know Him, p. 34:

We need not place the obedience of Christ by itself, as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter.

SDA Bible Commentary, vol. 7, p. 929:

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our

erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity.

Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them.

Selected Messages, book 1, p. 247:

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature.

The Desire of Ages, p. 117:

But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation.

The Desire of Ages, p. 131:

He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss.

SDA Bible Commentary, vol. 7, p. 925:

Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity.

The Desire of Ages, p. 363:

As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours.

Review and Herald, Nov. 8, 1887:

While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch-apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation.

Review and Herald, Dec. 15, 1896:

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature.

Selected Messages, book 3, p. 134:

Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.

The Youth's Instructor, June 2, 1898:

With His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character.

Testimonies for the Church, vol. 2, pp. 508, 509:

He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.

The Signs of the Times, June 9, 1898:

In taking upon himself man's nature in its fallen condition, Christ did not in the least participate in its sin.

Review and Herald, Sept. 4, 1900:

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled himself to man's nature.

The Desire of Ages, p. 117:

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity.

The Desire of Ages, p. 71:

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him.

Testimonies for the Church, vol. 4, p. 606:

The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character. . . . The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character.

ARTICLES ON THE INCARNATION

*Historical Survey
of the
Incarnation*

From a collection of Miscellaneous Articles
undated

1. From 1844-1888

IN THE formative years of Seventh-day Adventist theology, there is found scarcely any reference of a specific nature to Christ's human nature. The pioneers were preoccupied with studying and establishing such distinctive teachings as the nature of man, the sanctuary, and the commandments of God. However, the first of these distinctive doctrines, the nature of man, was bound to lead Adventists to take a view on the nature of Christ out of harmony with the teaching held by the fallen churches.

Very early in our history, Mrs. White made a few brief references to the kind of human nature taken by the Saviour:

Early Writings, p. 150:

The angels prostrated themselves before Him...Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be equal with theirs.

Early Writings, p. 152:

He [Satan] told his angels that when Jesus should take fallen man's nature, he could overpower Him.

Later, in a series of articles in the *Review and Herald* in 1874, Mrs. White wrote more definitely about Christ's human nature. The series is about Christ's temptation and victory in the wilderness, and in it the writer powerfully shows how Christ brought the possibility of overcoming to every member of the human family. A few brief extracts here will illustrate her train of thought:

Selected Messages, book 1, p. 267-268:

The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . . .

In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points

wherewith man would be assailed. . . .

And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race.

Selected Messages, book 1, p. 272-273:

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man. while His divine nature grasped the Eternal.

Such penetrating and cogent statements on the human nature of Christ were confined to the pen of Mrs. White. Other Adventist writers had little to say on Christology, and evidently taking too much for granted in their understanding of righteousness by faith, they continued on with their basic arguments on the state of the dead, the sabbath, the 2300 days, and prophetic exegesis.

As one reads through about 40 years of the *Review and Herald*, one can understand Mrs. White's outburst in 1890:

Review and Herald, March 11, 1890:

As a people we have preached the law until we are as dry as the hills of Gilboa, that had neither dew nor rain.

2. The Message of 1888

IN 1888 there came to the Seventh-day Adventist Church a very definite awakening message on the theme of the righteousness of Christ. Concerning it, Mrs. White declared:

Testimonies to Ministers, p. 91-92:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

The servant of the Lord went on to say that the message, if accepted, would bring the latter rain to the church and the loud cry to the world.

There is no record of the actual preaching of Jones and Waggoner at the historic Minneapolis meeting, but available sermons and writings from these men while they were still the Lord's messengers shortly after 1888 gives a fair idea of the nature of their message. What is immediately and strikingly evident is that here were men who had broken through the mere doctrinal outlines of Adventism, and had begun to explore the vast vistas of truth on the righteousness of Christ in the light of the third angel's message.

The reader cannot help but be impressed with how much A. T. Jones had to say on the Incarnation. This was the foundation of his presentation on righteousness by faith.²⁹⁰ Aside from a few statements from Ellen G. White, his was the first real preaching in the denomination on the subject of righteousness by faith in the light of the Incarnation. The messages of Waggoner and Jones were a practical application of the Incarnation to Christian experience. They powerfully presented the reality of Christ's human

²⁹⁰ See *Appendix*.

nature, arguing that His flesh was the same as ours, that God came to dwell in our flesh in the person of Jesus, that Christ overcame by faith in His Father, and that the same victory and sinless life is available to us in the faith of Jesus. Jones unsparingly attacked the doctrine which postulates that the flesh of Christ was the flesh of the sinless Adam, pointing out that such a doctrine had its origin in the Catholic doctrine of the Immaculate Conception of Mary.²⁹¹

Thus, in the 1888 message, we find for the first time in Adventist teaching (outside of a few statements from Mrs. White) that the logic of the Adventist teaching on the nature of man was followed through to apply to the Incarnation and righteousness by faith. That Christ should have the same nature as man came as a surprise to some of the brethren, and being critical of the message of Waggoner and Jones, some even wrote to Mrs. White protesting the point. However, she rallied to the support of the doctrine that God had sent to the church through His chosen messengers. Referring to the controversy over Waggoner and Jones' message, she wrote:

Selected Messages, book 1, p. 408-409 [1890]:

Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battle as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. . . .

He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God.

²⁹¹ See *Appendix*.

Thereafter, Mrs. White began making numerous statements on the human nature of Christ, statements which were clearly the complement of Waggoner and Jones's view on the Incarnation. It is interesting to notice from the *General Conference Bulletin* of 1895 that Jones quoted extensively from statements from Mrs. White which were fresh off the press.

3. Warning Against Extravagant Expressions

THE prophet told the church that the message brought by Waggoner and Jones was precious light for God's people. She placed her full endorsement on the message in general. However, she also added:

Review and Herald, Mar. 25, 1890:

No one has said that we shall find perfection in any man's investigations.

Jones, being of a very positive disposition, had a tendency to overstate his case.²⁹² There is some evidence that he did this in a few expressions on the human nature of Christ.²⁹³ Later, other Adventist writers began to express similar views on the Incarnation, and there is definite evidence that they were influenced by Jones' mode of expression. It is interesting to notice that the 1889 edition of *Bible Readings For the Home Circle* made no specific remarks on Christ's human nature. It was yet too early for the editors of the book to be influenced by Jones' teaching. But later editions of the book, prepared by a group of SDA Bible scholars, were a clear reflection of the teaching of Jones.²⁹⁴ While this position on the nature of Christ in humanity was basically sound, there appeared in Adventist literature a tendency to go overboard in stressing Christ's likeness to the fallen race. This called for some counsel from Mrs. White:

SDA Bible Commentary, vol. 5, p. 1128-1129:

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. . . . Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. . . . Never, in any way, leave the slightest impression upon

²⁹² See *Selected Messages*, book 1, p. 377-378.

²⁹³ See *Appendix*. PP Editor's note: This is, of course, Robert Brinsmead's opinion. We have no evidence regarding A. T. Jones being counseled or rebuked over his teachings on the incarnation of Christ.

²⁹⁴ See *Appendix*.

human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. . . . I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God.

These cautions were not made public to the church, but were filed under Letter 8, 1895.²⁹⁵ It seems that if the cautions had been more widely known they would have tempered some statements that appeared in denominational print. But in all fairness to Jones (and also others who wrote similarly), it should be noted that he clearly understood that the person of Christ himself was without the propensities, passions, or inclinations to sin. Notice His words:

Thus in the flesh of Jesus Christ—not in himself, but in His flesh, our flesh which He took in human nature—there were just the same tendencies to sin that are in you and me.²⁹⁶

Now as to Christ’s not having “like passions” with us: in the Scriptures all the way through He is like us, and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don’t go too far. He was made in the likeness of sinful flesh; not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh; but the mind was “the mind of Christ Jesus.”²⁹⁷

So too with the other Adventist writers. They proclaimed emphatically that in thought, will, and affections, Christ was entirely without any taint of or inclination to corruption. Although they declared that in Christ’s flesh were the same tendencies to sin that are in our flesh, this is not to be taken to mean that they taught that Christ himself had sinful propensities. A sinful propensity exists only in the heart, for the flesh of itself cannot

²⁹⁵ PP Editor’s note: This letter was written by Ellen White to “Brother and Sister W. L. H. Baker.” Since we have no record of what the Bakers taught, we do not have license to apply it to the public teachings of others, such as A. T. Jones, since Ellen White never wrote such a letter to him.

²⁹⁶ 1895 *General Conference Bulletin*, Lecture 14.

²⁹⁷ 1895 *General Conference Bulletin*, Lecture 17.

act contrary to the will of God. However, our writers would have benefited if they had known and heeded the following counsel:

Letter 8, 1895:²⁹⁸

In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity.

²⁹⁸ *Manuscript Releases*, vol. 13, p. 18.

4. A Change in Teaching

ADVENTIST Teaching on the human nature of Christ has often been the subject of criticism and misunderstanding among non Adventist Christians. True, matters have not been helped by some of the more extreme expressions found in our literature, but as long as there is a difference in our understanding on the nature of man, there must be a difference in our understanding on the human nature of Christ. A Baptist theologian shows that he understands the problem when he states:

Adventism's position on the two preceding subjects—those of Man and Death—determines its doctrine of Christ. This is inevitable, for Christ is man as well as God, and He, as well as we, has been subjected to death.²⁹⁹

In the year 1950, a development began to take place in the circles of Adventist theologians, known as “Christ-centered preaching.” It took real shape and direction at the Ministerial Association meetings at the pre-session of the General Conference Session of that year. The Secretary of the Ministerial Association, Elder R. A. Anderson, was one of the prominent leaders in this “awakening.” Two delegates to the session. Elders Wieland and Short, appealed to the General Conference Committee that much of this “Christ-centered preaching” was in reality “anti-christ-centered preaching” which would lead us to the acceptance of the “Christ” of apostate Protestantism. The warning seemed too fantastic to merit any serious consideration, and was therefore summarily dismissed.

In 1956 a group of our leading theologians met with representatives of the “Evangelical” Protestant churches to discuss the points of doctrine that separated Adventists from the rest of the “Evangelical” Protestant churches. Dr. Barnhouse, one of the representatives from the “Evangelical” cause, records the results of the interview in the following words:

²⁹⁹ Norman F. Douty. *Another Look At Seventh-day Adventism*, p. 48.

Immediately it was perceived that the Adventist were strenuously denying certain doctrinal positions which had been previously attributed to them.

He goes on to mention how that one of the main points under consideration was the human nature of Christ. It is clear that the Adventist representatives repudiated the position that Christ took the fallen nature of man after 4,000 years of sin. It is true that most of the statements referring to Christ's taking man's fallen nature appear in the book *Questions on Doctrine* (which book grew out of the discussions with the "Evangelicals"), but the writers of the book would fain make these statements merely to mean that Christ only took this nature in His redemptive act on the cross—*i.e.*, that such a nature was only *imputed* to Christ.

However, as an over-all result of these discussions, Dr. Walter Martin, the other "Evangelical" representative, came out before the world, stating:

True Seventh-day Adventism, despite its difference from us, is one with us in the great work of winning men to Jesus Christ and in preaching the wonders of His matchless redeeming grace.³⁰⁰

While these things were taking place in our church in America, there were some significant developments in the Australasian Division. A certain conference President, Pastor R. A. Greive, also became very interested in a revival of "Christ-centered" preaching as a means of reviving the church. It appeared to this Adventist leader that the foundation of the disillusionment and discouragement of the Christian experience of many of the church members lay in what he supposed was the false teaching among us on the human nature of Christ. Having taken the position that Christ's human nature was wholly like that of Adam's before he sinned (except for some obvious physical weaknesses), he began to tell the church members that perfect obedience to God's law was neither possible nor necessary in this life. Some of the lay members were alarmed at such startling innovations to the Ad-

³⁰⁰ *Eternity*, January 1957.

vent faith, but the ministry of the conference stood solidly behind the President. Subsequently, a few “heretics” were disfellowshipped, and the rest were frightened into submission.

In 1956, R. A. Greive took up the position of President of the North New Zealand Conference. The concern of some people was aroused, and finally the leaders of the Division began to question some of the teachings of R. A. Greive. About this time, he received some encouragement from Elder R. A. Anderson who was at the General Conference. To bolster up support for himself, Greive circulated some of the correspondence which he received from the General Conference office. As this throws important light on what has been taking place, we cite the main parts of this correspondence here:

Ministerial Assoc. Gen. Conf, of S.D.A.

Washington 12, D. C.

January 19, 1956.

Pastor R. A. Greive,
North N. Z. Conference,
Box 8541, Upper Symonds St., P.O.
AUCKLAND. N. Z.

My dear Brother Greive:

This letter is long, long overdue and it carries sincerest apologies for what is an unpardonable neglect. At the time of your accident in New Guinea I was under a terrific pressure with appointments away front the office, and as you know when you get back things pile high, and somehow this was overlooked. I wrote to Stan Gander and it some how was in the back of my mind that I had written you as well. How thankful we are that the Lord spared your lives, although it was a terrible experience.

Well now, brother, we are in the midst of a most interesting study, for your sake I wish you could be here in Washington right now. You remember the things we discussed in both Australia and Auckland, especially concerning the nature of Christ. Well, at that time some things that Sister White wrote more than half a century ago were kind of in the background. Practically

nobody knew of their existence although they were published in the *Review* and also in personal letters and counsels, etc. The pity of it is that these statements which throw a great deal of light on the subject had not been made available to our workers generally long before now.

As soon as I returned from Australia I was plunged into the thick of a very important series of counsels with some outstanding theologians belonging to several different groups, but remarkable Christians, each of them. They had been given the task of writing against us, and when they came down here to get first handed material they discovered that instead of our being a cult we were sound evangelical Christians. This discovery was a shock to them and after some days of study they openly and joyfully received us as brethren in Christ, gripping our hands in the spirit of fellowship. Their eyes filled with tears as they told of their remarkable change of concept and of how thrilled they were to discover that on the great fundamentals of Christianity we rang absolutely true.

One of the important features of discussion was the nature of Christ, and how thankful we were that we could show from the Spirit of Prophecy a very clear position concerning the absolute sinlessness of Jesus.

Now this is just a wee note to tell you that while we have not yet finished our research and our work with these men, yet the present situation is very encouraging. What I am saying is not for publication right now, although doubtless within a few months we will be able to share these things with all our workers: and they should be shared. Brethren L. Froom and W. E. Read and I have been a trio working very closely with these men and it has demanded much of our time, for we have been studying to state our beliefs in terms that could not be misunderstood by the theologians.

You may remember drawing my attention to a book you were reading just as we were going into a meeting on the Sabbath morning there in Auckland. You read a fine paragraph from it; but I failed to take the name of the book or even the name of the author. We discussed Campbell Morgan and others, but this man I think was an English theologian and his statements seemed so

clear. I would appreciate it if you could let me know the title of the book and the author for I would like a copy.

You are absolutely right in the contention that Jesus did not partake of our sinful nature. If I could put it simply it would be in these words: He partook of *human* nature but not *carnal* nature. He was made in the *likeness of sinful* flesh, not just sinful flesh, so that He could say to His apostles, "The Prince of this world comes and has nothing (finds no response) in me."

Well, this opens up a very big question and in a very little while I will send you some things that I know will delight your heart. This is just a friendly letter to tell you how much I appreciated the many kindnesses you showed us and to express the hope that the Lord is giving you success in the leadership of that important field.

If I could drop one little sentence of friendly counsel it would be: Don't stress theology among your workers for the time being. Your best intentions can be and often are misunderstood. But be assured that some of these very points of discussion will be brought into the open, and then maybe you can give them the emphasis they will need.

Well God bless you. Give my greetings to all the workers there.

Sincerely your brother.

(Signed) R. Allan Anderson.

April 23, 1956

Pastor R. A. Greive,
Box 8541, Auckland,

Dear Brother Greive:

. . . It would seem from your letter that there are some out there in the Australasian field who have the impression that these questions and answers have been prepared by just a small group and because the General Conference Committee has not passed action upon them that they are not authoritative. Actually, the General Conference Committee does not rule on matters of faith and doctrine or church policy. All such matters must be dealt with at a General Conference in session. Between such sessions, however, the General Conference officers who represent the ad-

ministration of the cause of God serve as a body of counsel on all such matters, but of course these brethren have no authority to change any teaching. It was to this group that these questions and answers were presented. A number of the leading officers with certain selected individuals have given much time to the study of these answers. In fact very careful attention has been given to every particular word. These answers therefore represent the painstaking effort of a large group of the most responsible leaders of the denomination, the General Conference President being the chairman at every such meeting. . . .

One thing should be made clear: we are not trying to harmonize our beliefs with those of other Christian groups. In fact the ministers with whom we have been working represent different denominations, and are therefore in disagreement among themselves on minor points of faith, such as the mode of baptism, church organization, etc. But on the essentials of the gospel, as they relate to the person and work of Jesus Christ, they stand together. And when they have discovered that we stand with them on these vital issues, it has brought to them a great joy and satisfaction.

Some of these men have been among the most able opponents of Adventism but that was because they did not know what we actually believe, having received their concepts from some of our older books. And of course, believing that Sister White had also taught these things, they regarded her as a false prophet and branded the whole denomination as a cult, eaten through and through with heresy. Their discovery of our understanding of real New Testament truth has made them our friends and has led them to a very deep and thorough study of our other points of faith which, as they point out, are not at the heart of the gospel but rather on *the periphery*: they are works of righteousness which grow out of our relationship to Christ and not the basis of that relationship. *Such doctrines are the Sabbath, tithing, health reform, etc.*

You have asked concerning the nature of Christ during the incarnation. This is a point on which many of our writers and preachers have not been clear. . . . It is a point of faith in which

our preachers and writers have expressed themselves very emphatically at times but usually on the wrong side of the truth. . . .

If you would suffer me this little word of counsel as a friend, I would suggest that you hold these thoughts in your heart and not make an issue of them until we as a people have come to the place where we understand this doctrine as clearly as we should, and as clearly as we do other points of faith. The fellowship of the brethren and the communion of saints is too precious an experience to have destroyed by the spirit of controversy. I am confident that the time is near when this great mystery of godliness will be understood better by us as a people. But until then it would seem wise if we could confine ourselves to a prayerful discussion of it between us as workers. While it is truth, we should be very careful not to set it before the laity until we are prepared to speak with a united voice. I think you will recall a suggestion I made to you on this point before and will not misunderstand my mentioning it again. . . .

In closing let me declare as my personal conviction that we have come to the time in our history and the history of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power. . . .

(signed) R. Allan Anderson

The sequel to the issue with R. A. Greive in Australia was that not long after receiving this correspondence from R. A. Anderson, he left the Seventh-day Adventist Church, gave up the Sabbath, and fully joined the “Evangelical” cause. In an article published to the world in 1958, called *In Chains of Seventh-day Adventism*, R. A. Greive explained his defection.

First he came to the position that Christ did not take man’s fallen nature. (He explained that this was the foundation).

Second, he concluded from that, very logically, that it is impossible for us to be without sin as Christ was, and to render perfect obedience to His law.

The third and final step was logical enough too—he gave up the Sabbath.

In the article he triumphantly declared that the leading theologians of the church had also come around to his way of thinking on the human nature of Christ, They have not followed him to the logical conclusion of giving up the Sabbath, but they have certainly followed him in the first two steps.

Anyone who examines past and present positions on the nature of Christ will know that there has been a change. Even Dr. Anderson admitted this frankly to R. A. Greive in correspondence. In public statements we do not find such frankness, for rather than there being some public acknowledgment of a change, it is said that our past pronouncements somehow “slipped into” the books. Moreover, as the correspondence to Greive clearly bears out, it is regarded as poor procedure to let the laity know what is going on until the ministry is educated in the new position.

5. Conclusion

IT MAY be wondered how the “new-view” was ushered in so easily. The Scripture says,

Matthew 13

²⁵ While men slept, the enemy sowed tares.

It is well known that some of our fundamentalist theologians tried to defend the historic position of the church against the introduction of the “new-view.” But the fundamentalists were caught off guard. They tried to defend the truth with some of the unsound arguments and extravagant expressions of the past. Those contending for the “new-view” were fully ready, using the almost unknown counsels of Mrs. White which speak out against “making Christ altogether human.”

Now “loyalty” to the church and the brethren prevents any public comment or protest. In fact, most of the fundamentalists have now become so used to the new teaching, that they have ceased to be alarmed. Meanwhile, the Secretary of the Ministerial Association is busy entrenching the ministry in the “new-view” the world around, and in this work he is being ably supported by most of our institutions of learning, especially Andrews University.

Basically, the “new-view” of the Incarnation is erroneous. Our past writers and editors did not hesitate to brand such teachings as the doctrine of antichrist. It leads directly to the denial of God’s purpose for the Advent Movement—the development of a community of saints who will render perfect obedience to the law of God through their personal application of the experience of the Incarnation.

Yet the “new-view” is certainly not all error. There is much truth in it. We need to understand the perfect sinlessness of the human nature of Christ. But the facts of Christ’s sinless human nature are wrongly applied. Christ’s human nature was sinless

because of its union with divinity, and in this we find the hope of the fallen race. In this we see demonstrated what our fallen natures might become when united to divinity.

But the “new-view” draws disastrous conclusions from the sinlessness of Christ’s human nature. It draws the conclusion that Christ took a superior and sinless human nature, something out of the reach of the rest of mankind. This places the obedience and sinless life of Jesus as something for which He was peculiarly adapted, and takes away the faith that will lead God’s people to reflect the image of Jesus fully.

On the other hand, the position taken by the past writers and editors of the Advent movement is basically true, and it is the faith of Jesus that will lead to the development of the sealed saints. Yet sometimes, in an effort to stress Christ’s complete victory in human flesh, the same writers did make some statements that tended to be extreme. The present agitation on the Incarnation will no doubt lead God’s people to a more perfect and intelligent understanding of this vital truth that lay at the basis of the 1888 message.

—*R. D. Brinsmead*

Appendix: What Did Past Leaders and Theologians Among SDA's Teach?

THE reader will probably be interested in a collection of statements from the pens of leading Seventh-day Adventist authorities of the past. I found that they all taught very much the same thing; and the following statements are representative. They are all taken from official Seventh-day Adventist publications.

—*Editor*

E. J. Waggoner

Christ and His Righteousness, 1892
Chapter: “God Manifest in the Flesh”

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man in order that He might redeem man, it must have been sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as Adam was in Eden, and it could not have had any power over Christ, if the Lord had not laid on Him the iniquity of us all.

Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of a sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that:

Romans 1

³ [He] was made of the seed of David *according to the flesh*.

David had all the passions of human nature. He says of himself:

Psalms 51

⁵ Behold I was shapen in iniquity; and in sin did my mother conceive me.

The following statement in the book of *Hebrews* is very clear on this point:

Hebrews 2

¹⁶ For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. [“For verily not of angels does He take hold, but He takes hold of the seed of Abraham.” RV]

¹⁷ Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

¹⁸ For in that He himself has suffered being tempted, He is able to succor them that are tempted.

If He was made in all things like unto His brethren, then He must have suffered all the infirmities and been subject to all the temptations of His brethren. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We first quote:

2 Corinthians 5

²¹ For He [God] has made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

This is much stronger than the statement that He was made “in the likeness of sinful flesh.” He was “*made to be sin.*” Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul says to the Galatians that:

Galatians 4

⁴ God sent forth His Son, made of a woman, made under the law,

⁵ To redeem them that were under the law, that we might receive the adoption of sons.

Hebrews 2

¹⁸ In that He himself has suffered being tempted, He is able to succor them that are tempted.

Hebrews 4

¹⁵ For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

One more point and then we can learn the entire lesson that we should learn from the fact that:

John 1

¹⁴ The Word was made flesh and dwelt among us.

How was it that Christ could be thus “compassed with infirmity”³⁰¹ and still know no sin? Some may have thought, while reading thus far, that we were depreciating the character of Jesus by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the “Divine power”³⁰² of our blessed Saviour, who himself voluntarily descended to the level of sinful man in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances.

His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire nor did His Divine power for a moment waver.

If He was made in all things like unto His brethren, then He must have suffered all the infirmities and been subject to all the temptations of His brethren. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We first quote:

³⁰¹ *Hebrews 5:2.*

³⁰² *2 Peter 1:3.*

2 Corinthians 5

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His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire nor did His Divine power for a moment waver.

Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death,

Acts 2

²⁴ It was impossible that He should be held of it,

—because,

2 Corinthians 5

²¹ [He] knew no sin.

But someone will say,

“I don’t see any comfort in this for me. To be sure, I have an example, but I can’t follow it, for I haven’t the power that Christ had. He was God even while here on earth; I am but a man.”

Yes, but you may have the same power that He had if you want it. He was “compassed with infirmity,”³⁰⁵ yet He “did no sin,”³⁰⁶ because of the Divine power constantly dwelling within Him. Now listen to the inspired words of the apostle Paul and learn what it is our privilege to have:

³⁰⁴ *2 Peter 1:3.*

³⁰⁵ *Hebrews 5:2.*

³⁰⁶ *1 Peter 2:22.*

Ephesians 3

¹⁴ For this cause I bow my knees unto the Father of our Lord Jesus Christ,

¹⁵ Of whom the whole family in heaven and earth is named,

¹⁶ That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

¹⁷ That Christ may dwell in your hearts by faith; that you, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Who could ask for more? Christ, in whom dwells all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. What a wonderful promise!

Hebrews 4

¹⁵ [He is] touched with the feeling of our infirmity.

That is, having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify himself with His children, that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny “ungodliness and worldly lusts,”³⁰⁷ He is able and anxious to give to us strength...

Ephesians 3

²⁰ ...exceeding abundantly, above all that we ask or think.

All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us. Then let the weary, feeble, sin-oppressed souls take courage. Let them...

Hebrews 4

¹⁶ ...come boldly unto the throne of grace, [where they are sure to] find grace to help in time of need,

³⁰⁷ *Titus 2:12.*

–because that need is felt by our Saviour in the very time of need.

¹⁵ [He is] touched with the feeling of our infirmity.

If it were simply that He suffered eighteen hundred years ago, we might fear that He had forgotten some of the infirmity. But no, the very temptation that presses you touches Him. His wounds are ever fresh,³⁰⁸ and:

Hebrews 7

²⁵ He ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may...

Psalms 91

¹ ...abide under the shadow of the Almighty,

–and be filled with the fullness of God’s strength. The One stronger than Satan³⁰⁹ may dwell in his heart continually and so, looking at Satan’s assaults as from a strong fortress, he may say,

Philippians 4

¹³ I can do all things through Christ, who strengthens me.

A. T. Jones

1895 General Conference Bulletin
The Third Angel’s Message

STUDY 13

Look at the fourteenth verse of the 1st chapter of *John*:

John 1

¹⁴ And the Word was made flesh, and dwelt among us.

That tells the same story that we are reading here in the first two chapters of *Hebrews*.

³⁰⁸ *Zechariah* 13:6.

³⁰⁹ *Luke* 11:21-22.

John 1

¹ In the beginning was the Word, and the Word was of God, and the Word was God.

¹⁴ And the Word was made flesh, and dwelt among us,

—flesh and blood as ours is. Now what kind of flesh is it? What kind of flesh alone is it that this world knows? Just such flesh as you and I have. This world does not know any other flesh of man, and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when "the Word was made flesh," He was made just such flesh as ours is. It cannot be otherwise.

Again: What kind of flesh is our flesh, as it is in itself? Let us turn to the 8th chapter of *Romans*, and read whether Christ's human nature meets ours, and is as ours in that respect wherein ours is sinful flesh.

Romans 8

³ What the law could not do, in that it was weak through the flesh, God sending His own Son [did].

....

So it is written:

³ ...God sending His own Son in the likeness of sinful flesh,

⁴ [In order] that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Now, do not get a wrong idea of that word "likeness." It is not the shape; it is not the photograph; it is not the likeness in the sense of an image; but it is likeness in the sense of being like indeed. The word "likeness" here is not the thought that is in the 2nd chapter of *Philippians*, where it is shape, the form, or likeness as to form; but here, in the book of *Hebrews*, it is likeness *in nature*, likeness to the flesh as it is in itself, God sending His own Son in that which is just like sinful flesh. And in order to be just like sinful flesh, it would have to be sinful flesh; in order to be made flesh at all, as it is in this world, He would have to be just such flesh as

it is in this world—just such as we have, and that is sinful flesh. This is what is said in the words “likeness of sinful flesh.”

This is shown in the ninth and tenth verses of *Hebrews 2*, also:

Hebrews 2

⁹ We see Jesus, who was made a little lower than the angels...

...not only as man was made lower than the angels when he was created. Man was sinless when God made him a little lower than the angels. That was sinless flesh. But man fell from that place and condition, and became sinful flesh.

Now we see Jesus, who was made a little lower than the angels; but not as man was made when he was first made a little lower than the angels, but as man is since he sinned, and became still lower than the angels. That is where we see Jesus. Let us read and see:

⁹ We see Jesus, who was made a little lower than the angels...

What for?

⁹ ...for the *suffering of death*.

Then Christ’s being made as much lower than the angels as man is, is as much lower than the angels as man is since he sinned and became subject to death. We see Him...

⁹ ...crowned with glory and honor; that He by the grace of God should taste death for every man.

¹⁰ For it became Him [it was appropriate for Him], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Therefore, as He became subject to suffering and death, this demonstrates strongly enough that the point lower than the angels at which Christ came to stand; where He does stand; and where “we see Him,” is the point to which man came when he, in sin, stepped still lower than where God made him—even then a little lower than the angels.

Again:

Hebrews 2

¹⁶ Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

He took not on Him the nature of angels, but He took on Him the nature of Abraham. But the nature of Abraham and of the seed of Abraham is only human nature.

Again:

¹⁷ Wherefore in all things it behooved Him to be made like unto His brethren.

In how many things? All things. Then in His human nature there is not a particle of difference between Him and you.

Let us read the scripture. Let us study this closely. I want to see that we shall stand by it. Let us read it over:

¹¹ ...are all of one...

He took part of flesh and blood in the same way that we take part of flesh and blood. He took not the nature of angels, but the seed, the nature, of Abraham. *Wherefore*—for these reasons—it behooved Him—what is “behooved”? It was the proper thing for Him to do; it became Him; it was appropriate. It behooved Him to be made in all things like unto His brethren. Who are His brethren, though? The human race. “All of one;” and for this cause He is not ashamed to call them brethren. Because we are *all of one*, He is not ashamed to call you and me brethren.

¹⁷ Wherefore in all things it behooved Him to be made like unto His brethren.

....

He could not have been tempted in all points like as I am, if He were not in all points like as I am to start with. Therefore it behooved Him to be made in all points like me, if He is going to help me where I need help. I know that right there is where I

need it. And oh, I know it is right there where I get it. Thank the Lord! There is where Christ stands, and there is my help.

Hebrews 2

¹⁵ We have not a high priest which cannot be touched...

Two negatives there; have *not* a high priest which *cannot* be touched. Then what do we have on the affirmative side? We *have* a high priest who *can* be touched with the feeling of our infirmities,—my infirmities, your infirmities, our infirmities. Does He feel my infirmities?—Yes. Does He feel your infirmities?—Yes. What is an infirmity? Weakness, wavering,—weakness,—that is expressive enough. We have many of them; all of us have many of them. We feel our weaknesses. Thank the Lord, there is One who feels them also—yea, not only feels them, but is touched with the feeling of them.

There is more in that word “touched” than simply that He is reached with the feeling of our weaknesses, and feels as we feel. He feels as we feel, that is true, but beyond that He is “touched;” that is, He is tenderly affected; His sympathy is stirred. He is touched to tenderness and affected to sympathy, and He helps us. This is what is said in the words, “touched with the feeling of our infirmities.” Thank the Lord for such a Saviour!

But I say again, He cannot be tempted in all points like as I am unless He was in all points like I am to start with. He could not feel as I do unless He is where I am, and *as* I am. In other words, He could not be tempted in all points as I am, and feel as I feel, unless He was just *myself* over again. The word of God says:

Hebrews 4

¹⁵ In all points...like as we are.

Let us study this further. There are things that will tempt you strongly, that will draw hard on you, that are no more to me than a zephyr in a summer day. Something will draw hard on me, even to my overthrowing, that would not affect you at all. What strongly tempts one may not affect another.

Then, in order to help me, Jesus must be where He can feel what I feel, and be tempted in all points where I could be tempted with any power at all. But as things that tempt me may not affect you at all, and things that affect you may not affect me, Christ has to stand where you and I both are, so as to meet all the temptations of both. He must feel all those which you meet that do not affect me, and also all those which I meet that do not affect you. He has to take the place of both of us. That is so.

Then there is the other man. There are things that tempt him to his overthrow, that do not affect you or me either. Then Jesus had to take all the feelings and nature of *myself*, of *yourself*, and of *the other man* also, so that He could be tempted in all points like as I am, and in all points like as you are, and in all points like as the other man is. But when *you* and *I*, and *the other man*, are taken in Him, how many does that embrace? That takes the whole human race.

And this is exactly the truth. Christ was in *the place*, and He had *the nature*, of the whole human race. And in Him meet all the weaknesses of mankind, so that every man on the earth who can be tempted at all, finds in Jesus Christ power against that temptation. For every soul there is in Jesus Christ victory against all temptation, and relief from the power of it. That is the truth.

Let us look at it from another side. There is one in the world—Satan, the god of this world—who is interested in seeing that we are tempted just as much as possible; but he does not have to employ much of his time nor very much of his power in temptation to get us to yield.

That same one was here, and he was particularly interested in getting Jesus to yield to temptation. He tried Jesus upon every point upon which he would ever have to try me to get me to sin; and he tried in vain. He utterly failed to get Jesus to consent to sin in any single point upon which I can ever be tempted.

He also tried Jesus upon every point upon which he has ever tried you or ever can try you, to get you to sin; and he utterly

failed there too. That takes you and me both then; and Jesus has conquered in all points for both you and me.

But when he tried Jesus upon all the points that he has tried upon both you and me and failed there, as he did completely fail, he had to try Him more than that yet. He had to try Him upon all the points upon which he has tried the other man, to get Him to yield. Satan did this also, and also there completely failed.

Thus Satan had to try, and he did try, Jesus upon all the points that he ever had to try me upon; and upon all the points that he ever had to try you upon; and also upon all the points he would have to try the other man upon. Consequently he had to try Jesus upon every point upon which it is possible for a temptation to rise in any man of the human race.

Satan is the author of all temptation, and he had to try Jesus in all points upon which he ever had to try any man. He also had to try Jesus upon every point upon which it is possible for Satan himself to raise a temptation. And in all he failed all the time. Thank the Lord!

More than that: Satan not only had to try Jesus upon all the points where he has ever had to try me, but he had to try Jesus with a good deal more power than he ever had to exert upon me. He never had to try very hard, nor use very much of his power in temptation, to get me to yield. But taking the same points upon which Satan has ever tried me in which he got me to sin, or would ever have to try to get me to sin, he had to try Jesus on those same points a good deal harder than he ever did to get me to sin. Satan had to try Jesus with all the power of temptation that he possibly knows, and still he failed. Thank the Lord! So in Christ I am free.

He had to try Jesus in all points where he ever tempted, or ever can tempt you, and he had to try Him with all the power that he knows; *and he failed again*. Thank the Lord! So you are free in Christ. He had also to try Jesus upon every point that affects *the*

other man, with all his Satanic power also; and *still he failed*. Thank the Lord! And in Christ the other man is free.

Therefore he had to try Jesus upon every point that ever the human race could be tried upon, and failed; he had to try Jesus with all the knowledge that he had, and all the cunning that he knows, and failed; and he had to try Jesus with *all his might* upon each particular point, *and still he failed*.

Then there is a threefold,—yes, a *complete*—failure on the devil's part all around. In the presence of Christ, Satan is absolutely conquered; and in Christ we are conquerors of Satan.

Jesus said,

John 14

³⁰ The prince of this world comes, and has nothing in me.

In Christ, then, we escape him. In Christ we meet in Satan a completely conquered and a completely exhausted enemy.

This is not to say that we have no more fighting to do. But it is to say, and to say emphatically and joyfully, that *in Christ* we fight the fight of *victory*. Out of Christ, we fight,—but it is all defeat. In Him our victory is complete, as well as in all things in Him we are complete. But, O do not forget the expression: It is *in Him!*

Then, as Satan has exhausted all the temptations that he knows, or possibly can know, and has exhausted all his power in the temptation too, what is he? In the presence of Christ, what is he? Powerless. And when he finds us in Christ, and then would reach us and harass us, what is he? Powerless. Praise and magnify the Lord!

Let us rejoice in this; for in Him we are victors; in Him we are free; in Him Satan is powerless toward us. Let us be thankful for that. In Him we are complete.

STUDY 14

Thus in the flesh of Jesus Christ,—not in himself, but in His flesh—our flesh which He took in the human nature,—there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the drawing away of these desires that were in the flesh. These tendencies to sin that were in His flesh, drew upon Him, and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, He received the power, and the strength, and the grace to say, “No,” to all of it, and put it all under foot. And thus being in the likeness of sinful flesh, He condemned sin in the flesh.

STUDY 15

The mystery of God is not God manifest in sinless flesh. There is mystery about God being manifest in sinless flesh; that is natural enough. Is not God himself sinless? Is there then any room for wonder that God could manifest himself through or in sinless flesh? Is there any mystery as to God’s manifesting His power and His righteous glory through Gabriel or through the bright seraphim or the cherubim? No. That is natural enough. But the wonder is that God can do that through and in *sinful* flesh. That is the mystery of God. God manifest in *sinful* flesh.

STUDY 16

In Jesus Christ alone is the fatherhood of God and the brotherhood of man, and in Jesus Christ we find the brotherhood of man only when we find Christ the Brother of every man. It is written,

Hebrews 2

¹¹ For which cause He is not ashamed to call them brethren.

Not ashamed to call who brethren? Every one that is of flesh and blood—Christ is not ashamed to call him brother. He is not ashamed to go and take him by the hand, even though his breath does smell of liquor and say,

“Come with me, and let us go a better way.”

That is the brotherhood of man.

It has been Satan's work always to get men to think that God is far away as possible. But it is the Lord's everlasting effort to get men to find out that He is as near to every one as possible. So it is written:

Acts 17

²⁷ He is *not far* from every one of us.

The great trouble with heathenism was to think that God was so far away—not only far away but full of wrath at them all, and only waiting to get a chance to pick them up and savagely shake them and plunge them into perdition. So viewing Him, they made offerings to get Him in a good humor and to keep Him from hurting them. But He was not far from every one of them all the time. “Not far.” That is near—so near that all they had to do was to...

²⁷ ...feel after Him.

Although they were blind and in the dark too, all they had to do was to feel after Him and they would...

²⁷ ...find Him.

Then the papacy came in, the very incarnation of that enmity between man and God. This incarnation of evil entered under the name of Christianity, and it again puts God and Christ so far away that nobody can come near to them. Everybody else comes in before God.

Then in addition to all this, He is so far away that Mary and her mother and her father—and then all the rest of the Catholic saints clear down to Joan of Arc and Christopher Columbus pretty soon—all these have to come in between God and men so as to make such a connection that all can be sure that they are noticed by Him.

But this is all of Satan's invention. Christ is not so far away as that. He is not far enough away to get a single relation in between Him and me or between Him and you. And this is just where God wants us to view Him—so near that it is impossible

for anything or anybody to get between. But to how many people has He come so near? He is not far from every one of us, even the heathen.

The incarnation of that enmity that is against God and that separates between man and God—the papacy built up this, and now here is this same thought that we mentioned a moment ago, the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us and be possessed of such a nature as we have—sinful, depraved, fallen human nature. Therefore Mary must be born immaculate, perfect, sinless, and higher than the cherubim and seraphim and then Christ must be so born of her as to take His human nature in absolute sinlessness from her. But that puts Him farther away from us than the cherubim and the seraphim are and in a sinless nature.

But if He comes no nearer to us than in a sinless nature, that is a long way off, because I need somebody that is nearer to me than that. I need someone to help me who knows something about sinful nature, for that is the nature that I have, and such the Lord did take. He became one of us. Thus, you see, this is present truth in every respect, now that the papacy is taking possession of the world and the image of it is going on in the wrong way, forgetting all that God is in Jesus Christ and all that Christ is in the world—having the form of godliness without the reality, without the power. In this day is it not just the thing that is needed in the world, that God should proclaim the real merits of Jesus Christ once more and His holiness?

STUDY 17

Now as to Christ's not having "like passions" with us: in the Scriptures all the way through He is like us and with us according to the flesh.

Romans 1

³ [He is] the seed of David according to the flesh.

Romans 8

³ [He was made] in the likeness of sinful flesh.

Don't go too far. He was made in the likeness of sinful *flesh*, not in the likeness of sinful *mind*. Do not drag His mind into it. His flesh was our flesh, but the mind was...

1 Corinthians 2

¹⁶ ...the mind of Christ Jesus.

Review and Herald, December 21, 1905

Editor: W. W. Prescott

Associates: L. A. Smith, W. A. Spicer

"In...Sinful Flesh."

A reader of the *Review* has written to the editor at some length concerning the statement made in a recent editorial to the effect that the flesh which Jesus took was sinful flesh. Many questions are asked, but the most of them will be answered by settling the main question at issue.

The paragraph to which objection is offered reads as follows:

And it is further declared that the flesh which Jesus took, and in which He was tempted, was the same as the flesh of the other members of the family, sinful flesh. Here is the direct statement: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh."

Referring to this paragraph, our correspondent says:

I notice that this scripture does not say that God sent His own Son "in sinful flesh," but "in the likeness of sinful flesh." To me this seems a very different statement. How could one in sinful flesh be perfect, be holy, be unblemished (free from stain)?

There are two ways in which we might deal with this inquiry. We might introduce positive proof in support of our view, or we might show that such consequences would follow from the position taken by our correspondent as would forbid us to accept it. To make assurance doubly sure, we shall do both of these things.

Let us, then, consider some of the positive statements of the Scriptures bearing directly upon this matter.

Hebrews 2

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.

The natural and legitimate conclusion from this declaration would be that the flesh and blood of Jesus were the same as the children had. This is further emphasized in the same connection:

¹⁶ For verily He takes not hold of angels, but of the seed of Abraham He takes hold [margin].

¹⁷ Wherefore in all things it behooved Him to be made like unto His brethren.

The mission of Jesus was not to rescue fallen angels, but to save fallen man. He therefore identified himself with man, and not with angels, and he became “in all things” like unto those whom He proposed to help. The flesh of man is sinful. In order to be “in all things” like unto man, it was necessary that Jesus should take sinful flesh.

Again we have the statement previously quoted:

Romans 8

³ What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

The suggestion is made that the expression “in the likeness of sinful flesh” does not mean the same as “in sinful flesh.” We might then properly ask,

“What does it mean? Does it mean ‘in sinless flesh’? If so, why did it not say so?”

Why are the words “flesh of sin,” as it reads in the margin of the *Revised Version*, introduced, if it is not the intent to convey the meaning that the flesh of Jesus was the same sinful flesh which

we have? It seems to require a forced interpretation in order to attach any other meaning to the statement.

But we may apprehend the meaning of this passage more clearly if we compare it with another statement in which a similar form of expression is used. Here is one:

Philippians 2

⁷ [He] made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

Do we not rightly conclude that Jesus was really a man when we read that He was made “in the likeness of men”? Most certainly. The only way in which He could be “in the likeness of men” was to become a man. That He did really become a man, and that He still is a man, is shown by the assertion that there is...

1 Timothy 2

⁵ ...one mediator between God and men, the man Christ Jesus.

Is it not equally clear that the only way in which God could send His Son “in the likeness of sinful flesh” would be for that Son to have sinful flesh? How would it be possible for Him to be “in the likeness of sinful flesh,” and yet His flesh be sinless? Such an interpretation would involve a contradiction of terms.

It should of course, be remembered that although Jesus was sent “in the likeness of sinful flesh,” yet He did not commit sin.

2 Corinthians 5 [RV]

²¹ Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.

We now turn to consider some of the consequences which follow if Jesus did not take sinful flesh. We must remember that Jesus was God manifest in the flesh, being both Son of God and Son of man. This is the great central truth of Christianity, and from it come blessed results to believers.

The Desire of Ages, p. 664:

The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them.

In order that the character of God might be manifested in sinful men who should believe on Him, it was necessary that Jesus should unite divinity and humanity in himself, and that the flesh which He bore should be the same as the other men in whom God was thus to be manifested. Another way of expressing it would be to say that the Son of God tabernacled in the flesh when He appeared in Judea, in order that the way might be prepared for Him to dwell in the flesh of all believers, and that it was therefore necessary that He should take the same kind of flesh as that in which He would afterward dwell when He should take up His abode in the members of His church.

This is not a mere matter of theory. It is intensely practical in its bearings. If the Son of God did not dwell in sinful flesh when He was born into the world, then the ladder has not been let down from heaven to earth, and the gulf between a holy God and fallen humanity has not been bridged. It would then be necessary that some further means should be provided in order to complete the connection between the Son of God and sinful flesh. And this is exactly what the Roman Catholic Church has done. The creed of that organization is in perfect harmony with the view taken by our correspondent. The formal expression of this doctrine is called the dogma of the immaculate conception of the virgin Mary, according to which the mother of Jesus was...

...by a special privilege preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception.

As the mother was thus entirely different from other women, so the flesh which Jesus took from her would be different from the flesh of other men, and there would still be a separation between

Jesus and men in sinful flesh. The Roman Catholic Church, having created this separation by its creed, has introduced a system of mediation between the Son of God and men in sinful flesh. First come the priests on earth, which are known to have sinful flesh; then come those who did dwell in sinful flesh, but are now canonized by the church as saints in heaven; next the angels; and lastly the mother of Jesus. Thus the door into heaven is not Jesus, but the church, and such a price is charged for opening the door as it is believed the sinner or his friends can pay. These are the consequences which naturally follow the doctrine that Jesus did not take sinful flesh, and we avoid these consequences by denying the doctrine, and holding to the plain teaching of the Scriptures.

Furthermore, our correspondent asks,

How could one in sinful flesh be perfect, be holy?

This question touches the very heart of our Christianity. The teaching of Jesus is,

Matthew 5

⁴⁸ Be you therefore perfect, even as your Father which is in heaven is perfect.

And through the apostle Peter comes the instruction,

1 Peter 1

¹⁶ Be you holy; for I am holy.³¹⁰

No one will deny that we have sinful flesh, and we therefore ask how it will be possible to meet the requirements of the Scripture if it is not possible for one to be perfect or holy in sinful flesh. The very hope of our attaining perfection and holiness is based upon the wonderful truth that the perfection and holiness of divinity were revealed in sinful flesh in the person of Jesus. We are not able to explain how this could be, but our salvation is found in believing the fact. Then may be fulfilled the promise of Jesus:

³¹⁰ *Leviticus* 11:44-45; 19:2; 20:26.

John 14

²³ If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

It is the crowning glory of our religion that even flesh of sin may become a temple for the indwelling of the Holy Spirit.

Much more could be said in reply to the question of our correspondent, but we hope that the principles involved and their relation to Christian experience have been made clear, and we trust that none of our readers will accept the doctrine of the papacy because they are unable to explain the mystery of godliness. It is safe to believe the plain teaching of the Scriptures.

Christian Edwardson

Facts of Faith (Revised), 1943

The second objection was that while “the Antichrist” would deny the incarnation, for he would deny that...

2 John

⁷ ...Christ is come in the flesh,

–the pope does not deny this, therefore he cannot be the Antichrist. This argument has seemed so logical and conclusive that Protestants, to a large extent, have given up the Protestant doctrine that the Papacy is Antichrist, and have ceased to protest.

This argument, however, is based on a misunderstanding, caused by overlooking one word in the text. Antichrist was not to deny that Christ had come in flesh, but was to deny that He had “come in *the* flesh,” in “*the same*” kind of flesh, as the human race He came to save.³¹¹ On this vital difference hinges the real “truth of the gospel.” Did Christ come *all the way down* to make contact with the fallen race, or only part way, so that we must have saints, popes, and priests intercede for us with a Christ who is removed too far from fallen humanity, and its needs to make *direct contact with the individual sinner*? Right here lies the great divide

³¹¹ See 1 John 4:3; 2 John 7, and Hebrews 2:14, 17.

that parts Protestantism from Roman Catholicism. In order to understand this point clearly, let us briefly consider the gospel of Christ.

THE GOSPEL OF CHRIST VERSUS THE GOSPEL OF ROME

Through sin man has separated himself from God, and his fallen nature is opposed to the divine will; therefore he cannot by his own effort live a godly life, nor can he change his own heart.³¹² Only through Christ, our Mediator, can man be rescued from sin, and again be brought into connection with the source of purity and power.

But in order to become such a connecting link Christ had to partake both of the divinity of God and of the humanity of man so that He with His divine arm could encircle God, and with His human arm embrace man, thus connecting both in His own person. In this union of the human with the divine lies the “mystery” of the gospel, the secret of power to lift man from his degradation.

1 Timothy 3

¹⁶ Great is the mystery of godliness: *God* was manifest in *the* flesh.

The “mystery,” or secret of power to live a godly life in *human* flesh, was manifest in the life of Jesus Christ while on earth. (And “Christ in you” is the secret of power to conquer sin. *Colossians* 1:27.)

But mark! It was fallen man that was to be rescued from sin. And to make contact with him Christ had to condescend to take our nature upon himself (not some higher kind of flesh).

Hebrews 2

¹⁴ Forasmuch then as the children are partakers of flesh and blood, *He also himself likewise took part of the same...*

¹⁷ Wherefore in *all* things it behooved Him to be made like unto His brethren.

³¹² *Isaiah* 59:1; *Romans* 8:7; *Jeremiah* 13:23; *John* 15:5.

This text is so worded that it cannot be misunderstood. Christ “took part of the *same*” flesh and blood as ours; He came in “the flesh.” To deny this is the mark of Anti-Christ.³¹³ To bridge the gulf that sin has made, Christ must be one with the Father in divinity, and one with man in humanity, and thus connect again earth with heaven.

God revealed this truth to the Patriarch Jacob that lonely night at Bethel. When he feared that his sins had cut him off from heaven, God showed him that mystic Ladder, connecting earth with heaven, which Christ explained to be “the Son of man.”³¹⁴ Modernism has tried to cut off the upper part of this ladder by denying Christ’s divinity; while the Roman Catholic Church cuts off the lower rounds by teaching that the Virgin Mary was born without sin, and that therefore Christ did not take upon himself our kind of flesh and blood, but holy flesh, so far above us that He does not make contact with our humanity. For this reason the poor sinner cannot come to Him directly, they say, but must come through Mary, saints, popes, and priests, who will mediate for him. This has opened the floodgate for all the idolatry of the Catholic Church. . . .

The divine ladder has been cut off, and Mary, saints, and priests have been substituted. But the Bible knows of only “one Mediator,” Jesus Christ.³¹⁵

M. C. Wilcox

Questions and Answers (1911)

In this step the eternal logos “became flesh”³¹⁶ the same as we are; for He was “born of woman, born under the law,”³¹⁷ under its condemnation, as a human, having the flesh with all the human tendencies; a partaker of the “flesh and blood”³¹⁸ of humanity; “in all

³¹³ 1 John 4:3; 2 John 7.

³¹⁴ Genesis 28:12; John 1:51.

³¹⁵ 1 Timothy 2:5; Psalm 49:7-8.

³¹⁶ John 1:14 RV.

³¹⁷ Galatians 4:4 RV.

³¹⁸ Hebrews 2:14.

things made like unto His brethren,³¹⁹ “suffered being tempted.”³²⁰ And He met all the temptations even as you and I must meet them, by faith in the will and Word of God. There is not a tendency in the flesh of humanity but what dwelt in His. And He overcame them all.

Bible Readings for the Home Circle

1916 Edition: Page 174

In His humanity Christ partook of our sinful, fallen nature. If not, then, He was not made “like unto His brethren,”³²¹ was not “in all points tempted like as we are,”³²² did not overcome as we have to overcome,³²³ and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And this was done to place mankind on vantage-ground, and to demonstrate that in the *same way* every one who is “born of the Spirit”³²⁴ may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame.³²⁵ Without this birth there can be no victory over temptation, and no salvation from sin.³²⁶

³¹⁹ *Hebrews 2:17.*

³²⁰ *Hebrews 2:18.*

³²¹ *Hebrews 2:17.*

³²² *Hebrews 4:15.*

³²³ *Revelation 3:21.*

³²⁴ *John 3:6.*

³²⁵ *Revelation 3:21.*

³²⁶ *John 3:7.*

Sabbath School Lesson Quarterly

First Quarter, 1921

All the prophets foretold the advent of Christ,³²⁷ beginning even with Moses.³²⁸ Isaiah testified to the fact of Christ's birth;³²⁹ . . . In due time, He was "born of a woman,"³³⁰ taking the same flesh and blood that we have,³³¹ *even sinful flesh*,³³² and becoming in all things like us.³³³ He thus exchanged the form of God for the form of a servant.³³⁴

Christ assumed, not the original unfallen, but our fallen humanity.

³²⁷ *Acts* 3:24.

³²⁸ *Luke* 24:27.

³²⁹ *Isaiah* 9:6-7.

³³⁰ *Galatians* 4:4, ARV; *Matthew* 2:1.

³³¹ *Hebrews* 2:14.

³³² *Romans* 8:3.

³³³ *Hebrews* 2:17.

³³⁴ *Philippians* 2:5-7.

The King of the North and The King of the South

Undated Pamphlet

(Bound together with the
following study on Revelation 17)

The original pamphlet had the title (shown above) at the start of the study, but on the cover, the title was, "The King of the North and the Final Conflict."

"Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure word of God. We are not to ask, What is the popular opinion? What saith brother A. or brother B. or any other man? What saith the fathers? But what saith the Lord our God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written word; for it is perilous to sit in judgment on the words of inspiration. That which has been written is for our instruction, admonition, and comfort."

Review and Herald, December 20, 1892

1. Fundamental Principles

Daniel 11

⁴⁰ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

⁴¹ He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

⁴² He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12

¹ And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

BEFORE considering this vital passage point by point, some fundamental principles of interpretation should be considered.

1. The Bible Its Own Expositor

We are on dangerous ground if we choose our text from the Bible and preach from the newspaper. The Bible, with its own history of past events and its own interpretation of symbols, is the only safe guide if we would not stray into the field of fancy.

2. The Purpose of the Prophecies of Daniel

The prophecies that were made known to Daniel were given during the period of Israel's captivity to Babylon and the Jews' exodus to rebuild the temple and the city of Jerusalem. These prophecies go beyond the captivity and restoration of Daniel's time, however, to the final restoration of God's people to the everlasting kingdom in the time of the end. The restoration of the sanctuary and the rebuilding of Jerusalem after the Babylonish captivity serves as a type of the cleansing of the sanctuary and the coming kingdom of glory that would follow the papal captivity. If we keep the purpose of these prophecies before us, it will help prevent our interpretation from straying along some tangent theme.

3. The Repetition in the Four Prophetic Outlines

There are four prophetic outlines in the book of *Daniel*: chapters 2, 7, 8, 11. Adventists recognize that the first three cover the same ground, each being an enlargement of the other. The last prophecy of the 11th chapter is no exception. Each prophetic outline begins with the ruling power in the time of Daniel, and traces down the history of the great powers that came into direct conflict with the people of God. In each outline of kingdoms, Rome receives the greatest attention. *Daniel* 11 is no exception. The comments of the greatest pioneer Adventist, James White, are worthy of notice:

The field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Medo-Persia, Grecia and Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters 2, 7, 8, and 11.³³⁵

Let us take a brief view of the line of prophecy four times spanned in the book of *Daniel*. It will be admitted that the same ground is passed over in chapters 2, 7, 8, and 11. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the

³³⁵ *Signs of the Times*, July 22, 1880.

brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter 8, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these thus far Rome is the last form of government mentioned.

Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of *Daniel* cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.³³⁶

4. The Use of Palestinian Terminology

Each line of prophecy commences in the time of Daniel when God's people were national Israel, situated in Palestine. God placed His people in the crossroads of the world. To the north there was one great center of world civilization in the region of the Euphrates and Tigris rivers. To the south there was the other great center of civilization along the Nile river. As each line of prophecy comes down to the time of the Christian dispensation and to the rise of the papacy, it swings away from the localized Palestinian setting to describe a world-wide conflict between the Israel of God and antichrist. It should not surprise us that in *Daniel* 11, Palestinian terms are employed to describe the closing conflict. Those who understand that other prophecies relating to the time of the end—such as *Joel* 2, which refers to the latter rain on the land and deliverance for the Remnant in Mount Zion—and recognize that the symbolism is not to be taken literally to mean anything Palestinian, should readily realize that the same principle applies to *Daniel* 11.

5. The Final Conflict of the Church

The special burden of Daniel's last prophecy is explicitly stated by the angel:

³³⁶ *Review and Herald*, November 29, 1877.

Daniel 10

¹⁴ Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for many days.

In the time of the end the enemy enters “the glorious land,”³³⁷ overthrows many of the professed people of God, goes forth...

Daniel 11

⁴⁴ ...to destroy and utterly to make away many,

⁴⁵ ...[plants] the tabernacles of his palace between the seas and the glorious holy mountain,

–but fails in this final assault against the church, for,

Daniel 12

¹ At that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

If we recognize that those for whom Christ stands up at the close of probation are not literal Jews, and that those whose names are found to be written in the book are not literal Jews, we shall have no trouble understanding that the verses immediately preceding, in the 11th chapter, do not refer to activities in literal Palestine and environs.

6. Complemented by Revelation

Daniel was not given to understand the prophecies relating to the time of the end.³³⁸ These were sealed until after the end of the 1260 days, which terminated in 1798 AD. The sealed portions of *Daniel* are unsealed in the book of *Revelation*. *Daniel* and *Revelation* must be studied together. If the interpretation given to the closing verses of *Daniel* 11 is not dependent upon necessary in-

³³⁷ *Daniel* 11:41.

³³⁸ See chapter 12:4-11.

formation contained in *Revelation*, we can be sure the interpretation is incorrect.

2. Defining the Symbols

AS WITH the great prophecies of *Joel* 2 and 3, the symbols are Palestinian, although the reality is the final conflict and deliverance of the church.

The three main identities of *Daniel* 11:40-45 are:

1. “the king of the north,”
2. “the king of the south,” and
3. “the glorious land.”

This arrangement has its type in the history of ancient Israel. The Jews were placed in the crossroads of the world. To the north and the south were their traditional enemies. While the enemy to the south was constantly Egypt, the power to the north was variably Assyria, Babylon, Persia, and the Grecian dynasty that ruled Syria under the Seleucian kings.

Of these, Babylon was the most significant, for the city of Babylon was an important center, if not the capital, of each power. For centuries it remained the greatest religious center of the world, a rival to Judaism. Many times does the prophet Jeremiah refer to Babylon as the great power of the north.³³⁹ This is significant, not only because *north* designated geographical direction, but because Babylon was the kingdom of Satan.

Isaiah 14

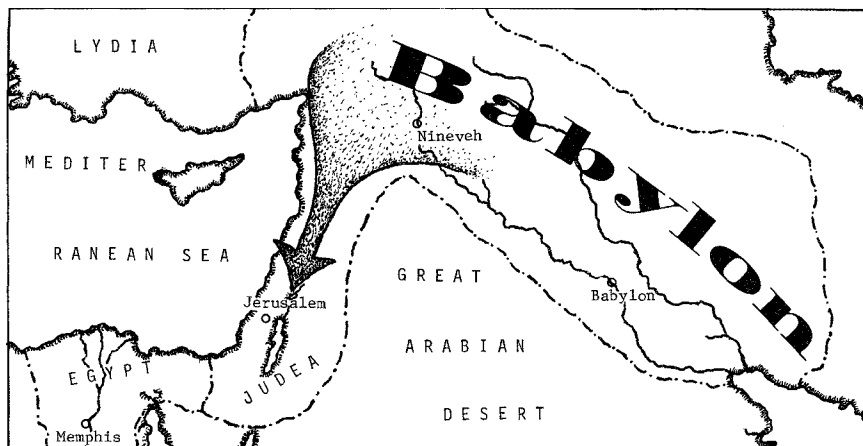
⁴ You shall take up this proverb against the king of Babylon,...

¹³ You have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in *the sides of the north*.

“The sides of the north” is said to be the place of God’s throne.³⁴⁰ Being cast out of heaven, Satan established his kingdom upon the Euphrates, “in the sides of the north.”

³³⁹ *Jeremiah* 1:13-14; 4:6; 6:1; 16:15; 25:26; 46:10.

³⁴⁰ *Psalms* 48:1-2.



Time and time again the great power from the north engaged in war against the Egyptian power of the south. The armies of either side, in making an offensive, marched through “the glorious land.” Palestine was as a buffer state between the two age-long enemies. Assyria, Babylon, Persia, the Greek house of the Seleucidae, and the Roman emperor Augustus all engaged in momentous struggles with Egypt. In each conflict Egypt went down before the power from the north, and became a part of the kingdom of the north. In all these struggles, Israel was not only a spectator, but she suffered as the armies of the north swept through her territory en route to crush the south. How significant that the conflict in which the church will be involved in the last days is couched in language so reminiscent of centuries of ancient Biblical conflict. “The king of the north” is Babylon, the kingdom of antichrist, not now the Babylon of the literal Euphrates, but the great mystical Babylon of the Apocalypse. This is the greatest enemy of...

Revelation 7

³ ...the twelve tribes of Israel.

While “the king of the north” in these days is Babylon, the king of the south is Egypt, not Egypt of the literal Nile any more than the king of the north is Babylon of the literal Euphrates. The

Egypt of Bible prophecy in the last days is brought to view in *Revelation*:

Revelation 11

⁷ And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

⁸ And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

As Adventists have recognized, this prophecy of *Revelation 11* is about the enemy's war on the Bible, first during the 1260 years when it was in the obscurity of "sackcloth"; and then when it was destroyed during the French Revolution at the close of the period of Papal supremacy. *The Great Controversy*, p. 269, makes this comment on this Egypt of the last days:

The Great Controversy, p. 269:

The "great city" in whose streets the witnesses are slain, and where their dead bodies lie, "is spiritually Egypt." Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered, "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go." *This is atheism*; and the nation represented by Egypt would give voice to a similar denial of the claims of the living God, and would manifest a like spirit of unbelief and defiance.

Egypt is atheism! Egypt is not France, but during the Revolution atheism was manifested in France. Modern atheism sprang out of France. According to the statement just cited, a nation which gives voice to the denial of the existence of the living God is Egypt. No longer does the French government do this, but the great Communist power of the world certainly has followed in

the footsteps of France. Leading political historians recognize that modern Communism had its roots in the French Revolution.

3. Final Struggle for World Supremacy

THUS, in this time of the end, we find a repetition of what ancient Israel witnessed for centuries—the world is divided into two great camps. There are not just two political foes in the present world struggle, but two opposing ideologies—*Babylonian* and *Egyptian*. Everyone in the world must be involved in this struggle, for the natural man will choose one ideology or the other.

- *Babylonian* is to profess to be Christian, to have a form of godliness, but to deny the power thereof.
- *Egyptian* is to repudiate the Christian religion and to deny the very existence of God.

Over against the anti-Christ and anti-God camps of Babylon and Egypt there stands the truth revealed upon the glorious holy mountain, the place of God's sanctuary, where is revealed the commandments of God and the faith of Jesus.

As the Jews in Palestine often witnessed the struggle for world supremacy of the king of the north and the king of the south, so in this time of the end we witness the final struggle for world supremacy.

Daniel 11

⁴⁰ And at [or in] the time of the end shall the king of the south push at him [the king of the north].

Since the time of the end, the atheistic forces of the world have been pushing back the frontiers of the Papacy and its allies. In the Western world, it has been the Catholic countries which have proved most vulnerable to Communism, and this despite Rome's claim that she is the bulwark against Communism. Catholicism breeds Communism. At times it has seemed as if this modern Pharaoh would bury Christendom. Yet prophecy foretells a remarkable recovery of power by the king of Babylon, and more than a recovery, an overwhelming victory:

Daniel 11

⁴⁰ ...and the king of the north shall come against him [the king of the south] like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

With surprising suddenness, the king of the north will come against *Egypt* like a whirlwind, and will sweep through the countries of the world like a river breaking its banks and flooding the country.

⁴² He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

As in the case of the conflict of ancient times, the king of the north will overcome the king of the south so that all will become but one kingdom. The Revelator says that “all the world” will wonder “after the beast.”³⁴¹ Not so much through ordinary military power will this be accomplished; but the Revelator shows that it will be accomplished through “fire from heaven,” or the last great false revival of Christendom wherein the whole world will be swept into the ranks of Babylon.³⁴² The whole world will be “converted” to Christianity after the modern order of things.³⁴³ Through signs and lying wonders, Satan will quickly unite his forces under one head—the Papal head—for the last conflict against Christ and His people.

³⁴¹ *Revelation* 13:3.

³⁴² *Revelation* 13:13-14; 16:13-14.

³⁴³ *The Great Controversy*, pp. 588, 589.

4. Crisis for the Church

ARE we prepared for this rapid change which is coming in our world? For in this time when the king of the north sweeps through the countries of the world, gathering all into his kingdom, he will pass through “the glorious land.”³⁴⁴ As Sennacherib, king of Assyria, marched through “the glorious land” on his way to subjugate Egypt, so God’s people today will face an “invasion” of the enemy just before the final subjugation of the atheistic world to the Babylonian camp. *Revelation* shows us that this test will come in connection with the beast, his image, and his mark. When the decree goes forth forbidding buying or selling unless worship be given to the beast and his image, the church of God will face a great test.

Daniel 11

⁴¹ He shall enter also in the glorious land, and many *countries* [a supplied word, actually meaning “many people in the glorious land”] shall be overthrown.³⁴⁵

The prophet Habakkuk saw this same event. First he complained to the Lord about conditions among Israel:

Habakkuk 1

² O Lord, how long shall I cry, and You will not hear! even cry out unto you of violence, and You will not save!

³ Why do You show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

⁴ Therefore the law is slacked, and judgment never goes forth: for the wicked do compass about the righteous; therefore wrong judgment proceeds.

Then the Lord told Habakkuk that He was about to correct the situation in the church by sending the king of the north to punish His people:

³⁴⁴ *Daniel* 11:41.

³⁴⁵ See *Testimonies for the Church*, vol. 5, pp. 81, 136; *The Great Controversy*, p. 608.

Habakkuk 1

⁵ Behold among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which you will not believe, though it be told you.

⁶ For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

⁷ They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

⁸ Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hastes to eat.

⁹ They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

¹⁰ And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

¹¹ Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

When Habakkuk heard that the Babylonians were going to sweep through “the glorious land,” he protested to the Lord:

¹² Are You not from everlasting, O Lord my God, my Holy One? we shall not die. O Lord, you have ordained them for judgment; and, O mighty God, you have established them for correction.

¹³ You are of purer eyes than to behold evil, and can not look on iniquity: wherefore do you look upon them that deal treacherously, and hold your tongue when the wicked devours the man that is more righteous than he?

The Lord replied to the prophet:

Habakkuk 2

⁴ Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

If we lived in Palestine during the time of an impending invasion by the king of the north, it might be that we would sense the danger of living in one of the little, defenseless cities of Israel, and

would desire to get up to Jerusalem where more protection was afforded. Especially since the sanctuary, the dwelling place of God's name was there, we might cry unto the Lord at the sanctuary as did Hezekiah when Sennacherib threatened to destroy Jerusalem. Now, in a sense which is just as real, "the northern army"³⁴⁶ is about to sweep in upon us. God calls upon His people to fulfill the conditions of this great antitypical day of atonement:

Joel 2

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ 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, the bride out of her closet.

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

³² And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call.

Only those who make that necessary preparation for the crisis, only those who have an anchor in the second veil of the sanctuary and who are following their High Priest by faith on this antitypical day of atonement, will remain...

Isaiah 4

³ ...written among the living in Jerusalem.

In the terrible ordeal, the church will be thoroughly shaken and sifted.³⁴⁷

And so the king of the north sweeps through "the glorious land," and seems to overthrow all. He proceeds on to Egypt, overthrowing the king of the south and "the Libyans and the Ethiopi-

³⁴⁶ Joel 2:20.

³⁴⁷ See *Selected Messages*, book 2, p. 380.

ans.” (The latter were blood relatives of the Egyptians, since all this territory belonged to the land of Cush. Anciently, Libya and Ethiopia leagued with Egypt to fight the king of the north, and were all overthrown. See *Jeremiah* 46.) As the Revelator says:

Revelation 13

³ ...all the world wonders after the beast.

All the atheistic forces of the world become “converted after the modern order of things.” Such unparalleled victory attends Babylon, that the Revelator depicts the mother church as saying:

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow.

Thus the whole world, indeed all religions, seem securely in her grasp. Even the troublesome sect of Adventists have “appeared to fall.”³⁴⁸ There is none left to trouble her now—so it seems.

³⁴⁸ *Selected Messages*, book 2, p. 380.

5. The Latter Rain / Loud Cry

IN THIS time of crisis, the faithful people of God are represented as being on Mount Zion, around the sanctuary, pleading for...

Testimonies for the Church, vol. 5, p. 473:

...pardon and deliverance through Jesus their Advocate.

Sensing their weakness and unworthiness, their impotency to proclaim the message of God in such a crisis, they cry unto God for deliverance:

Psalm 54

¹ Save me, O God, by your name, and judge me by your strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them.

Psalm 35

²³ Stir up yourself, and awake to my judgment, even unto my cause, my God and my Lord.

The Spirit of Prophecy portrays very graphically how Jesus stands in the judgment of the living for those who afflict their souls before Him, and bestows upon them the blessing of the sealing latter rain.³⁴⁹ With great power the Remnant give the loud cry of the third angel's message. This comes suddenly and unexpectedly to the king of the north.

Daniel 11

⁴⁴ Tidings out of the east and out of the north shall trouble him.

The sealing and its attendant glory, which lightens the earth, is represented as coming from the east.

Ezekiel 43

² And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and

³⁴⁹ See *Testimonies for the Church*, vol. 5, p. 472-5; *Testimonies for the Church*, vol. 1, p. 179-183.

the earth shined with His glory.

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 7

² And I saw another angel ascending from the east, having the seal of the living God.

During the night of trial and weeping and persecution for the truth's sake, right at the time when Sunday-keeping becomes the mark of the beast, Sabbath-keeping becomes the seal of the living God. Those who receive this seal reflect the image of Jesus fully.³⁵⁰ This is the glory by which they lighten the earth in the last warning message against “the king of the north.”

Not only is the king of the north troubled by these tidings from the east, but also from the north. It is interesting to note that Babylon, Persia, the Greek kingdom of the Seleucidae, and Rome were all overthrown from powers to the north. Although modern Babylon has placed its throne...

Isaiah 14

¹³ ...on the sides of the north,

—it will be overthrown by Him whose throne is...

Psalms 48

¹ ...in the sides of the north.

The last message brought to view in *Revelation* 18:1-4 is represented as proceeding directly from heaven, or the throne of God. Hence it may be said to be tidings from the north. Those who give the loud cry, being sealed, have such a living connection with heaven, having been made one with God through the final atonement, that their message is represented as coming direct from the throne of God.

³⁵⁰ *Early Writings*, p. 71.

Well might these tidings from the east and north trouble Babylon! Ancient Babylon received such tidings from the east and north, and was shortly thereafter overthrown.³⁵¹

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

In the last remnant of time, there are some who are snatched from the fallen churches of Christendom as Lot was hurried from Sodom before its destruction.³⁵² These could be represented as...

Daniel 11

⁴¹ ...Edom, Moab, and the chief of the children of Ammon.

Anciently, these tribes were half-brothers to the Jews, although they were their traditional enemies. No such people exist literally today, but there are prophecies which speak of their being converted to the truth before the coming of the Lord.³⁵³ They escape from “the king of the north” by joining the Remnant...

Joel 2

³² ...in mount Zion and in Jerusalem.

³⁵¹ See *Jeremiah*, chapters 50 and 51; *Isaiah*, chapters 41 and 42.

³⁵² *Early Writings*, p. 279.

³⁵³ See *Isaiah* 11:14; *Amos* 9:12.

6. Final Crisis and Deliverance

Daniel 11

⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

THE power attending the last warning message will madden the king of the north. Measures will be taken to crush the Remnant.

⁴⁵ And he shall plant the tabernacles of his palace between the seas in [literally “and”] the glorious holy mountain...

The reason why the king of the north makes his final onslaught against Mount Zion is because the sealed Remnant are depicted as standing on Mount Zion.³⁵⁴ Isaiah corroborates this attack on Mount Zion in the last days:

Isaiah 31

⁴ For thus has the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

⁵ As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

Isaiah 29

⁸ It shall even be as when a hungry man dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he drinks; but he awakes, and, behold, he is faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Joel says:

Joel 2

³² And it shall come to pass, that whosoever shall call on the

³⁵⁴ See *Revelation* 14:1.

name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call.

It is encouraging to know that the safest place to be is where Satan is directing his onslaught!

Daniel 11

⁴⁵ ...yet he shall come to his end, and none shall help him.

Daniel 12

¹ And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

The book of *Revelation* shows that when the saints are all numbered and sealed, Christ leaves His ministry in the most holy place, and commences pouring the seven last plagues upon the king of the north. Thus he comes to his end with none to help.

May the knowledge of these coming events help us to realize the nature and urgency of our present work of preparation. May the crisis find us gathered by faith to the heavenly sanctuary in sympathy with our great High Priest!

Kings of the East

From an original Booklet
undated

1. God's Purpose for His People

GOD made man in His own image with a great and glorious purpose in view.

Isaiah 43

⁷ I have created him for my glory, I have formed him; Yea, I have made him.

Paul distinctly states that it was God's eternal purpose to reveal His...

Ephesians 3

¹⁰ ...manifold wisdom [to] the principalities and powers in heavenly places, by [means of] the church.

Through this new and distinct order of being God would make it known to the whole universe that His throne is established upon goodness, mercy, and love. Since man was appointed to cooperate with God in establishing His throne in the hearts of all in the universe, he was also appointed to sit on the throne of the universe with Christ and share His glory.³⁵⁵

Although the plan to create man was *announced* in heaven before the fall of Lucifer,³⁵⁶ the plan was *executed* immediately upon Satan's expulsion from heaven;³⁵⁷ for it was now that the demonstration of the love, mercy, and grace of God was imperative in order that the universe might be established on a basis of eternal security. Man was called into existence...

Ephesians 1 [RSV]

¹² ...for the praise of His glory.

He was given the great and exalted privilege of cooperating with his Creator in the vindication of God's law and in the sweeping away of Satan's kingdom. And having done this, man

³⁵⁵ See *The Great Controversy*, p. 484.

³⁵⁶ *Early Writings*, p. 145.

³⁵⁷ *Early Writings*, p. 146. See also *Story of Redemption*, p. 19.

was appointed to take his place on the throne of the universe with Christ.³⁵⁸

This was God's purpose in the creation of man, and nothing less than this was God's purpose for the human race. It may seem so unspeakably great, causing us to stagger before the promise in unbelief, but God's Word declares it plainly and boldly; and unless we believe it we can have neither a true view of the plan of salvation nor of the prophecies of the Bible. Man is born to be king, not just of this world, but of the universe. He is born to be heir, as Luther said,

...not of some rich and mighty prince, not of the world, but of Almighty God, the Creator of all things.³⁵⁹

The fall of man did not set aside the divine purpose for the human race, for His was an...

Ephesians 3

¹¹ ...eternal purpose which He purposed in Christ Jesus our Lord.

The Lord says,

Isaiah 55

¹¹ My word...shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

True, God could not fulfill His plan through all the human race, for most would be unwilling to cooperate in the divine plan. But God had faith³⁶⁰ that some would grasp the reality of His glorious destiny for them, and would cooperate with Him in the exposure and utter overthrow of Satan's kingdom.

Those who chose to be of the "royal" line were...

Genesis 6

² ...the sons of God.

³⁵⁸ See *1 Samuel* 2:8; *Revelation* 3:21; 20:6; 2:26-27.

³⁵⁹ Martin Luther, *Commentary on the Epistle to the Galatians* (1535), p. 377.

³⁶⁰ *Romans* 3:3.

These were the Lord's people through whom God was working to accomplish His purpose. God called His people out of Egypt that by His grace they might realize His glorious destiny for them. Through the chosen people—called Israel, Jerusalem, Zion, etc.—God wanted to convert or destroy all the nations of earth. Before Daniel wrote his prophecies, the other prophets had clearly stated God's purpose with Israel:

Isaiah 41

¹⁴ Fear not, you worm Jacob, and you men of Israel; I will help you, says the Lord, and your redeemer, the Holy One of Israel.

¹⁵ Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

¹⁶ You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord, and shall glory in the Holy One of Israel.

Micah 4

¹³ Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass; and you shall beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

Jeremiah 51

²⁰ You are my battle ax and weapons of war: for with you will I break in pieces the nations, and with you will I destroy kingdoms;

²¹ And with you will I break in pieces the horse and his rider; and with you will I break in pieces the chariot and his rider;

²² With you also will I break in pieces man and woman; and with you will I break in pieces old and young; and with you will I break in pieces the young man and the maid.

This reminds us of what is said in the *Revelation*:

Revelation 2

²⁶ And he that overcomes, and keeps my works unto the end, to him will I give power over the nations:

²⁷ And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

2. The Lamb Versus the Dragon

THE *Revelation* is said to be “the revelation of Jesus Christ.”³⁶¹ The symbol which designates Him and His kingdom is the lamb. The lamb is mentioned 28 times in this book. The ensign of Satan’s kingdom is a dragon. The conflict which is presented is not just a direct confrontation of Christ and Satan, but a conflict between those who yield themselves to either power. Although the war began in heaven, it is upon this earth that the final battle is fought to the bitter end and the victory won.

We need to get the full impact of the symbolism of the dragon and the lamb. Imagine yourself sitting in an arena about to watch a duel to the death. Out of one corner you see the emergence of a dragon, with which no beast of the wilds would compare for size, strength, and ferocity. You wonder what animal might be found that could effectively withstand this brute. Then out of the other corner there comes a lamb. The Greek of *Revelation* implies a “little lamb.” Here is the most gentle, innocent, and harmless of all creatures. But the result of the war is even more amazing, for...

Revelation 17

¹⁴ ...the Lamb shall overcome.

Let us notice the conflicting principles in the great controversy. The focal point of contention is the law of God.³⁶² Every government must have a law. God has a law. It is an enunciation of His own character of love. Now there are two great pillars upon which the law of God rests, and these are the principles of divine *justice* and *mercy*.³⁶³ The Psalmist says:

Psalm 89

¹⁴ Justice and judgment are the habitation of your throne: mercy and truth shall go before your face.

The wise man says:

³⁶¹ *Revelation* 1:1.

³⁶² *Revelation* 11:19; 12:17; 14:12.

³⁶³ See *Exodus* 20:4-6; 34:4-7.

Proverbs 20

²⁸ Mercy and truth preserve the king: and his throne is upheld by mercy.

The Desire of Ages, p. 761:

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy.

“If God punished transgressors,” Lucifer questioned, “then where would be divine mercy? If, on the other hand, He forgives, where would be divine justice?”

Lucifer was confident that God would have to change His law. Now the great rebel, posing as a reformer who would improve upon the statutes of Jehovah, proposed that his law was a better system for the welfare of the universe. Denouncing the law of self-sacrificing love as a restriction of liberty,³⁶⁴ he promised a...

The Signs of the Times, January 9, 1879:³⁶⁵

...new and better government, in which all would be freedom.

In his government, everyone would be free to live for himself, plan for himself, please himself and serve himself. Selfishness then would be the law of those who placed themselves in his kingdom. Now just as the law of love is founded upon two pillars—justice (or truth) and mercy, so the law of selfishness is founded upon two pillars— falsehood and force.³⁶⁶ Jesus declared that Satan...

John 8

⁴⁴ ...was a murderer from the beginning, and abode not in the truth...for he is a liar.

The Great Controversy, p. 498:

Satan could use what God could not—flattery and deceit.

³⁶⁴ *The Great Controversy*, p. 499.

³⁶⁵ Also *Patriarchs and Prophets*, p. 40.

³⁶⁶ See *Patriarchs and Prophets*, pp. 40, 41.

The Desire of Ages, p. 436:

The kingdom of Satan is a kingdom of force.

Although this “war arose in heaven,”³⁶⁷ it had to be fought out upon the stage of this world, according to the eternal purpose of God. Man was to be God’s “weapons of war” and His “battle ax” with which to expose and defeat the kingdom of darkness. The intelligent inhabitants of the universe were to be the spectators who would see whose principles would prevail. The first Adam failed. But God said to Satan,

Genesis 3

¹⁵ I will put enmity between you and the woman, and between your seed and her seed; it [the seed of the woman] shall bruise your head, and you shall bruise his heel.

Here was the promise that the seed of the woman would yet crush the head of the adversary; that he who led man captive would be led captive by man.

In the *Revelation* we see the woman...

Revelation 12

² ...travailing in birth, and pained to be delivered.

⁴ ...and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

⁵ And she brought forth a man child, who was to rule all nations with a rod of iron.

We must see the wonderful truth that the second Adam was a man. Through Christ, God would fulfill the eternal purpose which He planned for man.

Now let us see what this man, this seed of the woman, came into this world to accomplish. Having in himself omnipotent power,

The Desire of Ages, p. 759:

[He] could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this.

³⁶⁷ *Revelation* 12:7, RSV.

Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power.

Therefore, it is clear that the Man Jesus came to present before the universe the principles of God's government.

The demonstration had to be given in the garb of humanity, for it was the eternal purpose of God that humanity was to manifest...

Ephesians 3

¹⁰ ...unto the principalities and powers in heavenly places...the manifold wisdom of God.

The Lord would not use compelling power to overcome the kingdom of Satan, but would rely upon the presentation of the heavenly principles of truth and mercy.

Satan knew what was involved, and he employed against Jesus all the power of deception and force possible, that he might cause to be revealed one inconsistency in that Life which was to be the vindication of the character of God and His law. The climax of the confrontation between the Man Jesus and Satan was at the cross:

The Youth's Instructor, April 25, 1901:

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth.

Jesus was the antitypical Samson who bore down the pillars of Satan's temple. Samson was bound by force and falsehood. His eyes were put out, and he became the sport of the ungodly. But he took hold of the pillars of Dagon's temple and gave his life as a sacrifice that he might destroy the edifice of wickedness. So Christ, the One in Whom was omnipotent strength, clothed himself with wonderful humility. He became as weak as sinful men; He became sin for us. He submitted to all the force and falsehood

that men and devils could heap upon Him. Through the sin of the world, His “eyes” were put out, so that He could not see through the portals of the tomb.³⁶⁸ He could see no prospect of rising from the grave and being united with His Father. The ungodly gathered about the cross to make sport of His weakness and humiliation. But by dying, He tore down the pillars of Satan’s kingdom.

The Desire of Ages, p. 759:

All heaven and the unfallen worlds had been witnesses to the controversy. With what intense interest did they follow the closing scenes of the conflict.

The Desire of Ages, p. 761:

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer.

Not only did Christ sweep away the principles of Satan’s kingdom, but He reared up upon the eternal heights the principles of justice and mercy. By His infinite love and humiliation the Lamb of God showed that God’s great law of love is a bridge which unites both justice and mercy:

SDA Bible Commentary, vol. 7a, p. 470:³⁶⁹

Christ’s death proved God’s administration and government to be without a flaw. Satan’s charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. . . . His [Christ’s] object was to reconcile the prerogatives of justice and mercy. . . . God bowed His head satisfied. Now justice and mercy could blend. Now He could be just, and yet the Justifier of all who should believe on Christ.

SDA Bible Commentary, vol. 6, p. 1071-1072:

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice.

³⁶⁸ *The Desire of Ages*, p. 753.

³⁶⁹ *Manuscript 128*, 1897.

So, as Jesus died a conqueror upon the cross, the heavenly spectators cried with a loud voice,

Revelation 12

¹⁰ Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Satan was cast out of the affections of the heavenly universe and all the unfallen worlds. The Seed of the Woman had gotten the victory.

3. The Gathering for the Final Conflict

CHRIST'S victory on the cross was not the final stage of the battle between the Lamb and the Dragon. The great battle of Armageddon is yet to be fought. We must seek diligently to understand why time has tarried so long since Jesus' victory at Calvary.

The Desire of Ages, p. 761:

Yet Satan was not then destroyed [at Calvary]. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed.

Since the cross is the light that comprehends all light, it is apparent that even the angels did not fully understand the greatness of Christ's victory on the cross. Much less did man. Then how would God make...

Ephesians 3

⁹ ...all³⁷⁰ see what is the fellowship of the mystery, which from the beginning of the world has been hid in God?

He would do it through the church!

¹⁰ To the intent that now unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God,

¹¹ According to the eternal purpose which he purposed in Christ Jesus our Lord.

The victory of Christ on Calvary must be made effectual in the experience of God's people. The glory of Calvary will be magnified by the product it produces. God called man into existence that through him He would bruise the head of Satan. It is true that God's purpose for humanity is fulfilled in Christ, but we must not imagine that Christ's victory as the Man and the Seed of the woman releases God's people from the privilege and obligation of conquering the powers of darkness. Christ must share His

³⁷⁰ *Men* is a supplied word. *All* refers to the entire universe.

victory with His people. His utter defeat of Satan must be made effectual in the experience of the church. The remnant of the woman's seed must utterly vanquish the remnant of Satan's seed. This final stage of the war over the law of God is what is called the great battle of Armageddon.³⁷¹

The Mustering of the Dragon's Forces

Since Satan was personally defeated by Christ, he has turned his wrath upon the church,³⁷² and seeks to oppose Christ through thwarting His plan for His people. Flattering himself that he may be successful here, he thinks to make of none effect the victory of Calvary. Let us see how he has worked:

The Desire of Ages, p. 762-763:

God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other.

Psalm 85

¹⁰ Mercy and truth are met together; righteousness and peace have kissed each other.

By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love.

Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obe-

³⁷¹ See *Revelation* 16:16.

³⁷² *Revelation* 12:13.

dience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law, Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.

To date, the adversary has had a measure of success among the professed children of God. Not being content with changing the divine law, he has substituted the mark of his authority for the seal of the living God. The prophecy of *Revelation* 13 shows how he will climax his seductive working through the children of men. There will be a three-fold union of the apostate Christian elements—Catholicism, Protestantism, and Spiritualism. The religious world will unite in a great confederacy of selfishness to be held together by the principles of *falsehood* and *force*. There will be a corrupt “marriage” of religion and the state. By miracles and lying wonders Satan will seek to deceive the whole’ world. Those who cannot be deceived will be forced to pay homage to the false Sabbath on pain of starvation and death.³⁷³

All the wealth and genius, all the influence and political power of this earth, will be swept into the place where they will support great Babylon.

SDA Bible Commentary, vol. 7, p. 983:

The present is a solemn, fearful time for the church...Satan is also mustering his forces of evil, going forth “unto the kings of the earth and of the whole world,” to gather them under his banner, to be trained for “the battle of that great day of God Almighty.” Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them.³⁷⁴

³⁷³ See *Revelation* 13.

³⁷⁴ According to the Spirit of Prophecy the gathering of the nations by the unclean spirits does not take place after the sixth plague. It begins before the final conflict. See *The Great Controversy*, p. 561-562. The sixth plague brings the breakup of the confederacy. *Revelation* 16:13-14 must be seen as a recapitulation, showing how the “waters” were gathered to the service of great Babylon.

The Mustering of the Lamb's Forces

As the three unclean spirits of the three-fold union muster the forces of the dragon, the Holy Spirit which works through the three angels' messages gathers a people to be ready for the great battle of Armageddon. Coming events, casting their shadow before them, must surely arouse the Laodicean people of God. We must anoint our eyes with the divine eyesalve that we may discern the true import of the great three-fold message. It announces the hour of God's judgment. It tells us that Babylon (the churches of Christendom) is morally fallen, and we must "drink" none of her false principles. It points us to the most holy place of the sanctuary.³⁷⁵ Here we see the "ark of His testament"³⁷⁶—the sacred law of Jehovah. Above the law is the mercy seat; or, literally, the place of atonement.³⁷⁷

The place of atonement is the cross.

Revelation 5

⁶ In the midst of the throne...stood a Lamb as it had been slain.

He is our *Mercy Seat*;³⁷⁸ or, to be more precise, our *Atonement*. It is in the Lamb of God that:

Psalm 85

¹⁰ Mercy and truth are met together; righteousness and peace have kissed each other.

³⁷⁵ *Early Writings*, p. 254.

³⁷⁶ *Revelation* 11:19.

³⁷⁷ The lid of the ark was called the *kapporeth*, which could be most nearly translated *place of atonement*. The term *mercy seat* comes over from Luther's German translation. Actually the *kapporeth* is just as much the justice seat. It is the place where perfect justice and perfect mercy blend. It is in reality the cross of Christ. As the type shows, the shed blood was not to be left outside the tabernacle, but it was to be brought into the tabernacle and sprinkled on the cover of the ark. So God illustrated that Calvary belongs between the cherubim. Above the law of God, which is the throne of God, is the cross, the "Lamb as it had been slain." In *Romans* 3:25 and *1 John* 2:2 the word *propitiation* is the same word which is translated *mercy seat* on other occasions.

³⁷⁸ *Romans* 3:25; *1 John* 2:2.

This blending of justice and mercy forms the rainbow of promise around the throne of God.³⁷⁹

The light which shines from the most holy place of the sanctuary is the true light of the third angel's message. It is light from the cross of Calvary. It shows the perfect relationship of the law and the gospel, binding them together in a perfect whole. Here it is seen that the law is the gospel enfolded, and the gospel the law unfolded.³⁸⁰ Calvary does not outshine or supersede the law of God. It magnifies it. Mercy does not destroy divine justice.

The people of God are called to gather around the sanctuary for the great antitypical Day of Atonement.³⁸¹ In preparation for the judgment of the living there is to be putting away of sin, great searching of heart, and humbling of soul before God. God's people are to be waiting and praying for the final atonement which will make Christ's victory on the cross fully and finally effectual in their experience.

³⁷⁹ See *Revelation* 4:3.

³⁸⁰ *Christ's Object Lessons*, p. 128.

³⁸¹ *Joel* 2:15-17.

4. The Armies of the Living God

THE crisis of the ages comes when the beast and the image unite to enforce homage to the false Sabbath by oppressive enactments. All will be required to receive the mark of the beast on pain of starvation and death.

The time is then fully come for the seal of the living God to be placed upon those who refuse to worship the beast or his image, or receive the mark. Accordingly, it is then that the judgment comes to the living people of God. And as is most forcefully shown in *Daniel 7*, the judgment is the turning point in the history of God's people. Says the prophet:

Daniel 7

²⁶ The judgment shall sit, and *they* shall take away his dominion.

It is in the judgment that the saints receive the seal of the living God, the full armor of light and righteousness. It is then that they go forth to take away his—the man of sin's—dominion.

The words “they shall take away his dominion” imply war, and a fearful war it will be. The dragon makes war on the remnant who have the seal of the living God.³⁸² The beast, his image, and the kings of the earth make war on the Lamb in the person of His witnesses.³⁸³ And the saints shall make war on the beast in answer to the challenge:

Revelation 13

⁴ Who is like unto the beast? Who is able to make war with him?

It may help us at this point to compare what happened in the sixteenth century with what will happen in a greater measure in the final conflict. During the Dark Ages the man of sin rested securely in his dominion, receiving the homage of the nations of Christendom. Who was able to make war with the beast? God raised up the Protestant Reformation, and with the great light of

³⁸² *Revelation 12:17.*

³⁸³ *Revelation 17:14.*

justification by faith, the reformers took the sword of the Spirit and made war on the beast. The Reformation shook the nations loose from the Papacy in such a way that when the French general entered Rome in 1798, there was no one to support the Papacy. It is a mistake to confine the giving of the “deadly wound” to the Papacy to 1798. That was only the signal of what had already taken place. It was the word of God preached and lived by the reformers that gave the death stroke to the man of sin.³⁸⁴

But the wound then given was neither complete nor permanent, for the experience in the righteousness of Christ possessed by the Protestants was neither complete nor permanent. When God brings His people into the judgment and seals them with the complete experience in the righteousness of Jesus, then the Lamb will be able to inflict a wound upon the man of sin from which he will never recover.

Daniel 7

²⁶ The judgment shall sit, and they shall take away his dominion.

Those who receive the seal of God in the judgment lighten the earth with the glory of God under the work symbolized by that angel who joins the third angel and lightens the earth with the glory of God. This last, unprecedented gospel proclamation is likened in Scripture to the rising sun which fills the earth with light. Such a work cannot be done without there being a sealed people. Upon this point the Scripture is emphatic:

Ezekiel 43

² And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory.

Revelation 7

² And I saw another angel ascending from the east, having the seal of the living God.

³⁸⁴ *Revelation 13:3.*

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Notice how *Revelation 7* and *Revelation 18* are both citations from *Ezekiel 43*. The seal rises from the east like the rising sun, and then the earth is filled with the light of the last warning message. To reverse this order is as unreasonable as thinking the earth can be filled with the light and glory of daylight before the sun rises.³⁸⁵

Daniel 7

²⁶ The judgment shall sit, and they shall take away his dominion,

SDA Bible Commentary, vol. 7, p. 983:

When the earth is lighted with the glory of the angel of *Revelation* eighteen...the armies of the living God will take the field.

Testimonies for the Church, vol. 1, pp. 181, 183:

I was shown those whom I had before seen weeping and praying with 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, firmly, like a company of soldiers. . . . 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."

Song of Solomon 6

¹⁰ Who is she that looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?³⁸⁶

Not only must it be clear to our minds that those who comprise this army have the seal of the living God, but it must be clear that

³⁸⁵ PP Editor's note: This was a point often taught in the Awakening message: that the full seal of God in the forehead would come first, and then the loud cry and giving of the last gospel message to the world. It was, however, a misunderstanding. See chapters 16 to 19 in the book, *Last Day Events*, by F. T. Wright.

³⁸⁶ See also *Testimonies for the Church*, vol. 5, pp. 81, 82—where it is shown that this becomes the condition of the church after the great Sabbath test has purged the ranks of the commandment-keeping people of God.

such an army goes forth to “take away his dominion” because of the victory and blessing received in the judgment. It is in consequence of the judgment that God’s purpose for His church can become a reality:

Joel 2

² ...a great people and a strong; there has not been ever the like, neither shall be any more after it, even to the years of many generations.

³ A fire devours before them; and behind them a flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

⁴ The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

⁵ Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

⁶ Before their face the people shall be much pained: all faces shall gather blackness.

⁷ They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

⁸ Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

⁹ They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

¹⁰ The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

¹¹ And the Lord shall utter His voice before His army: for His camp is very great.

Ellen G. White’s comments on *Joel 2* are most enlightening:

Testimonies for the Church, vol. 1, p. 181-183:

Said the angel: “Look!” My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with 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, firmly, 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 heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. 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."

Isaiah 41

¹⁴ Fear not, you worm Jacob, and you men of Israel; I will help you, says the Lord, and your redeemer, the Holy One of Israel.

¹⁵ Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

¹⁶ You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord, and shall glory in the Holy One of Israel.

Micah 4

¹³ Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass: and you shall beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

5. The Final Conflict

THERE are several interesting statements from the Spirit of Prophecy that we could consider:

SDA Bible Commentary, vol. 7, p. 983:³⁸⁷

But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of *Revelation* eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.

SDA Bible Commentary, vol. 7, p. 982:³⁸⁸

Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us.

SDA Bible Commentary, vol. 7, p. 982:³⁸⁹

Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion.

³⁸⁷ *MS 175*, 1899.

³⁸⁸ *Letter 112*, 1890.

³⁸⁹ *Review and Herald*, May 7, 1901.

SDA Bible Commentary, vol. 7, p. 983:³⁹⁰

Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them.

Testimonies to Ministers, p. 465:

The enmity of Satan against good will be manifested more and more as he brings his forces into activity in his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.

Review and Herald, May 13, 1902:

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield—the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.

The Desire of Ages, p. 759:

Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power.

The Loud Cry Phase of the Conflict

The final conflict falls into two phases:

- The first phase comes during the time when the angel of *Revelation* 18 sounds, which time is called the time of trou-

³⁹⁰ *MS 1a*, 1890.

ble *just before* the plagues are poured out.³⁹¹

- The second phase comes *after* the close of probation, during the time of trouble while the plagues *are being* poured out.

The clearest description of the time of the loud cry is that which is given in the chapter called “The Final Warning,” in *The Great Controversy*, pp. 603-612. As we have already seen, the loud cry is sounded by a sealed company of saints, by an “army” such as this earth has never seen. The light of the message is likened to the rising sun, the rays of which penetrate to every corner of the earth. Such light will most effectively expose the sins of Babylon and stir the nations of earth to their very center. The message will be of such unwonted power and world-wide extent that it will bring every soul on earth to the point of final decision in one brief space of time. Thus it will rapidly ripen the harvest, enabling the end to come.

One of the greatest problems facing the Advent Movement has been the task of harvesting the whole earth in one generation. It is acknowledged today that we are not even keeping up with the population explosion of the world. When we also consider that to harvest the earth not only means to bring them the message as we do today, but it means to bring it before men with such power and finality that it will ripen the character, then we must realize that something must take place which has not yet taken place.

God intends that the final work of the church will go with such rapidity that it will defy description. Says the prophet:

Amos 9

¹³ Behold, the days come, says the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed.

Imagine seed germinating and producing ripe fruit so quickly that the harvester begins to overtake the sower of seed!

³⁹¹ See *Early Writings*, pp. 85-86.

In a passage which we have already considered, God says that He will make His people a...

Isaiah 41

¹⁵ ...new sharp threshing instrument,

—with which they shall complete their task in rapid time. How often God speaks of something “new” in regard to His people and His work in the last days.

Habakkuk 1

⁵ ...wonder marvelously: for I will work a work in your days, which you will not believe, though it be told you.

Although God’s Jerusalem community have failed Him in His great purpose for humanity, God says that He will have a New Jerusalem community of saints through which His purpose will be fulfilled. These will have a new name.³⁹² They will be a new harvesting instrument which will cover the world field in a short time.

There are some who realize that God will yet seal a people according to His promise, but they do not see that God will develop such a people before the close of human probation.³⁹³ They do not realize that God will make use of this sealed people to reap the final harvest of souls. They imagine that it is only after the gospel is completed and probation has closed for all that God will have such a people upon this earth. It is just as if they were comparing God to a farmer who invented a wonderful new threshing instrument after he had laboriously completed his harvest, when it was too late to be of any benefit. But God, who sees the end from the beginning, will produce this new, sharp threshing instrument when it is needed most—at the time of the loud cry.

When this harvesting instrument is brought forth, the prophet says,

³⁹² *Isaiah* 62:2; *Revelation* 3:12.

³⁹³ See *Selected Messages*, vol. 1, p. 66.

Isaiah 41

¹⁵ You shall thresh the mountains, and beat them small, and shall make the hills as chaff.

¹⁶ You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them.

As every nation and country of earth is brought to the point of final decision in the last testing message, most of the inhabitants of the earth will reject the final offer of mercy and prove themselves chaff. But they will not *all* be chaff. A goodly number will take their stand with the remnant, and join the armies of the Lord:

Micah 4

¹³ Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass: and you shall beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

Isaiah 11

¹⁴ ...they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

The Great Controversy, p. 612:

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men (*Revelation* 13:13). Thus the inhabitants of the earth will be brought to take their stand. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.

In this great contest of light against darkness, of truth against error, fundamental principles will be fought out.³⁹⁴ The powers of

³⁹⁴ *SDA Bible Commentary*, vol. 7, p. 983.

evil will consolidate upon the law of selfishness, using falsehood and force to gather the inhabitants of the earth to oppose the truth. The church of God will press together to fulfill the prayer of Jesus in *John* 17, being held in perfect unity by the bonds of pure, heavenly love, displaying to the universe the perfect blending of justice and mercy.

The Plagues Phase of the Conflict

Probation will close when all have taken their stand with eternal finality. Then will come the seven last plagues as recorded in *Revelation* 16. Not all is yet understood as to the nature of the plagues, but we do know that they have an important part in bringing victory to the church in her final struggle against the powers of darkness. The fifth plague brings total darkness³⁹⁵ for the blending of the principles of falsehood and force brings upon the wicked the midnight darkness of Egypt.

The Great Controversy, p. 636:

Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company.

The blending of justice and mercy produces the rainbow of the everlasting covenant. In this rainbow are seen all the beautiful attributes of the law of God. These beautiful attributes are also seen blending in the lowly saints who are holy, harmless, and undefiled.

In the persecuted remnant, the wicked are at last brought to see the revelation of the cross of Christ. Of their own volition, the wicked will bow before the saints and acknowledge the truth. Now shall be fulfilled the words of Christ spoken to the Revelator:

Revelation 3

⁹ Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.³⁹⁶

³⁹⁵ See *The Great Controversy*, p. 635-636.

³⁹⁶ See also *Early Writings*, p. 124.

Revelation 2

²⁶ And he that overcomes, and keeps my works unto the end, to him will I give power over the nations:

²⁷ And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

We must remember that God is not going to use force to smite the iron and the clay. He is to present principles which will finally overcome and break up the confederacy of evil. Even after the millennium, when Satan and the wicked surround the holy city, Christ will not use force to break up the desperate struggle against His government. He presents to them the true revelation of the cross. Then all, including Satan, bow before God and confess that Christ is Lord to the glory of the Father. Force will not be used to wring this confession from the wicked. When the cross is fully seen by the lost, not one will rise to help Satan again. Thus, by the presentation of the principles of the cross, Satan's kingdom is overthrown.³⁹⁷

Now the same thing in principle happens just prior to the coming of Christ. Here are the multitudes, nations, and peoples of earth, all united to support the great apostate system of religion. The multitudes are symbolically designated as the waters of the Euphrates,³⁹⁸ and the religious system that controls the world is designated symbolically as "Babylon." To overthrow Babylon, God will give such a revelation of His principles through the remnant that the confederacy of evil will disintegrate from within itself. The climax is reached when the wicked multitude see the rainbow surrounding the saints. Then they awake from their deception. They no longer support Babylon. Thus the "river" is dried up.

The Kings of the East

Revelation 16

¹² And the sixth angel poured out his vial upon the great river

³⁹⁷ See *The Great Controversy*, pp. 666-673.

³⁹⁸ *Revelation* 16:12; 17:1, 15.

Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

In the first place, the action of the kings of the east entering Babylon and overthrowing it is taken from the type of the overthrow of ancient Babylon. Cyrus was the great king of the east,³⁹⁹ and it is clear from reading *Isaiah* that he was a type of Christ, the antitypical King of the east. In overthrowing Babylon, Cyrus used “many kings” who joined him in the conquest of Babylon.⁴⁰⁰ Before the city was overthrown he dried up the river Euphrates. There is no record that Cyrus himself entered Babylon, but his kings from the east marched down the dry river bed to conquer the city.

Now in the overthrow of great mystical Babylon, it is clear from the *Revelation* that not only is the mystical river Euphrates dried up before the personal coming of Christ, but it is also clear that the city itself falls “into three parts” before that event. In *Revelation* 17 it is also made very clear that the church-state union disintegrates from within itself, for the deceived nations...

Revelation 17

¹⁶ ...shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

This scripture amplifies the meaning of the “drying up” of “Euphrates.”

Who are the kings of the east? The only other time that the word *east* is used in *Revelation* is in the 7th chapter:

Revelation 7

² I saw another angel ascending from the *east*, having the seal of the living God...

⁴ And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand.

³⁹⁹ *Isaiah*, chapters 41 to 46.

⁴⁰⁰ *Jeremiah* 50:41.

The sealed saints are also called kings and priests.⁴⁰¹ They are represented as standing with Christ, and being with Christ in the final battle between good and evil:

Revelation 17

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

Revelation 14

¹ And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads.

When the kings of the east in ancient times entered Babylon they released the people of the Lord who were held captive in Babylon. When great mystical Babylon falls, the Scripture says,

Revelation 18

²⁴ ...in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Those who have fallen asleep in Christ are still in Satan's prison house. That place is properly called Babylon. They have not yet been released.

Now it is clear that Christ comes in glory to call the righteous dead to life immortal,⁴⁰² and that in Christ alone is there life and power to resurrect. Then how is it that the kings of the east have a part in releasing those yet held in Babylon's prison house? In another figure describing the final generation, the Revelator calls them "firstfruits."⁴⁰³ According to the ancient type the farmer could not touch the harvest as a whole until the firstfruits had been developed, presented, and accepted. So Jesus cannot touch the harvest of precious dead as a whole until there is first developed a community of saints who are spiritually perfected. The liv-

⁴⁰¹ *Revelation 1:6*

⁴⁰² *1 Thessalonians 4:13-14*, etc.

⁴⁰³ *Revelation 14:4*. See also *Hebrews 11:40*.

ing saints who cross the Jordan must carry over the bones of Joseph. They must be “baptized” for the dead.⁴⁰⁴ Christ cannot resurrect the righteous dead until He wins the great battle of Armageddon with His 144,000 living saints.

Conclusion

God’s purpose in raising up the Advent Movement was not that we might establish just another church upon this earth. He has raised up a people so that through them He might accomplish His great purpose in the creation of the human race. Through them He wants to give such a revelation of His love, mercy, and grace that the kingdom of darkness will not only be completely exposed, but that it will also disintegrate. The great victory that Christ wrought out on the cross is to be made fully effectual in the experience of His people.

God has called into existence a people to be His battle ax, with which He will sweep away the lying charges of Satan; a people to be His stone, with which He will dash the nations of iron and clay; a people through whom He will vindicate the sacrifice of Jesus on Calvary.

That God proposes to do this through His people does not detract from the power and glory of Christ. On the contrary, it magnifies it. Christ will be honored and glorified in His people. Calvary will be magnified in the product which it produces. At last, through the church, the blood of Christ will be demonstrated as an eternal antidote for sin.

Ephesians 3

¹⁰ Unto the principalities and powers in heavenly places [will be made known, through the church,] the manifold wisdom of God.

Thus God calls His people today to contemplate a purpose for their existence which is so much higher and holier than an interest in personal salvation.

⁴⁰⁴ 1 Corinthians 15:29.

Appendix: The Rainbow of Promise

Education, p. 115:

The rainbow spanning the heavens with its arch of light is a token of...

Genesis 9

¹⁶ ...the everlasting covenant between God and every living creature.

And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace.

As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the union of His mercy and His justice. To the sinful but repentant soul God says, Live you;

Job 33

²⁴ I have found a ransom.

Patriarchs and Prophets, p. 107:

In heaven the semblance of a rainbow encircles the throne, and over-arches the head of Christ. The prophet says,

Ezekiel 1

²⁸ As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.

The Revelator declares,

Revelation 4

² Behold, a throne was set in heaven, and One sat on the throne.

³ There was a rainbow round about the throne, in sight like unto an emerald.

When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above his own head, as a token of the mercy of God toward the repentant sinner.

SDA Bible Commentary, vol. 1, p. 1091:

As we look upon this bow, the seal and sign of God's promise to man, that the tempest of His wrath should no more desolate our world by the waters of a flood, we contemplate, that other

than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through His instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God himself looks upon the bow in the clouds, and remembers His everlasting covenant between himself and man.

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, He knew that those who had been saved from the general ruin would have their fears awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the sound of the tempest and the pouring out of the waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise:

Genesis 9

¹² And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

¹³ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

¹⁵ And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with heaven.

As we gaze upon the beautiful sight, we may be joyful in God, assured that He himself is looking upon this token of His covenant, and that as He looks upon it He remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from Him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of His care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and His matchless

condescension when He said, “I will look upon the bow in the cloud, and remember you.”

Spiritual Gifts, vol. 3, p. 74-75:

What a condescension on the part of God. What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence the fact to all generations that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was His design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious circle that compasses the earth, that their parents could explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had bended the bow, and placed it in the clouds, as a token that He would never bring again a flood of waters on the earth. This symbol in the clouds was to confirm the belief of all, and establish their confidence in God, for it was a token of divine mercy and goodness to man. That although God had been provoked to destroy the earth by the flood, yet His mercy still encompasses the earth. God says, when He looks upon the bow in the cloud He will remember. He would not have us understand that He would ever forget; but He speaks to man in his own language, that man may better understand Him.

SDA Bible Commentary, vol. 7, p. 989:

The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge.

SDA Bible Commentary, vol. 5, p. 1133:⁴⁰⁵

In the rainbow above the throne is an everlasting testimony that...

⁴⁰⁵ *Review and Herald*, December 13, 1892.

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish.

Whenever the law is presented before the people, let the teacher of truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. . . .

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim,

Psalm 18

³⁵ Your gentleness has made me great.

Christ's Object Lessons, p. 148:

The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He himself has put into our lips that most wonderful of pleas,

Jeremiah 14

²¹ Do not abhor us, for your name's sake, do not disgrace the throne of your glory: remember, break not your covenant with us.

When we come to Him confessing our unworthiness and sin, He has pledged himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us.

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant.

Testimonies to Ministers, p. 157:

By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in Him. God himself has declared,

Exodus 12

¹³ When I see the blood, I will pass over you.

Genesis 9

¹⁶ The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.

Early Writings, p. 15-16:

Soon our eyes were drawn to the east, for a small black cloud had' appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man.

The Mystery Finished

Undated Booklet

Neither young nor old are excusable in trusting to another to have an experience for them. Said the angel: "Cursed be the man that trusts in man, and makes flesh his arm." A noble self-reliance is needed in the Christian experience and warfare.

Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer.

Testimonies for the Church, vol. 2, p. 130

1. The Bride Is Not Ready

Revelation 10 [RSV]

⁵ And the angel whom I saw standing on sea and land lifted up his right hand to heaven,

⁶ And swore by Him who lives for ever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there should be no more delay,

⁷ But that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as He announced to His servants the prophets, should be fulfilled.

WHEN the last prophetic period expired in 1844, the hour had struck to finish the mystery of God. Accordingly, Christ entered the most holy place to cleanse the sanctuary from the sins of His people. Said the angel,

⁶ ...there should be no more delay.

But there has been a delay in the fulfillment of God's plan. One hundred and twenty-two years have not brought Christ's anticipated return from the wedding.⁴⁰⁶ The parable of Jesus has certainly been fulfilled,

Matthew 25

⁵ While the bridegroom tarried, they all slumbered and slept.

Time only intensifies the urgency of finding an explanation for this delay. To the people who profess to believe present truth in this seventh and last period of the church's history, comes the startling message:

Revelation 3

¹⁴ And unto the angel of the church of the Laodiceans write; These things says the Amen, the faithful and true witness, the beginning of the creation of God;

¹⁵ I know your works, that you are neither cold nor hot: I would you were cold or hot.

⁴⁰⁶ *Daniel* 7:13-14; *Revelation* 19:7-8; 21:3, 9-11; *Luke* 19:12; 12:36.

¹⁶ So then because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.

¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked:

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Since Christ's New Jerusalem bride is to be composed of the sealed saints,⁴⁰⁷ it is unthinkable that the heavenly Bridegroom would proceed to consummate the marriage while the bride-elect offers nothing better than a nauseating, lukewarm response to the love of Christ. Not yet can that mighty chorus of rejoicing thunder forth,

Revelation 19

⁷ Let us be glad and rejoice...for the marriage of the Lamb is come, and his wife has made herself ready.

She is not ready, and the disappointment of Christ must be beyond description.

It may come as a surprise to many that the Advent Movement which is called of God to bear a message rebuking the sins of Babylon and calling the inhabitants of the world to repentance, is itself called to accept the rebuke of divine love and to respond with zealous repentance. Human nature is more willing to help God administer reproof than to humbly accept it.

⁴⁰⁷ *Revelation* 19:7-8; 21:2, 9-11; 3:12.

2. You...Know Not

CHRIST does not accuse His people of willful transgression.

Revelation 3

¹⁷ You...know not, [says He,] that you are wretched, and miserable, and poor, and blind, and naked.

Those of us who know the great points of present truth are prone to reflect very complacently about our knowledge of the truth and to interpret the blessings of God that attend the Advent Movement as evidence of our favorable standing before Him; not knowing that such goodness on the part of God is designed to lead us to repentance.⁴⁰⁸ The definite tendency is to treat any suggestion that all is not well and going according to schedule as un-called-for criticism that interrupts the task of giving the message to the world. But time only serves to emphasize the counsel of the faithful and true Witness,

¹⁷ You...know not.

Our ignorance stems from a failure to understand the meaning of:

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Our fellow Laodiceans who have been brought up and nourished on the great truths committed to the Advent Movement, may find this statement unbelievable. After all, how can this be? Do we not know that the 2300 days ended in 1844? Do we not proclaim that Jesus is in the most holy place? Are we not familiar with the work He is doing there? Are we not aware of an investigative judgment for every professed follower of Christ, to be followed by the blotting out of the record of sin and the sealing of each case favorably decided? Yes, we may know all this, but we have failed to enter into the experience that there is for us in the

⁴⁰⁸ *Romans 2:4.*

cleansing of the sanctuary. Both type and antitype show that the cleansing of the sanctuary is not just a work to be done for the sanctuary, but that it includes a *special experience* for those who take part in the service.

Consider that ancient ritual of the Day of Atonement. While the high priest was in the most holy place, the people were without doing their part. With prayer, fasting, and great affliction of soul they supplicated the great mercy of God. Then when the high priest sprinkled the blood to make the final atonement, it not only did something for the tabernacle; it did something for the people.

Leviticus 16

¹⁷ And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

³⁰ 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.

³³ And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Now this symbolic service shows what must be done in reality. If the cleansing of the heavenly sanctuary was only a work to be done for the sanctuary itself, then Christ would have done His work long ago. But God says that the work in the most holy place is “*for you, to cleanse you.*” One of the outstanding pioneers of the Advent Movement put the truth of the matter thus:

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary. The work of Christ in heaven is also to go forward in the liv-

ing temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the *actual* work done for him in the heavenly sanctuary. “Know you not that you are the temple of God, and that the Spirit of God dwells in you?” *1 Corinthians* 3:16. All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His church on the earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them.⁴⁰⁹

As our great High Priest is in the most holy place, can it be said that we Laodiceans are doing our part of the work without? Do we have that deep heartbroken repentance which fulfilled the type of Israel’s attitude on the Day of Atonement? Are we so in harmony with Christ’s special work that the work is going forward in the living temple of our hearts? What does Christ say?

Revelation 3

¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent.

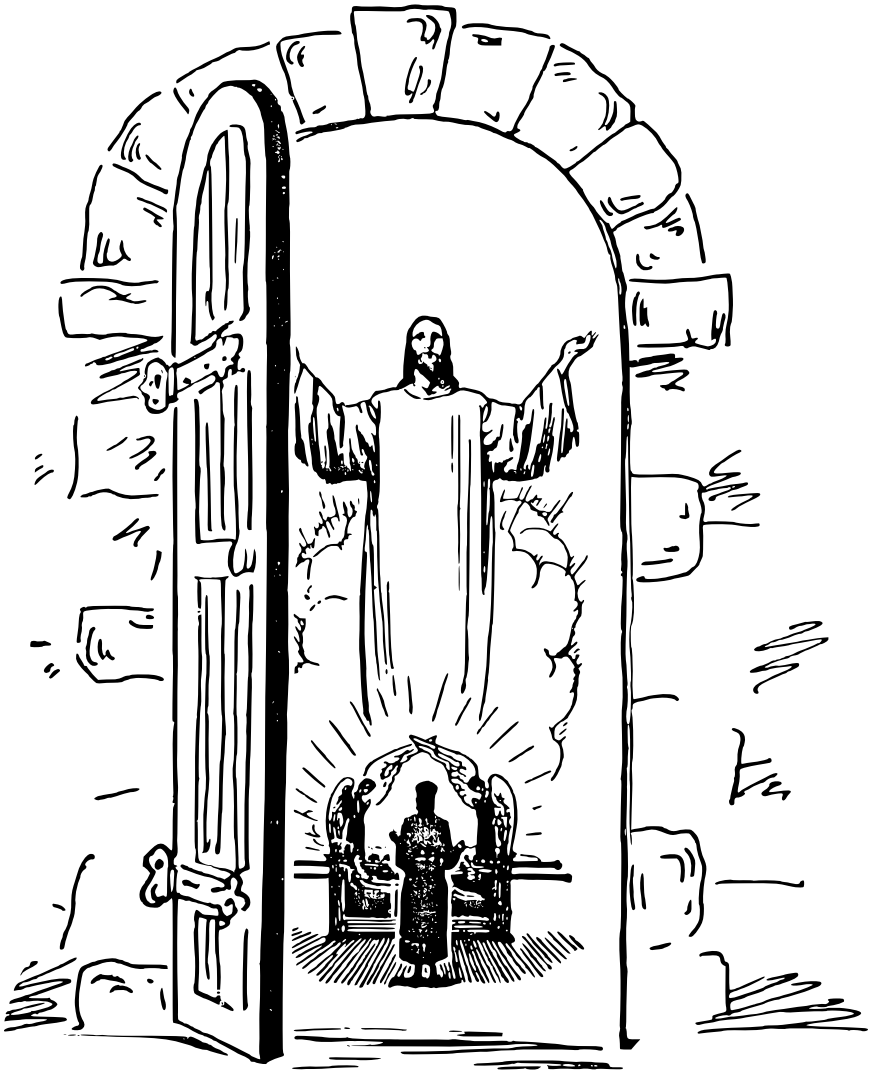
²⁰ Behold, I stand at the door, and knock.

The unwelcome truth of the matter is that we have not understood the experience implied in *Daniel* 8:14, much less have we entered by faith into that experience.

For the remainder of this article we shall endeavor to explore the heart experience which awaits us in the great work of cleansing the sanctuary. We will examine five areas of which it may truly be said,

¹⁷ You...know not.

⁴⁰⁹ Article by S. N. Haskell, *Review and Herald*, August 13, 1901 (Vol. 78, No. 33) “The Sanctuary Question from the Standpoint of the Book of Hebrews.” See the *Appendix* for the full article.



“Behold, I have set before you an open door.” Revelation 3:8

3. What Is Sin?

THE experience of being in harmony with Christ in His work of cleansing the sanctuary means first and foremost an experience of extraordinary repentance. Israel's repentance on the Day of Atonement was much greater than the repentance associated with the ordinary daily service. Laodicea is certainly not fulfilling the type.

Such deep, heartbroken repentance as demanded by this hour of judgment eludes us, for we do not really know what we have to repent of. Christ says,

Revelation 3

¹⁷ You...know not.

Oh, we will confess that we are not perfect (which is no evidence of humility), that we fail the Lord so often, that we know our shortcomings. After all, is it not sufficient if we keep confessing the sins we know about? But Christ calls us to repent concerning the sin of which we are unaware. It is not a conscious sin, but a subconscious sin.

We who live in the hour when the mystery of God is to be finished must apply ourselves, as no generation has ever done, to search out the mystery of iniquity. Sin will never be banished from the human heart until God's people are brought to a full awareness of that which appears too simple: What is sin?

What is sin? Let us put aside those definitions which come with such unconscious ease that they do not bring any real illumination to the human heart. We can see how that sin began with Lucifer who said in his heart,

Isaiah 14

¹³ ...I will exalt my throne above the stars of God...

¹⁴ ...I will be like the most High.

We can trace how this principle of self-seeking, this cursed law of sin and death, has become an integral part of human nature.

But unless we see the outworking of Satan's principle in the light of the cross of Calvary, we may view the Bible statements declaring the diabolic wickedness of the human heart as a sort of poetic exaggeration—at least as far as we are concerned.

Implicit in Lucifer's desire to have God's place, was the desire to get rid of God, to dethrone and destroy Him. In words too plain to be misunderstood, Jesus said that...

John 8

⁴⁴ ...he was a murderer from the beginning.

Of course neither Lucifer nor his followers understood the true nature of sin or where it would lead. Sin had not appeared in the universe before. Lucifer was confident that his planned society wherein all would be free to live for themselves was an improvement upon the government of Jehovah. He was bent on carrying his defection to the entire universe, and unless God could effectively expose the true nature of sin, He could not secure His dominion against apostasy.

However, from eternity God had a way to expose sin, and that was the way of the cross. It took Satan completely by surprise. At Calvary, Jesus' statement about Satan being a murderer from the beginning⁴¹⁰ was proved to the onlooking universe. Here the real purpose of his rebellion was exposed. In his malignant hatred of the Son of God, he demonstrated that the true purpose of his rebellion was to dethrone God and to destroy Him through whom the love of God was shown. As the watching universe saw what sin was in the light of the cross, Satan was entirely uprooted from the affections and the last tie of sympathy for him was cut. Looking forward to this event, Jesus said,

John 12

³¹ Now shall the prince of this world be cast out.

Luke 10

¹⁸ I beheld Satan as lightning fall from heaven.

⁴¹⁰ *John* 8:44.

We must press the matter further than this, for God designs that the cross shall reveal to man the true nature of his own rebellion. The human race has become partner with Satan. In tempting Eve, Satan presented the resolve that was in his own heart:

Genesis 3 [RSV]

⁵ You will be like God.

Therefore,

1 John 3

⁸ He that commits sin is of the devil;

–that is, he is motivated by the same principle and possessed by the same spirit. That is why Jesus could say to those whom He loved and for whom He labored:

John 8

⁴⁴ You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning.

There was only one way that God could show man the content of the human heart. He put himself in the hands of sinners in the person of His Son. Thus doing, He allowed them to act out what was in their hearts. Not only the Jews, but the whole human race is depicted by Jesus' parable of the husbandmen who said,

Matthew 21

³⁸ This is the heir; come, let us kill him.

Not just the Jews who were literally present for the crucifixion, but the whole world stands charged with the murder of the Son of God. The cross proves that sin is the will to kill God.

Some years ago, an American preacher, noted for his vivid presentation, wrote a book called *Sinners in the Hands of an Angry God*.⁴¹¹ It presented such a portrayal of the supposed torments of everlasting hell which arose as a sort of sweet incense to an angry God, that people were known to faint. This concept of God

⁴¹¹ Jonathan Edwards, 1741.

was supposed to bring men to repentance, which it never did, for sinners cannot find it in themselves to be reconciled to such a Being.

The gospel message is a complete reversal of that wicked Babylonian invention. The gospel is an account which could be entitled, *God in the Hands of Angry Sinners*. It presents Jesus, the revelation of the Father's love. The purity and goodness of His life goads men to Satanic madness, and fired with intense hatred they cry,

John 19

¹⁵ Away with him...Crucify him!

Taking hold of their King, their Creator, and Sustainer, they proceed to crucify the embodiment of infinite love. Yet the unspeakable sin of men only serves to emphasize the unfathomable love of God. Before the rage of the infuriated mob, before shame and spitting, before mockery and insult, before the heartbreaking loneliness of treading the winepress alone, never was the love of God so majestically manifest. He is led as an unresisting lamb to the slaughter, and dies, not to appease an angry God, but to reconcile an angry sinner.

Romans 5

⁸ But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

In Greek philosophy, the highest love that could be conceived was that a man should lay down his life for his friends. But God's love is as much higher than that as heaven is higher than the earth. His love led Him to endure the horrors of the second death for His murderers.

Sin is enmity against God,⁴¹² and Calvary makes known the extent of the enmity. Christ prayed for His murderers,

Luke 23

³⁴ Father, forgive them; for they know not what they do.

⁴¹² *Romans 8:7.*

The human mind is not aware of the real character of sin. At Calvary the human race acted out the hidden enmity of the heart. This prayer of Christ embraces the world, and reaches down to Laodicea, of whom Christ says,

Revelation 3

¹⁷ You...know not.

The words of the Apostle Peter are addressed to every sinner,

Acts 3

¹⁴ You denied the Holy One and the Just, and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of life,...

¹⁷ And now, brethren, I wot that *through ignorance you did it*, as did also your rulers.

The cross proves the truth of the words of the prophet,

Jeremiah 17

⁹ The heart is deceitful above all things, and desperately wicked: who can know it?

As a striking evidence that the real sin of the human heart is unconscious, ordinary, sinful men will deny that they have it in their hearts to do such a mean and horrible thing as to murder God. When Elisha met Hazael who was shortly to become king of Syria, the prophet wept.

2 Kings 8

¹² And Hazael said, Why do you weep my lord? And he answered, Because I know the evil that you will do unto the children of Israel: their strongholds you will set on fire, and their young men you will slay with the sword, and will dash their children, and rip up their women with child.

With all conscious sincerity, Hazael exclaimed,

¹³ But what, is your servant a dog, that he should do this great thing?

He did not know what was latent in his heart. Neither does any other sinner. Even Jesus had to rebuke His well-meaning disciples:

Luke 9

⁵⁵ You know not what manner of spirit you are of.

Psychoanalytical science today is aware of the reality of man's unconscious mind. More and more it is being realized that the basic ills of the human mind are hidden from conscious awareness. Yet only Inspiration can reveal the true reason for the repression of man's terrible guilt complex. It is time to allow the light from the cross to expose the universal neurosis of man's hidden enmity toward God. That light, reflected from the most holy place of the sanctuary, will show that there is a complete remedy for the diabolical principle of sin.

While the daily service of the tabernacle ritual symbolized a cleansing from known acts of sin, the yearly service of the cleansing of the sanctuary prefigured an atonement for unconscious sin.⁴¹³ The apostle writes,

Hebrews 9 [NEB]

⁷ The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people's sins of ignorance.

Laodicea needs cleansing from the great sin of ignorance. A candid study of her history will show that this community of re-

⁴¹³ PP Editor's note: This was a misunderstanding on Bob's part. The final work in the most holy place is to cleanse the sins that have been confessed and placed there. An unknown sin cannot be confessed, and therefore is not involved in the cleansing of the sanctuary. However, since those who live to see Christ come must have passed through the judgment of the living, and be spotless in their hearts and minds, they cannot have any unknown sin in them. This means that God must reveal all sin to them before the sanctuary is finally cleansed. He does this through the messages of truth He sends, which expose error. If this ministry is not fully received, the believer must go through bitter disappointment, in order to see the hidden sin that lies within.

spectable, self-satisfied, and well-meaning Christians is capable of the most intense hatred to “the truth [as it] is in Jesus.”⁴¹⁴ She is a prisoner of hope,⁴¹⁵ until the Spirit anoints her eyes to see that the sin of Calvary is her own.

⁴¹⁴ *Ephesians* 4:21.

⁴¹⁵ *Zechariah* 9:12.

4. Where Is Sin Recorded?

WHEN we have a true sense of the awful reality of our sins being recorded, there will be heard among us on every hand,

Genesis 39

⁹ How then can I do this great wickedness, and sin *against* God?

But we stop at the form of the truth rather than grasp the substance of it; we content ourselves with the mechanical concepts of the sanctuary truth rather than embrace the reality, which is Jesus Christ. In a very real sense He is the door of the enclosure. He is the altar and the laver opened for sin and uncleanness. He is the bread of the table, the light of the seven lamps, and the sweet incense of merit. Likewise His flesh is the veil, and His life is the law. He is the mercy seat, and manna, and the rod that budded. He is both Shekinah and High Priest, Judge and Advocate. So, too, in a very real sense, Jesus is the book of life, symbolized by the breastplate of judgment. The record states:

Exodus 28

²⁹ And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes in unto the holy place, for a memorial before the Lord continually.

As Aaron bore on the breastplate the names of the tribes of Israel as he went into the sanctuary, so Jesus bears upon His heart the names of all who accept Him as the Saviour. As a book contains words and thoughts, so Jesus is the Word of God, the Father's thought made audible. This is, indeed, a Book...

Revelation 13

⁸ ...of the Lamb slain from the foundation of the world.

No wonder Jesus told His disciples to rejoice because their names were in the book of life! No wonder that men will weep and gnash their teeth when they look in vain to find their names in the book of life.

There is more to the book of remembrance and the book of record than cold ledgers of names, good deeds, and bad deeds. Jesus says,

Matthew 25

⁴⁰ Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

The angels who record our sins register the anguish and unspeakable sadness of Jesus as He is crucified afresh by those who are called by His holy name.

Revelation 5

⁶ In the midst of the throne [there stands yet] a Lamb as it had been slain,

—torn and bruised by our sin. As His continued goodness leads us to repentance, He must take the burden of our guilt. Our High Priest must bear the iniquity of the sanctuary.⁴¹⁶ Because of the continual commission of sin, the Saviour must continually undergo the pangs of Calvary.

Education, p. 263:

Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. 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. When there came upon Israel the calamities that were the sure result of separation from God—subjugation by their enemies, cruelty, and death—it is said that:

Judges 10

¹⁶ His soul was grieved for the misery of Israel.

⁴¹⁶ *Exodus 28:38; Leviticus 10:17.*

Isaiah 64

⁹ In all their affliction He was afflicted;...and He bore them, and carried them all the days of old.

At the same time, we should have a true understanding of what sin does to us, for God says,

Proverbs 8

³⁶ He that sins against me wrongs his own soul.

Sin is not only recorded in living characters in heaven; it is recorded in the minds of men.

Jeremiah 17

¹ The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart.

In the inner apartment of the soul temple, upon those tables of the heart whereon God originally wrote His law, man has inscribed the law of sin and death. Those who imagine that sin is only a matter of guilt which is removed instantly upon repentance, should look at the awful consequence of sin in a different light. Let them consider how often Adam must have repented for his one “little” sin as he brought his sacrifices to the gate of Eden. Having eaten of the tree of the knowledge of good and evil, that knowledge of evil remained in his mind. It was not just a knowledge about evil, but an actual experience in sin which left a lasting impress upon his mind. As he was obliged to battle with the ground cursed to bring forth thorns and weeds, he was constantly reminded about the evil of his nature. He was sentenced to “eat of it”—that is, experience the result of his sin—all the days of his life.⁴¹⁷

A sinner may repent of his sin and be cleansed from its guilt, but as surely as that sin remains upon the records of heaven, its record remains upon him. To those who have received forgiveness, the Lord says,

⁴¹⁷ See *Genesis* 3:17-18.

Ezekiel 36

³¹ Then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

Many things may be consciously forgotten, but even as neurologists have recently discovered, the whole stream of one's conscious life is retained in the unconscious mind. Every thought and emotion of the soul is recorded in the mind, as the Bible writer says,

Jeremiah 17

¹ ...graven upon the table of [the] heart.

The Apostle Paul shows that there can be no moral and spiritual perfection possessed experientially while this "conscience of sins" and "remembrance of sins" remains.⁴¹⁸ That is why the Bible worthies are not described as men who lived in a state of sinlessness.

Hebrews 11

¹³ These all died in faith,...

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

Then what is this "better thing" that God has provided for those who shall not die in faith? Those who do not die in faith are those who experience the blessings of the cleansing of the sanctuary. In the ancient ritual, the high priest entered the most holy place with blood to make the final atonement for the people who afflicted their souls without. This symbolically blotted out the sin of Israel. So in completing His work of atonement in the sanctuary above, Christ blots out the record of His people's sin. This great work of final atonement, or blotting out of sin, is not a mere judicial act. It is an experience involving God and His people. Firstly, the blotting out of sin is for Jesus' sake. Says the Lord:

⁴¹⁸ See *Hebrews* 10:1-3.

Isaiah 43

²⁴ You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities.

²⁵ I, even I, am He that blots out your transgressions for my own sake, and will not remember your sins.

As unpleasant as the nightmare of sin has been to us, it has been worse to our Lord. Not just from the cold ledgers, but from the memory of the Saviour will our sins be removed. Says the Lord through the apostle,

Hebrews 10

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

When will this take place? Just as soon as God's people receive the eyesalve to realize what sin is and what the long-suffering love of Christ is, then will come the repentance of the ages.

Zechariah 12

¹⁰ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Such repentance will not be inspired by fear of the judgment, the consequences of sin, or self-pity. It will be inspired by a sympathy for Christ as they look upon Him as the sin-bearer of the sanctuary, and mourn for Him. This will be a new experience in repentance that transcends the normal Christian experience, which expresses a longing to be free from the burden of sin. Here will be a longing to free the Saviour from the burden of sin. Here will be a consciousness that the sufferings of Calvary will not end until we be done with sin forever. Here will be supplications to have every root of the awful sin principle blotted from the heart for Jesus' sake.

Secondly, the blotting out of sin is for the people of God. This is explicitly taught in the tabernacle ritual.

Leviticus 16

¹⁷ And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place [most holy], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

³⁰ 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.

When God remembers the sin no more, it will be a blessed experience for the saints to remember them no more. Says the prophet:

Jeremiah 50

²⁰ In those days, and in that time, says the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

This will not mean that God's people will have a mental amnesia to events in the history of sin, but it will mean that the record of the sin itself—the thoughts, emotions, and ways of rebellion—will be erased from the human mind. Neither will any trace of that sin principle be remembered or found in the mind again. The worshipers will have...

Hebrews 10

² ...no more conscience of sins.

Isaiah 26

¹ In that day shall this song be sung in the land of Judah;...

¹³ Oh Lord our God, other lords beside You have had dominion over us: but by You only will we make mention of your name.

¹⁴ They are dead, they shall not live; they are deceased, they shall not rise: therefore have You visited and destroyed them, and made all their memory to perish.

5. Total Dependence Upon Christ

THE cleansing of the sanctuary involves such an experience in total dependence upon the merits of Christ that it will bring to human experience a complete and lasting reversal to the experience of original sin. For original sin was man's effort to be independent of God. When he severed his relationship to God, he severed his relationship to righteousness, for God is the only source of righteousness. Even in its fallen condition,

The Desire of Ages, p. 300:

The proud heart strives to earn salvation.

The gospel is designed to reverse the process of original sin and bring man to realize his need of total dependence upon God. The great truth of justification by faith strips man of all self-sufficiency and presents Jesus as man's only righteousness. It lays the glory of man in the dust, and exalts the saving merits of the Son of God. When a man is convinced of his sinfulness without Christ, through the working of the Holy Spirit upon his heart, and is brought to cast himself by faith upon the merits of Jesus, he is justified before God. This is the message of *Romans 3*.

We have already considered the power and glory of justification by faith—how that through the imputed merits of Christ sinful man is robed with the eternal and absolute righteousness of God himself and exalted to be an heir of God and a joint heir with Christ. Through Jesus the repentant sinner is exalted to the very throne of the universe; he is a man born to be king, not of some earthly empire, but of the whole universe. See there a humble sinner bowing in penitence at the foot of the cross, crying,

“God be merciful to me a sinner.”

Do not look upon this humble suppliant in disdainful pity, for he is, for Jesus' sake, exalted more than the angels who have never fallen.

The Acts of the Apostles, p. 210:

He has reached the highest place to which man can attain.

It is a hard lesson for man to learn that the merits of Christ are all-sufficient, and that faith in His righteousness is all that God requires. It is often thought that *sanctification* is an experience to supplement *justification* so that the standing of the justified sinner may be improved before God. But God wants total dependence upon the merits of His Son—nothing more. *Sanctification* is that daily experience of learning again and again the lesson learned at the start of the Christian pathway—that self is nothing and that Jesus is everything. The precious truth of justification by faith is not learned perfectly in one lesson. The element of self-sufficiency is so much a part of human nature, that this original sin is not eradicated from human nature instantaneously. But as the believer learns more and more that the righteousness of Jesus is imputed to him without any merit on his part, it works a great change in the life. The fruit of justification by faith in Christ's merit is unto holiness. It brings peace, hope, love, joy, and crucifixion of self to the heart.⁴¹⁹

The common mistake of humanity is to suppose that when the life is changed by the gospel, then there is some good thing in the flesh. A recent article in a religious paper that is supposed to be an organ of the third angel's message expressed the thought that the more and more imparted righteousness a believer received, the less and less imputed he would need. Since that which is imputed implies a dependence upon the merits of Christ, it is inevitable that in such a program, the more righteous a person feels he is becoming (as religious activity increases) dependence upon the merits of Jesus is decreased. It is inevitable that through this subtle error, Christ and His righteousness is dropped out of the experience, the love of Jesus grows lukewarm in the heart, and a deadly spiritual complacency envelopes the church. This is precisely our condition as presented in the Laodicean message.

⁴¹⁹ See *Romans* 5 and 6.

It is often expressed that the imputed righteousness of Christ is only something needed for the past sins. Some recognize that this is inadequate, and admit we need His imputed merits to cover the hidden sinfulness of our nature as we press on toward perfection. But the Word of God clearly teaches that our prayers, praises to God, and good works performed under the impulse of His Spirit need the added merit of Jesus to make them acceptable to God. Without the righteousness of Christ imputed to all good works, they would merely be “filthy rags” in God’s sight.⁴²⁰ This truth was constantly emphasized in the sanctuary service. Every sacrifice was to be salted with salt, and every prayer in Israel was to ascend to God mingled with the sweet incense of the sanctuary. Thus Israel was instructed concerning their need of the continual intercession which would apply the merits of their Saviour to all their religious activity.

If Israel needed that covering incense during the daily service, they were made to realize they needed it more than ever on the Day of Atonement. They were to abase themselves about the enclosure while the high priest entered the most holy place with blood and two handfuls of incense. By having both hands full of the incense, it was illustrated that Israel could not enter the most holy place through the mediation of the priest by holding on to anything save the merits of their Substitute. As they thus abandoned themselves to trust entirely in the proffered mercy, they were not only acquitted, but the final atonement symbolically blotted out their sins and brought them the culminating victory of the year.

So too, on this great antitypical Day of Atonement, God wants to teach His people absolute trust in the merits of Christ. He wants to bring them to the place where they will commit themselves to trust forever in the righteousness of Christ. This is why Inspiration depicts a deep, agonizing experience that comes to the saints as the “spirit of judgment, and...the spirit of burning”

⁴²⁰ *Isaiah* 64:6.

brings to them the full consciousness of the sinfulness of their lives.⁴²¹ While under such deep conviction of their own nothingness, the people of God are called to enter into the most holy place of the sanctuary, to stand before the judgment bar of God, and to receive according to their deeds. It is in this experience that God's people realize that they must take hold of the merits of Christ with both hands, holding on to nothing but His righteousness. As ancient Israel depended entirely upon the blood, the incense, and the high priest, so God's people are called to heed the invitation:

Hebrews 10

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

²⁰ By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh;

²¹ And having a High Priest over the house of God;

²² Let us draw near with a true heart in full assurance of faith.

The experience of the cleansing of the sanctuary is not some supplemental experience to justification by faith; it is a confirmation in the experience of justification by faith forever. Those who depend altogether and forever upon the righteousness of Christ are altogether and forever righteous. The final atonement brings the saints into a lasting relationship with God, and fully and finally reverses that original sin of human nature.

⁴²¹ *Isaiah* 4:2-4; *Joel* 2:12-17; *Zechariah* 12:10.

6. Perfecting the Saints

THE cleansing of the sanctuary is not just a work that Christ does to the heavenly sanctuary, but it is that work which accomplishes...

Ephesians 4

¹² ...the perfecting of the saints,

–whereby they...

¹³ ...all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Since the sanctuary is defiled by the sin and sinfulness of the people of God, it is apparent that the sanctuary cannot be cleansed until sin is stopped in the hearts of God's people forever. The prophecy of the cleansed sanctuary at the end of time before the coming of Jesus presupposes that there will be a people who do nothing to defile the sanctuary. It presupposes a people cleansed in heart and perfected in character. When God has a people without sin, then He can have a sanctuary without sin.

In the *Revelation* of John, this work at the end of time is designated by the phrase,

Revelation 10

⁷ ...the mystery of God should be finished.

The mystery of God being...

Colossians 1

²⁷ ...Christ in you, the hope of glory,

–the mystery of God being finished means that Christ is fully formed in every believer. And this work of perfecting the image of Jesus in every believer, this work of finishing the mystery of God, is what is comprehended in the prophecy,

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Since, as we have already seen, the perfecting of the saints involves the final atonement or blotting out of sins, and since this blotting out of sins takes place at the investigative judgment, it is evident that it is at the judgment that Christ actually perfects...

Hebrews 10

¹⁴ ...for ever them that are sanctified.

It is in the judgment that Christ seals His people with the indelible name of His Father's character, and frees them eternally from the dominion of Satan's kingdom. For it is written,

Daniel 7

²⁶ The judgment shall sit, and they shall take away his dominion.

We must understand this good news of the judgment, because for all who gather at the sanctuary with a broken and contrite heart, the judgment means victory, deliverance, justification full and complete, the final seal of God's approval forever. Let us realize that the object of the judgment is not just to investigate cases, but to bestow the benefits of the final atonement upon all who are found in Christ.

This final work of grace, called the sealing of the 144,000,⁴²² is a work of the Spirit in the last baptism of power called "the latter rain."⁴²³ As in nature, so in grace. The latter rain ripens the grain and prepares it for the sickle. So the latter rain of the Spirit completes the work of God's grace in the soul. It brings the seed to perfection, ready for the sickle at the coming of the Son of man.⁴²⁴ By the power of the Holy Spirit, the moral image of God is perfected in the character. Therefore, it is written,

⁴²² *Revelation 7:2-4.*

⁴²³ *Joel 2:23; Zechariah 10:1.*

⁴²⁴ *Revelation 14:14.*

Ephesians 4

³⁰ Grieve not the Holy Spirit of God, whereby you are *sealed* unto the day of redemption.

God's people must wait in vain for the latter rain until they realize that there must be a gathering at the sanctuary in prayer, fasting, and deep searching of heart as illustrated by the ancient Day of Atonement. There must be an awakening to the great work left undone. The prophet declares:

Joel 2

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ 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.

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

When this awakening call is heeded in Laodicea, then the latter part of *Joel 2* will be fulfilled:

²⁸ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

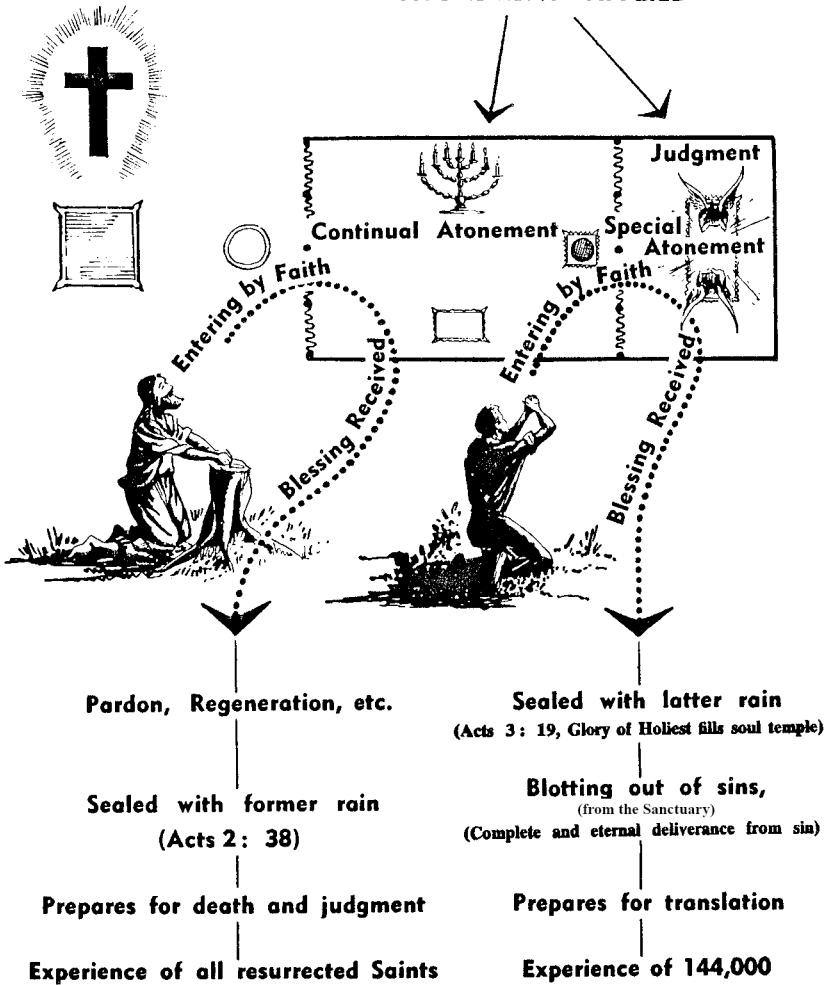
The Laodicean message is also given in the words of the Apostle Peter:

Acts 3

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

ATONING SACRIFICE

ATONEMENT APPLIED



(PP Editor's note: I have changed the order of the first two items in the second column. The reason for this is that the blotting out, or removal, of sins from the believer is all part of the Continual (Daily) Atonement. The Final Atonement in the Most Holy Place removes sin from the Sanctuary, not from the believer. Therefore, the latter rain comes first, then the judgment of the living, then the blotting out of sins from the Sanctuary.)

7. Vindication of God's Name

ALL the way through the Bible, the sanctuary is shown to be the dwelling place of God's name.⁴²⁵ Through sin, not just a place is defiled, but God's name is profaned. Satan began this evil work of defiling God's name by his opposition to the law of God.

The cleansing of the sanctuary, therefore, is not just a cleansing of a place, but a "cleansing" of the name of God. The original word for "cleansed" in *Daniel 8:14* signifies *to justify, to clear, to restore, to set right, to vindicate*, etc. The salvation of God's people and of the entire universe depends upon the vindication of God's name and the exoneration of His law. This is the *primary* object of that work called the cleansing of the sanctuary.

We consider again the purpose of the creation of the human race. Here was a special order of being, made in God's image, whose special privilege it was to glorify God. The Lord purposes that man give a new revelation of the love, mercy, and grace of God to the universe. God created man to vindicate His name and exonerate His law, and to help bring to an end the work of Satan. And having done this work, man was to have a share in Christ's glory and a seat with Him on His throne.

Man's experiment with sin has not set aside the divine plan in man's creation. Man's selfish detour to glorify himself has not canceled God's eternal purpose of love for the human race. Man's base infidelity has not destroyed God's faith that His bride-elect will yet respond to His love and vindicate His name. Prophecy declares that the time has come to cleanse the sanctuary. Therefore it is now, as never before, that we must...

Revelation 14

⁷ ...give glory to Him; for the hour of His judgment is come.

For Jesus' sake it must be done. His honor is at stake in the perfection of the saints.

⁴²⁵ *Deuteronomy 12:11; 1 Kings 8:29; 9:3; Psalm 74:7.*

Revelation 10 [RSV]

⁶ There should be no more delay.

Coming events, casting their shadows before them, show that the seventh angel is about to sound, and it is in this time “when he is about to sound”⁴²⁶ that the mystery of God is to be finished.

Now is the time for Laodicea to shake off her complacency, to lose sight of her primary interest in her own salvation, and to give glory to God for Jesus’ sake. For this last generation are those who...

Revelation 14

⁴ ...follow the Lamb whithersoever He goes.

Did not the Lamb lose sight of His own salvation in Gethsemane and on the cross? He did not have the hope of coming forth from the tomb. Not a ray of light pierced the darkness of eternal separation from God. Yet,

Galatians 2

²⁰ [He] loved me, and gave himself for me.

It is now time that that love awaken such a response in the heart of Laodicea, that she will arise,

Song of Solomon 6

¹⁰ ...fair as the moon, clear as the sun, and terrible as an army with banners,

–and, losing sight of her own salvation, she will go forth in final conflict against the enemy to vindicate the name of her Lord.

Prophecy designates the closing glory of the Advent message.

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils,

⁴²⁶ Literal Greek of *Revelation* 10:7.

and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

In the hour when the religious world reaches the limit of wickedness through enforcement of the laws of man, the church of God will give the full and final display of the love, mercy, and grace of God.

8. A Summary of the Significance of Daniel 8:14

THE cleansing of the sanctuary, brought to view in *Daniel* 8:14, is nothing less than the full unveiling of the everlasting gospel which is to lighten the earth with the glory of God. Containing the eternal answer to the problem of sin, it will, therefore, finish the mystery of God by making an end of sin in the experience of the church. The ministration of Jesus in the most holy place of the sanctuary is to make effectual the completeness of that redemption which has been wrought out by His incarnation, life, and death. For God has taken humanity in the person of His Son, and He has not only purged our sins, but He has abolished the enmity—the very principle of sin which constitutes the sinful, Adamic nature. The call to enter by faith into the most holy place is a call to enter by faith into the fullness of this finished work in Christ.

After God created man *by* Christ Jesus,⁴²⁷

Exodus 31

¹⁷ ...He rested, [on the seventh day] and was refreshed.

When Adam and Eve kept God's first Sabbath, they shared that refreshing from the presence of the Lord. Now the everlasting gospel declares that God has re-created man *in* Christ Jesus.⁴²⁸ The work is, indeed, finished in Christ, and we may enter that rest by faith.⁴²⁹ When with strong, unwavering faith God's people take hold of the reality of the finished work in Christ, then may they take a long breath of restfulness and enjoy the refreshing from the presence of the Lord.⁴³⁰ Then with their sins blotted out, with the seal of God upon them, they will go forth to proclaim the Sabbath more fully.

⁴²⁷ *Ephesians* 3:9.

⁴²⁸ *Ephesians* 2:1-10.

⁴²⁹ *Hebrews* 4:1-10.

⁴³⁰ *Acts* 3:19.

9. The Final Generation

WHEN God can look upon every believer in Jesus and declare,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus;

–when every saint is sealed with the indelible mark of God’s perfection, then human probation will close. Christ’s work will have been completed, and He will make the solemn announcement:

Revelation 22

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Human probation will close a short time prior to the coming of Christ. The Spirit of God, persistently resisted by the wicked, will be fully withdrawn from sinners. Here that event is symbolized by the letting loose of the four winds.⁴³¹ It takes place after God’s people are sealed, after Christ leaves His office as intercessor in the sanctuary above. In holy vision the Revelator saw this time when there would be no mediator in the heavenly sanctuary.

Revelation 15

⁸ And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

This short period between the close of human probation and the coming of Christ is the time of the seven last plagues, in which...

¹ ...is filled up the wrath of God.

The last message of mercy warns men against receiving these plagues.

⁴³¹ *Revelation 7:1-4.*

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

The 16th chapter of *Revelation* gives a brief description of the seven plagues which fall, unmixed with mercy, upon the rejectors of God's grace.

The wrath of God is not, as so often presented, a type of vindictive retaliation against sinners. Jesus suffered the wrath of God on the cross. His cry,

Matthew 27

⁴⁶ My God, my God, why have You forsaken me!

–shows that the wrath of God is separation from God. In *Romans* 1, the Apostle Paul shows that the wrath of God is revealed when God gives men up to follow the promptings of their own evil hearts.

The close of probation is not an arbitrary act on the part of God. The final test brings men to the place where they make a settled decision to be independent of God. Reluctantly, God is forced to withdraw, and leave guilty men to the unrestrained power of wickedness in their own hearts. At this time Satan will have entire control over the impenitent, and they will have no protection from the strife of their own fierce passions. Crime, disease, bloodshed, lawlessness, hate, revenge, will burst forth as a torrent, and the most awful demonstration will be given of man completely separated from the restraining of divine mercy. This will be the time of trouble spoken of by Daniel the prophet,

Daniel 12

¹ ...a time of trouble, such as never was since there was a nation even to that same time.

This period of time when there is no mediator in the heavenly sanctuary will be a time of unprecedented test for the people of God.

Jeremiah 30

⁵ For thus says the Lord; We have heard a voice of trembling, of fear, and not of peace.

6 ...all faces are turned into paleness.

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Ezekiel 14

²⁰ Though Noah, Daniel, and Job were in it [the land], as I live, says the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

There is a purpose in this final trial for the sealed remnant that we should understand. This last community of saints is called "first fruits." In the economy of ancient Israel, a husbandman was required to gather the first ripe grain and present it before the Lord. Only when the first fruits were developed, presented and accepted, could the entire harvest be gathered into the garner. So Jesus is the husbandman, waiting to reap the harvest of all ages. He is waiting to come from heaven with a shout to raise the righteous dead and gather them to the heavenly garner. But this harvest is not possible until the "first fruits" are developed, presented, and accepted. Concerning those who "died in faith,"⁴³² the apostle says,

Hebrews 11

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

By the time probation closes, the final atonement will have been made by Christ for both dead and living. But what assurance will the universe have that none of the multitude raised from the dead will defile heaven with sin? Since those who died in faith did not attain to the experience of sinless perfection while they lived,

⁴³² *Hebrews* 11:13.

how can the angels be sure that the blood of Christ is an eternal antidote for sin? How can the redeemed be sure of the effectiveness of the plan of salvation? All this has yet to be proved, and will be proved by that generation of God's people who live through the time of their judgment, and participate consciously in the experience of the cleansing of the sanctuary. Satan, the anti-typical scapegoat, must be led away by the hand of the "fit man,"⁴³³ to where it is demonstrated that he has no further power over God's people.

This final generation of saints will fulfill the great purpose for which man was created. They will vindicate the government of God by perfect obedience to His law. Through these sealed saints, the whole universe will be granted a full and final display of the love, mercy, and grace of Christ. Every argument and challenge of Satan will be met, and the great experiment of sin will come to its final end. A noted teacher and writer of the Advent Movement has written:

The final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration (*Romans* 8:19). When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown himself true and Satan a liar. His government will stand vindicated.

...to produce a people that will keep the law is the task which God has set himself and which He expects to accomplish. When the statement and challenge are issued by Satan: "No one can keep the law. It is impossible. If there be any that can do it or that have done it, show them to me. Where are they that keep the commandments?" God will quietly answer, "Here they are. Here are they that keep the commandments of God, and the faith of Jesus." *Revelation* 14:12.

⁴³³ See *Leviticus* 16:21.

In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning. God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. . . . Through the last generation of saints God stands fully vindicated. Through them He defeats Satan and wins His case.⁴³⁴

The same author further states:

Will any ever attain to the perfection to which Paul said he had not attained? We should be disappointed if Paul had claimed absolute perfection; for no man who attains to this will ever claim it, or perhaps know it. God knows, but man himself will make no such claim.

But will any ever reach that stage? We believe so. Read the description of the 144,000 in *Revelation* 14:4-5: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goes. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Note that these are "without fault before the throne of God." They will be among those of whom it is said, "He that is holy, let him be holy still." *Revelation* 22:11. This, as will be noted from verse 12, refers to those who are living before the Lord comes and who have attained to holiness. Had they not so attained, it could not truly be said, "Let him be holy still."

Anyone who claims to have attained to a state of holiness may confidently be said to be destitute of it. The nearer a sinful man comes to God, the more aware he is of his own shortcomings. Only when a man loses sight of God does he claim holiness.

This is not written to discourage anyone from attaining perfection, but from making claims to having reached it. There is, indeed, a definite call for men to give themselves wholly to the

⁴³⁴ M. L. Andreasen, *The Sanctuary Service*, pp. 299, 310, 318.

power of God for the attainment of holiness. Before the end comes God will have a people behind in no good thing. They will reflect the image of God fully.⁴³⁵

The harvest being ripe, Jesus appears in the clouds of heaven,

1 Thessalonians 4

¹⁶ ...with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Thus comes the time when every man born to be king ascends to the throne with Him who is King of kings and Lord of lords.

⁴³⁵ M. L. Andreasen, *The Book of Hebrews*, pp. 467-468.

The Times of the Gentiles

Present Truth Article
(around 1969)

1. Introduction

Luke 21

²⁴ Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Romans 11

²⁵ Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

²⁶ 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.

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.

2. 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:

Ezekiel 21

²⁵ And you, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

²⁶ Thus says 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.

²⁷ I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.

Ellen G. White cites this Scripture and comments:

Education, p. 179:

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says,

Ezekiel 21

²⁷ It shall be no more, until He come whose right it is; and I will give it Him.

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 BC, 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 BC, and placed first Jehoiachin and then Zedekiah on the throne. When Zedekiah rebelled, Neb-

uchadnezzar lost all patience with the kingdom of Judah. For the third time (586 BC) 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.⁴³⁶ 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.

⁴³⁶ 2 Samuel 7:13; Psalm 132:11-12.

3. The End of the Seventy Years

THROUGH Jeremiah God had said that He would accomplish seventy years of desolations of Jerusalem.⁴³⁷ 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,

Daniel 7

¹⁵ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

²⁸ ...my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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:

Daniel 8

²⁷ 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.

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.

⁴³⁷ *Daniel 9:2.*

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 fulfilled.

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,

Daniel 8

²⁶ The vision of the evening and the morning [the 2300 days] which was told is true.

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.

Prophets and Kings, p. 554-555:

The answer that was given,

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed,

—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.

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.

Daniel 9

⁴ 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;

⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from your precepts and from your judgments:

⁶ Neither have we hearkened unto your servants the prophets, which spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

⁷ O Lord, righteousness belongs unto you, 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 You have driven them, because of their trespass that they have trespassed against You.

⁸ O Lord, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against You.

⁹ To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him;

¹⁰ Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.

¹¹ Yea, all Israel have transgressed your law, even by departing that they might not obey your 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.

¹² And He has confirmed His words, which He spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem.

¹³ 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 your truth.

¹⁴ Therefore has the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He does: for we obeyed not His voice.

¹⁵ And now, O Lord our God, that have brought your people forth out of the land of Egypt with a mighty hand, and have gotten You renown, as at this day; we have sinned, we have done wickedly.

¹⁶ O Lord, according to all your righteousness, I beseech You, let your anger and your fury be turned away from your city Jerusalem, your holy mountain: because for our sins, and for the in-

iniquities of our fathers, Jerusalem and your people are become a reproach to all that are about us.

¹⁷ Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord's sake.

¹⁸ O my God, incline your ear, and hear; open your eyes, and behold our desolations, and the city which is called by your name: for we do not present our supplications before You for our righteousnesses, but for your great mercies.

¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for your own sake, O my God: for your city and your people are called by your name.

God answers this prayer of intercession. The prophet's mind is made clear concerning the seventy years and the 2300 years. The angel Gabriel assures him that there will be a decree to...

Daniel 9

²⁵ ...restore and to build Jerusalem.

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.

4. The Remarkable Parallel Between 536 BC and 1844 AD

THE kingdom of Judah was overturned three times—in 605, 597, and 586 BC. The seventy years were numbered from the first overturning in 605 BC. So there were three decrees of restoration from exile:

1. The decree of Cyrus in 536 BC;
2. The decree of Darius in 520 BC; and
3. The decree of Artaxerxes in 457 BC (See *Ezra* 1, 6, and 7.)

The first decree in 536 BC, however, marked the end of the seventy years.

In preparation for the decree, Babylon was overthrown in 539 BC. 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 BC. 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:

Prophets and Kings, p. 714-715:

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..."

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.
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. *The 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 BC. 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.

5. 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.⁴³⁸ 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,

Matthew 3

² Repent, for the kingdom of heaven is at hand.

Shortly the Messiah appeared on the scene with the message,

Mark 1

¹⁵ The kingdom of God is at hand.

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:

Acts 1

⁶ Will You at this time restore again the kingdom to Israel?

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

⁴³⁸ *Ezekiel 21:27.*

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?

Daniel 7

¹³ 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].

¹⁴ And there was given Him dominion, and glory, and a kingdom.

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.⁴³⁹

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...

Acts 3

²¹ ...the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began.

⁴³⁹ *Early Writings*, p. 281.

6. The Times of the Gentiles Fulfilled

THE times of the Gentiles began with the fall of Judah in 605 BC. 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,

Luke 21

²⁴ Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

When are the times of the Gentiles fulfilled? John the Revelator says,

Revelation 11

² 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.

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,

Daniel 8

¹³ How long shall be the vision...to give both the sanctuary and the host to be trodden under foot?

The answer came:

¹⁴ Unto two thousand and three hundred days!

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,⁴⁴⁰ 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,

Daniel 7

²⁷ 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.

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

⁴⁴⁰ *Revelation 10:6-7.*

His subjects. They are not anxious for Him to receive the kingdom. The message sounds,

Revelation 14

⁷ 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, you 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,—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.⁴⁴¹ All who candidly face

⁴⁴¹ See *Early Writings*, p. 79; *Education*, p. 263.

the great facts of Inspiration must wonder at the present lukewarm complacency of God's people.

7. 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 generations 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 egocentric, 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.⁴⁴² Only the perfecting 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.⁴⁴³ 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.⁴⁴⁴ 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.⁴⁴⁵

Education, p. 263:

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

⁴⁴² *The Great Controversy*, p. 424; *Early Writings*, p. 243.

⁴⁴³ *Numbers* 18:1.

⁴⁴⁴ *Selected Messages*, Vol. 1, p. 344.

⁴⁴⁵ *The Desire of Ages*, p. 300.

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.

Thus Inspiration rightfully presents Christ as the Lamb all mangled and bleeding in the sanctuary above.⁴⁴⁶ When Israel looks upon Him whom they have pierced, they will mourn for Him as one mourns for an only son.⁴⁴⁷ 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 you!”⁴⁴⁸

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.⁴⁴⁹ 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.”

⁴⁴⁶ *Early Writings*, p. 79.

⁴⁴⁷ *Zechariah* 12:10.

⁴⁴⁸ *2 Samuel* 18:33.

⁴⁴⁹ *Early Writings*, p. 79.

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,

John 21

³ 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.

8. 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:

Daniel 9

¹⁷ Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, *for the Lord's sake*.

¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, *for your own sake*.

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.

Crisis and Victory in Revelation 13 and 14

From an undated Pamphlet

The enemy is preparing for his last campaign against the church. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. They have to a great extent forgotten his past record; and when he makes another advance move, they will not recognize him as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work. Boasting of their independence they will, under his specious, bewitching influence, obey the worst impulses of the human heart and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that their boasted independence is one of the heaviest fetters Satan can rivet on unbalanced minds.

Testimonies for the Church, vol. 5, p. 294

1. Introduction

Matthew 24

³⁷ But as the days of Noah were, so shall also the coming of the Son of man be.

³⁹ For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

IN THE days of Noah God provided an ark. He sent a message telling the people that only those who entered into that ark would be saved. I sometimes think back there, and try to imagine the reaction of some of the people. I would not think for a moment that Noah and his family were the only professed believers. I would imagine that there were a multitude of them in those days. I supposed they reasoned,

“Well, we didn’t have to get into the ark to be saved in past times, so why should we have to enter into the ark in this time in which Noah is preaching?”

Now the ark that Noah prepared is a very clear type of something else that God has provided for us in these last days.

Early Writings, p. 78:

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

Then it goes on to describe Jesus there, the Lamb all mangled and bleeding.

Only those who took refuge in that temple would be saved when time should close.

And this little book shows so very clearly that the most holy place of the heavenly sanctuary is the refuge that God has provided for these last days. Only those who enter and receive the

seal of the living God are going to be saved. I think some people reason today the same way as they reasoned in Noah's day.

“Well,” they say, “Christians in past ages never had the seal of the living God. They will be in the kingdom of heaven. Why do we have to enter into a special experience? It wasn't presented before.”

But the fact remains that we have to live in the sight of a holy God without a Mediator. Jesus has made provision that we can receive the seal, all of us. The temple is open. The call is going forth,

Matthew 22

⁴ All things are ready; come unto the marriage!

2. Preparation at the Sanctuary

BEFORE we receive the seal of God, we are called to a great work of preparation around the sanctuary. The Jews in the day of atonement had to assemble around that sanctuary with prayer and fasting, and deep searching of heart. So as we come to the sanctuary, mindful of the fact that Christ is to give us an eternal victory over sin, we should have the right conception of the preparation in which we must engage. It says in *Isaiah*,

Isaiah 40

³ Prepare the way of the Lord, make straight in the desert a highway for our God.

The king is coming. The Lord is coming suddenly to judgment. He is coming suddenly to His temple. The Bridegroom is coming, friends, and *we must be ready*. Some of the most forceful passages which show our need of preparation are found in this little book, *Early Writings*. It is written in an atmosphere of great solemnity in view of the sealing time, the close of probation, and the coming of the day of the Lord. Allow me to read a few passages:

Early Writings, p. 47:

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

Early Writings, p. 51:

“It will take all to buy the field.” I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, “All the thunders and lightnings of Mount Sinai would not

move those who will not be moved by the plain truths of the Word of God, neither would an angel's message awake them."

What has to move us, friends? Is it persecution? No, it will be too late when the great test comes. It is the plain truths of the Word of God. Nothing else will.

Early Writings, p. 64:

In a view given June 27, 1850, my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. You will have to die a greater death to the world than you have ever yet died." I saw that there was a great work to do for them and but little time in which to do it.

Early Writings, p. 66-67:

Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, "Will you shun the seven last plagues? Will you go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, you must die that you may live. Get ready, get ready, get ready. You must have a greater preparation than you now have, for the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. You must be partakers of Christ's sufferings here if you would be partakers with Him of His glory hereafter."

Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view...

Said the angel, "Deny self; you must step fast." Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also

have much to unlearn and much to learn again.

These passages were written a few years ago. How much more do they apply to us today? As we face the great truth of the sanctuary we must be engaged in a very practical work of preparation. You notice how many times she mentions here, how *all* must be laid on this altar. We must come to this gate of repentance, and lay hold of the Lord Jesus Christ that all our sins might be sent beforehand to judgment.

3. Crisis Before Victory

Revelation 15

² And I saw as it were a sea of glass mingled with fire: and *them that had gotten the victory* over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints.

“I SAW...them that had gotten *the victory*.” This victory is an eternal victory. It is the victory of the most holy of the heavenly sanctuary. Before God leads His people into this victory, He is going to lead them into a crisis. The great crisis comes before the great victory. This crisis is presented in *Revelation 13*.

This chapter describes the rise of the papacy in 538, then its reception of the deadly wound in 1798.

Revelation 13

¹⁰ He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

For 1260 years the saints of God were being killed with the sword, and were in captivity. But in 1798 the papacy itself was killed with a sword. It lost its political power. For 1260 years the church was in the wilderness.⁴⁵⁰ But in 1798 the papacy was led into the wilderness. So in *Revelation 17* we read of this same beast,

Revelation 17

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

⁴⁵⁰ *Revelation 12:6, 14.*

Where does the prophet see the beast? Where does he see the papacy? In the wilderness. During the 1260 years the papacy was ruling over all nations, kindreds, tongues, and people. In 1798 it lost its political power and went into obscurity. Is the beast going to remain in the wilderness? Not at all.

Revelation 17

⁸ The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition.

How many stages are there in the life of the beast?

⁸ The beast that you saw *was*, and *is not*; and *shall ascend* out of the bottomless pit, and go into perdition.

The beast *was*. It “was” during the 1260 years. “Is not” refers to the beast without its political power since 1798. Then it is coming back again. It “shall ascend out of the bottomless pit.” *Revelation 13* says,

Revelation 13

³ His deadly wound was healed: and all the world wondered after the beast.

For the deadly wound to be healed it would seem that political power would be returned to the papacy, and it would be restored to its former state so that all the world would wonder after the beast.

Revelation 17 presents the picture of the states, the governments, and kings, giving their power and strength back to the beast.

Revelation 17

¹² And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour [a short space] with the beast. These have one mind, and shall give their power and strength unto the beast.

The political powers of the earth give their support to the papacy. *Revelation 17* differentiates somewhat between the ecclesi-

astical (church) aspect of the papacy, and its political aspect because it says,

Revelation 17

³ I saw a woman sit upon a scarlet colored beast.

And this woman is,

⁵ Mystery, Babylon the great, the mother of harlots and abominations of the earth.

So when these ten kings give their power and strength unto the beast, they are in reality lending their support to great Babylon. This is the crisis before the church. But when this crisis comes upon God's people, He is going to interpose in a special manner for their salvation,⁴⁵¹ because right at the point when the beast returns from the bottomless pit, God sends His mighty angel:

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication.

Let us see why this angel comes down when the beast comes up. The message is,

Revelation 14

⁸ Babylon is fallen, is fallen,...because she made *all* nations drink.

When all nations have drunk of the wine of the wrath of Babylon and have given her their political support, and have united with the apostate church, then *at that point* the angel of *Revelation* 18 comes down from heaven and gives the message that Babylon has fallen because *all* nations have drunk.

⁴⁵¹ *Testimonies for the Church*, vol. 5, p. 525.

Thus you see, as the servant of the Lord says in *Early Writings*, p. 277, that this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And, brethren, we should know the times and the seasons if we are tracing down the prophecies in holy faith. That is not to say that we can set times. This we cannot do. But we should not be in darkness concerning these events.

4. Steps Leading to Crisis

NOW *Revelation* 13 gives us some of the events that will lead up to the restoration of the papacy.

Revelation 13

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

As the prophet beheld the papacy going into captivity in 1798 he beheld another beast coming up out of the earth having two horns like a lamb, but then there is a reversal of character. In profession, gentle and innocent, this power (which we understand as this nation⁴⁵²) begins to speak as a dragon. It is going to follow in the footsteps of pagan and papal Rome. That means there will be in this country a union of church and state.

1. The Threefold Union

We read in verse 14 that this power is going to say to them that dwell on the earth that they should make an image to the beast which had the wound by the sword and did live. Apparently it will be thought by this nation that to have a united church in this country, to unite with it for the cause of world peace will be to its advantage. Perhaps it might be proposed on this wise:

“We live in a hostile world. We face the great anti-God forces that are gathering against us. Let us put away our intolerance. Let us all unite together as a Christian nation for the cause of world peace.”

And the churches of this country will do just that.

Revelation 13

¹² And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

⁴⁵² The United States of America.

Thus, this great Protestant nation is going to stretch its hand, across the gulf to unite with Catholicism, and not only with Catholicism, but we read:

Revelation 13

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

Revelation 16 tells us the nature of these miracles:

Revelation 16

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Thus there is a threefold union in this country: Protestantism, Catholicism, and Spiritualism.

The Great Controversy, p. 588:

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

2. The False Latter Rain

What is going to be the result of this threefold union which begins with this country and then spreads throughout Christendom?

Revelation 13

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

The result of this threefold union is fire from heaven. When the churches of this land move together and unite with spiritualism, there are going to be some very wonderful results. It will seem to those who are participating in this movement that God is pronouncing His signal blessing upon them. Great wonders will be exhibited, even bringing fire down from heaven upon the earth in the sight of men.

John the Baptist, speaking of Jesus, said,

Matthew 3

¹¹ I baptize you with water.

But then, referring to Jesus, says,

¹¹ ...He will baptize you with fire, which is the Holy Ghost.

You remember Pentecost. There were cloven tongues of fire, which sat upon the disciples who were gathered in the upper room. And when the churches of this land unite and the threefold union begins to form, it will seem that God pours out His blessing upon them. Fire will come down from heaven. But it will be false fire. It will be the outpouring of the false latter rain. I'll read from *Great Controversy* concerning this false manifestation of spiritual power that will follow in the wake of this threefold union:

The Great Controversy, p. 588:

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

This is what comes with the forming of the threefold union. It will lead to a tremendous revival in the churches of this land. It will be so successful that it will quickly spread to the rest of

Christendom, and will be attended with such mighty power that it will appear to the Christian world as the great power of God. The servant of the Lord tells us here on the same page,

The Great Controversy, p. 588:

...they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.

Upon what basis do the churches unite? They get together for the cause of World Peace, and perhaps, to overthrow Communism. And they see in this manifestation of spiritual power something what will overthrow Communism. We do not find in *Revelation* that there will be a war to do it,⁴⁵³ but at least it is clearly represented that the three unclean spirits go forth unto the kings of the earth and of the whole world to gather them, and deceive them into joining the confederacy.⁴⁵⁴ Then you can imagine how those who are elated with this great manifestation of spiritual power will regard those who will not join in with them. They will be accused of opposing the cause of world peace. They will be regarded as fanatics, as being stubborn.

This false latter rain comes before the true latter rain. The counterfeit always comes before the true. You will find that clearly stated in *Early Writings* p. 261 and *Great Controversy*, p. 464. The false latter rain comes before the true one. What is Satan's purpose in this false latter rain? *Early Writings* describes this manifestation of light and much power, and the servant of the Lord says,

Early Writings, p. 56:

Satan's object was to keep them deceived and to draw back and deceive God's children.

⁴⁵³ PP Editor's note: This was written in the early 1960's (most likely), at least 25 years before Communism in Eastern Europe and the USSR actually fell from within, via political revolution.

⁴⁵⁴ PP Editor's note: The fall of Communism was a political event. The gathering of the nations by the "three unclean spirits" will be done by apostate spiritual elements. This is yet to be fully manifested.

He has the fallen churches in his grasp and desires to “keep them deceived.” His great purpose is to deceive the Remnant, the very elect. The false latter rain is his masterpiece of deception to overcome God’s people. *Early Writings*, p. 261, gives us to understand that the false latter rain will deceive the nominal Adventists. The test is going to be greater than we anticipate. Spiritualism, as Satan presents it to deceive God’s people, is not going to take the form of crude seances, but it will be passed off as the manifestation of the Holy Spirit. But it is Satan’s spirit, that he’s going to breathe upon them. The test will be great for God’s people in the church, especially as the Spirit of Prophecy gives us to understand that at this time the danger and depression of God’s church are the greatest.

Testimonies for the Church, vol. 5, p. 209-210:

But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class. . . .

The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

In other words, here comes the great manifestation of spiritual power in all these other religious bodies that surround us. And at that time the danger and depression of our church will be the

greatest, and many there will be who will look out across the borders of Israel having beheld the spiritual poverty in our own ranks, and their hearts will go out toward this false manifestation.

I'll read a very interesting statement that I think even now we've begun to see fulfilled:

Selected Messages, vol. 2, p. 385:

I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.

Just think of it. The whole world is going to be engaged in this controversy that we are even now beginning to see fulfilled. You only have to read the December, 1960, issue of *Christianity Today* to realize that. Let us read on:

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinct people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says,

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

I saw some reaching out their hands to remove the banner, and to obscure its significance.

We have prophecies in the scriptures which tell us what is to take place. *Ezekiel 8* describes the background of the sealing time. He was shown two classes among God's people. First of all, he saw men with their backs toward the sanctuary of God, and their faces worshiping toward the east. When the crisis comes, these go out from among us and join those with whom their tendencies

have long been tending.⁴⁵⁵ He saw women weeping for Tammuz too. This is the false Christ. Then is brought to view...

Testimonies for the Church, vol. 5, p. 209:

...the little company who are standing in the light...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.

Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. The overflowing scourge is going to come into the...

Daniel 11 [RSV]

⁴¹ ...glorious land, and tens of thousands shall fall.

They will be overcome by the false manifestation of spiritual power.

Testimonies to Ministers, p. 409-410:

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.

But the little company who will be standing in the light will not be swept aside by the strong current of evil. They will have their faith in the most holy place with Jesus. They have entered that temple, and have a sure anchor within the second veil. On the other hand, all those who have not come to the sanctuary and entered the second apartment, will be swept away by the Spiritu-
alistic deception.

Early Writings, p. 56:

I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us your Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.

⁴⁵⁵ *Testimonies for the Church*, vol. 5, p. 463.

And so, if we do not obey the call to come to the sanctuary, and engage in this solemn work of preparation on this great day of atonement, if we fail to hear the King's call to the marriage, and if we are not found there by faith following Jesus, with our eyes fixed upon Him, whether we profess the Sabbath and the doctrine of the non-immortality of the soul or not, Satan will breathe upon us an unholy influence. And only those whose anchor is within that second veil following Jesus and cooperating with Him on the day of atonement, will escape the unholy influence of this false latter rain that will sweep all churches, friends, and alas, even into the "glorious land."⁴⁵⁶

3. Calamities

Out of this great movement that will raise an excitement in the churches, Satan moves forward in his next step of deception. Here it is clearly described in:

The Great Controversy p. 589:

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer...

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast.

4. Sunday Movement Prevails

I am continuing on page 590 of the same book:

⁴⁵⁶ *Daniel* 11:41.

The Great Controversy, p. 590:

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.

What grows out of this false latter rain and the calamities which Satan brings? A great agitation for the enforcement of Sunday! Imagine the fanatical zeal with which they will promote that agitation since they think they see God has greatly blessed them in Spiritualistic power, and that the whole world is going to be converted. Why, these people who are not pulling down the banner of the third angel's message and who are standing in the light and presenting the banner higher and higher before the world, will be regarded as troublers of the people, jeopardizing the cause of peace. Spiritualism will be very active in declaring that these calamities will not cease until Sunday is strictly enforced. Thus, the storm will approach. God's people will begin to suffer derision and insult. They will be denounced, spoken against, and threatened, and the agitation will grow and the storm will gather. As *Great Controversy* says,

The Great Controversy, p. 608:

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.

Quickly, the movement for Sunday enforcement prevails.

The Great Controversy, p. 592:

And even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.

Let us read it from the Scriptures:

Revelation 13

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Although America leads out in this work, every nation on the earth will follow her example.

The Great Controversy, p. 604:

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that “all, both small and great, rich and poor, free and bond” (*Revelation* 13:16), shall conform to the customs of the church by the observance of the false sabbath.⁴⁵⁷

And thus you see it is not only in this land, but as the servant of the Lord tells us, although America leads out, every nation of the earth will follow her example. The powers of earth unite to war against those who keep the commandments of God and will pass the decree against God’s people.

This is the crisis which God’s commandment keeping people will face. This brings them to the darkest and the blackest hour of this earth’s history. At this time many have abandoned the truth and joined the ranks of opposition. Now they are the most bitter enemies against God’s people. They face the wrath of the whole Christian world.

⁴⁵⁷ See *Testimonies for the Church*, vol. 6, p. 18.

Christ's Object Lessons, p. 415:

To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine.

When this nation passes the decree, it will be nothing less than to give life to that tyranny which has been long held in suppression. It is by that act of enforcing the papal institution, that this Protestant nation will restore the lost ascendancy of the man of sin.

5. The Sealing Begins

NOW it is at this time when the decree goes forth for men to receive the mark of the beast, that God is going to interpose in a special manner for the salvation of His people. God's people who are following Jesus by faith in the most holy place, and who have been tracing down the prophecies in holy faith, will recognize that event. Paul says,

1 Thessalonians 5

⁴ But you, brethren, are not in darkness, that that day should overtake you as a thief.

Jesus clearly warns us in the message to the church of Sardis:

Revelation 3

³ If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

Now what do these words signify?

³ If therefore you shall not watch, I will come on you as a thief.

Let's turn it from the negative and put it in the positive. If we do watch, will He come upon us as a thief? Certainly not! When the decree goes forth for men to receive the mark of the beast, God's people recognize the signal, because they will know that as surely as the time has fully come for men to receive the mark of the beast, they will know that the time has fully come for God's people to receive something else. Now what is that? The seal of God! Is not the great decision to be made whether we shall receive the mark of the beast, or whether we shall receive the *seal* of the living God? Certainly!

Testimonies for the Church, vol. 6, p. 130:

Now, when the great work, of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart, and lead us to neglect the education required to meet the needs in this day of peril?

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

The Great Controversy, p. 605:

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

SDA Bible Commentary, vol. 7, p. 976:

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided...

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.

Then don't God's people recognize the time of the judgment of the living? No one knows how *soon* that event will be. No one knows the day or the hour, but, brethren, we should not be in darkness that this day should overtake us as a thief. Some people imagine that the judgment of the living is an event that is to go on in heaven, and the people on this earth are to know nothing about it. Not at all! Those who are following Jesus by faith in the most holy place will recognize the time, because they must enter into the judgment by faith and get the victory. In this darkest hour of this earth's history, when the crisis is reached, there is a call for the people at midnight. A cry is heard,

Matthew 25

⁶ Behold, the Bridegroom comes, go you out to meet Him.

The call reaches two classes. One class is not prepared for the sudden emergency. They have no faith in the promises of God.

They have not come to the sanctuary. They have not obeyed the words of the angel,

“Get ready, get ready, get ready.”⁴⁵⁸

Perhaps they have looked off to the time of the decree and said,

“When this event comes, and when this great crisis comes, we’ll make our preparation.”

But when the decree goes forth, it is too late for the foolish virgins to make preparation for the seal of God.

What about the wise? They respond to the call. When the Bridegroom comes, they go with Him into the marriage. They go into the judgment to receive the victory. And this judgment experience is a definite experience in the lives of God’s people. As Jesus takes their names in judgment, and as God’s faithful people follow Him on the earth, God’s people agonize at the sanctuary before Him. I read here:

Testimonies for the Church, vol. 4, p. 385:

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.

Early Writings, p. 269:

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.

What a tremendous experience! For the first time God’s people see sin just as God sees it, and their whole life record is passing in review. As Jesus is taking their names in judgment to blot out

⁴⁵⁸ *Early Writings*, p. 64.

their sins, the Holy Spirit enters into the inner sanctuary of the soul of God's people, and they see their whole record pass in review before them.

Testimonies for the Church, vol. 5, p. 473:

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

What does Satan do? He points to the whole record of their life, which is coming in review before God. What is his objective? Let us read further:

He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Those last words are very significant, because it shows you that when this event is happening, something is there in the world. What is it? The mark of the beast! Supposing, friends, we are among that company who are agonizing before God, and we haven't made thorough work of repentance and confession of sin. What do you think would happen to us? Do you think we would have the faith to hang on at that time? It says there in *Early Writings*,

Early Writings, p. 271:

The numbers of this company had lessened. Some had been shaken out and left by the way.

Friends, our work is at the sanctuary *now*. We must get ready. Only those who are ready will go with Him into the marriage. This is the experience we must face when that decree goes forth.

6. Entering In to Be Sealed

JUST how will God's people receive the victory at that time? How will they lay hold of the seal of the living God? We have a very clear type in scripture that describes to us very vividly how God's people will get the victory. This decree will be very similar to the one passed against the Jews in the days of Queen Esther. Haman is a type of Satan. Mordecai is a type of God's commandment keeping people. You remember Haman caused the decree to be passed by the nation against the Jews that were in the Persian empire. Mordecai sent a message to Queen Esther telling her that she must go in before the king and plead for the life of her people. But Queen Esther sent back this reply to her uncle:

Esther 4

¹⁰ Again Esther spake unto Hatach and gave him commandment unto Mordecai;

¹¹ All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.

¹² And they told to Mordecai Esther's words.

“Well” Esther said, “I can't go in before the king. The king is sitting in the inner court. It is not lawful to go in there. There is one law for anyone to go in there to put him to death except unto whom the king shall hold out the golden scepter that he might live!”

So she said,

“Well, I can't go in there.”

But listen to the words of Mordecai:

Esther 4

¹³ Then Mordecai commanded to answer Esther, Think not with yourself that you shall escape in the king's house, more than all

the Jews.

¹⁴ For if you altogether hold your peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you are come to the kingdom for such a time as this?

¹⁵ Then Esther bade them return Mordecai this answer,

¹⁶ Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

¹⁷ So Mordecai went his way, and did according to all that Esther had commanded him.

Esther 5

¹ Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house.

It wasn't according to the law for anyone to go in there. It was according to the favor of the king only. That is the only thing that Esther could trust in, not the legality of the things. She could hope only in the mercy of the king. And so she said,

“If I perish, I perish,”

—and abandoning herself on the mercy of the king, she went before him in the inner court while the people fasted and prayed.

² And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand.

³ So Esther drew near, and touched the top of the scepter. Then said the king unto her, What will you, queen Esther? and what is your request? it shall be even given you to the half of the kingdom.

The decree was not revoked, but the Jews were placed on vantage ground against their enemies so that they obtained the victory. And this experience is given to us as a type of a great vic-

tory that God's people will receive at this time when the decree goes forth. They will realize that as surely as the time has come to receive the mark of the beast, they *must* receive the seal of the living God. They must have an eternal victory and deliverance. There is only one way: they must go in and *plead* before the king. But the king will be sitting in the inner court of the heavenly sanctuary on the great judgment throne. God's people will realize that the time has fully come for them to be judged in the courts above and they will be ready to despair. As they look upon the perfect purity of Christ, as they gaze into the most holy place, they will realize that they are infinitely short of the standard of the righteousness and purity and holiness of Christ, and like Esther, they will say within themselves,

"I can't go in there."

There is one law for a sinful human being in the judgment. Put him to death—except unto whom the King shall hold out the golden scepter, that he might live! As they come face to face with death, God's people will realize that if they don't go in before the King and plead before the judgment bar of God, they will receive the mark of the beast and be lost. And if they *do* go in before the king—well at worst they will be lost. And so they will say, like Queen Esther,

"If I perish, I perish."

They will go in before the king which is not according to the law. It is not according to the law to go into the judgment to get the victory. Many imagine that it has to be. They imagine that once they've developed a perfect character, as perfect as God is perfect, that they can stand before the law and that they can go into the most holy place in a legal sort of a way, perhaps like the Pharisee who came up to the temple, not asking for mercy, but for commendation.⁴⁵⁹ It is not according to the law to go into the in-

⁴⁵⁹ PP Editor's note: There are a few misconception being taught here. Please see the Appendix: *An Examination of an Erroneous Teaching*.

ner court. It is according to the favor of the king. There is one law for anyone who goes in there trusting in his own righteousness:

“Put him to death!”⁴⁶⁰

So God’s people will cast themselves upon the merits of the Lord Jesus Christ. With brokenness of heart and with earnest faith, they will supplicate the Great Judge of all the earth:

Psalm 43

¹ Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

Psalm 72

² He shall judge your people with righteousness, and your poor with judgment.

⁴ He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.

As Queen Esther drew near, she touched the top of the scepter that the king held out to her, and the king said to Queen Esther,

Esther 5

³ What will you, Queen Esther, I will give it you even to *half* of the kingdom.

When Jesus stands for His people in the Judgment,

The Great Controversy, p. 484:

Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people, not only pardon and *justification, full and complete*, but a share in His glory and a seat upon His throne.

That is the victory of the judgment. Justification full and complete—an eternal deliverance, and as if that is not enough, a share in His glory, and a seat upon His throne. That is the promise to the overcomers of Laodicea:

⁴⁶⁰ *Esther* 4:11.

Revelation 3

²¹ He that overcomes will I grant to sit with me in my throne even as I also overcome and am set down with my Father in His throne.

What saves God's people at the judgment? Is it their righteousness? Is it their perfection?

The Great Controversy, p. 484:

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of my hands.

Psalm 51

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise.

Then, when Jesus judges His people, He takes away the dominion of the oppressor. This He does by sprinkling the blood on the mercy seat. Christ blots out the record of sin, not just from the books of heaven, but from the minds of His people.⁴⁶¹ The soul must now be restored fully to its rightful state.

Testimonies for the Church, vol. 5, p. 475:

As the people of God afflict their souls before him, pleading for purity of heart, the command is given,

Zechariah 3

⁴ Take away the filthy garments from them,
—and the encouraging words are spoken,

⁴ Behold, I have caused your iniquity to pass from you, and I will clothe you 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, never more to be defiled by the corruptions of the world. . . . Now they are eternally secure

⁴⁶¹ *Patriarchs and Prophets*, p. 202; 358. PP Editor's note: Please read chapter 21 "The Blotting Out of Sin," in the book, *God's Way in the Sanctuary*, by F. T. Wright, for an explanation of the phrase "remembrance of sin," and what it means to have this removed. It does not mean that we have no memory of having committed sins, otherwise we would have no testimony of victory!

from the tempter's devices.

Yes, God's people are cleansed, fully cleansed forever. Notice what happens after the cleansing.

Testimonies for the Church, vol. 5, p. 475:

While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.

It is in such a crisis hour that God seals His people with the Holy Spirit without measure.

Mighty angel comes ascending,
From the rising of the sun,
Pow'r and glory is descending,
For the sealing has begun.⁴⁶²

⁴⁶² Hymn: *Light, the Precious Light is Beaming*; sung to the tune of *Let the Lower Lights Be Burning*. This song appeared in the songbook of the Awakening movement, *Awake and Sing* (1969).

7. The Loud Cry

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with His glory.

IN THE darkest hour comes deliverance for God's people. Out of that night God's light will shine the brightest. He will say unto His people,

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

Isaiah 40

⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

Filled with the Spirit, clad in an armor from their head to their feet, having a double angel guard, the church of God now enters upon its final conflict. All those who have not been at the sanctuary have been swept away by the last great crisis. Only those who have made this diligent work of preparation, who have followed Jesus and understood His work in the most holy place will obtain the victory at that time. All the rest are swept away from the church of God. Chaff like a cloud goes up where we see only floors of rich wheat.⁴⁶³ Then fair as the moon, clear as the sun, and terrible as an army with banners, the church goes forth into all the world conquering and to conquer.

This is the true latter rain. *The true latter rain follows the decree.* There is no latter rain until after that decree goes forth. The servant of the Lord tells us in the *SDA Bible Commentary*, vol. 7, p. 976, that this decree is *the test* that the people of God must have before they are sealed. In another place it is written,

⁴⁶³ *Testimonies for the Church*, vol. 5, p. 81.

Testimonies for the Church, vol. 1, p. 187:

Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.

The angel of *Revelation* 18 comes down as the beast ascends from the bottomless pit. The whole earth is going to be lightened with the glory of God through His people who have obtained the victory in the presence of the judgment. They have been judged, cleansed, and sealed. They go forth to lighten the whole earth with the glory of God. This is a tremendous hour of earth's history when celestial glory and the repetition of the persecutions of the past are blended. Inspiration tells us that the saints at that time will walk in the light proceeding from the throne of God. By means of angels there will be constant communication between heaven and God's people upon the earth.⁴⁶⁴

Persecution will rage. Every earthly support will be cut off.⁴⁶⁵ But with every assault, the great truth of the third angel's message will shine with even greater clarity and the Lord's house will be established upon the tops of the mountains.⁴⁶⁶ Those who have the seal of the living God will hasten from place to place, calling men out of Babylon. Those who have never heard the truth have an eleventh hour opportunity to be saved. It is too late at this time for Seventh-day Adventists who have heard and rejected the third angel's message. The sealed ones will give the message with great power.

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

They will point the poor honest souls found in Babylon to the great ministry of Jesus in the most holy place. These will be days of trouble and confusion. Voices will be crying everywhere,

⁴⁶⁴ *Selected Messages*, book 2, p. 54-55.

⁴⁶⁵ *The Desire of Ages*, p. 121.

⁴⁶⁶ *Isaiah* 2:2.

“Here is the truth. Lo, here is Christ, lo, there is Christ.”

But above all the din and confusion there will be one clear voice of the loud cry of the third angel, pointing the honest in heart to the most holy place of the heavenly sanctuary. The decree has been passed from one end of the earth to the other that all them that dwell on the earth should worship the beast. The angel has the good news to preach unto them that dwell on the earth.

Revelation 14

⁷ The hour of His judgment is come.

Those who respond out in Babylon will enter by faith into the sanctuary and present their petitions before the great Judge of all the earth. The judgment will sit for them, take away the dominion of the man of sin, and seal them with the seal of the living God. Thus as the light comes to the inhabitants of the earth, and they make their decision, they will either receive the mark of the beast or the seal of the living God. In a very short period similar to the midnight cry the whole world will be bathed in the sunlight of the gospel, until the last soul will have heard the message, made his decision, and have been sealed with the seal of the living God. The third angel will swiftly fly back to heaven and say to Jesus,

“I have finished the work.”

Then Christ will throw down the censor.

8. Let Us Get Ready

AS WE see the line of prophecy presented to us in the Scriptures, showing us the great crisis that is coming and the eternal victory that is offered us through Jesus in the most holy place, what is our immediate duty at this time? *Zephaniah* says,

Zephaniah 2

¹ Gather yourselves together, yea, gather together, O nation not desired.

The words “nation not desired” are very interesting. They mean “nation not ashamed” which is the Laodicean condition. We should be ashamed because we’re wretched and miserable and poor and blind and naked. However, we are saying that we’re rich and increased with goods and have need of nothing. The Lord says:

¹ Gather yourselves together, yea, gather together, O nation not desired;

² Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you.

We are not left in darkness as to where we should gather. *Joel 2* takes up the same message:

Joel 2

¹⁵ 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.

¹⁷ Let the priests, the ministers of the Lord weep between the porch and the altar.

Friends, we must gather ourselves together, also, before that false latter rain comes, or else we will be swept aside by the great delusion. The Bridegroom is coming soon. The Lord is coming suddenly to His temple. Only those who are ready will go with

Him into the marriage. May we indeed hear and heed the words of the angel and the last call to the sanctuary,

“Get ready! Get ready! Get ready!”

Revelation 17

An Expository Study
Undated Pamphlet

Introduction

REVELATION 17 is a chapter which is intensely interesting and dramatic in its portrayal of the apparent triumph and final overthrow of the great power of Rome. There are several different views taught on this chapter among God's people today. As on any other subject, we must compare Scripture with Scripture and precept with precept and decide upon the weight of evidence presented. Let us study together, verse by verse, the message of *Revelation 17*.

Verse 1

Revelation 17

¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto you the judgment of the great whore that sits upon many waters.

Revelation 17 follows on from *Revelation 16*, showing the events which lead to the destruction of Babylon. You will notice here that the great harlot is sitting upon many waters. In prophecy, waters are used to symbolize peoples and nations.⁴⁶⁷ In the Old Testament, Babylon is also represented as dwelling...

Jeremiah 51

¹³ ...upon many waters.

In another place she is represented as ruling the nations.⁴⁶⁸ Thus this picture of the great Babylon sitting upon many waters is a symbol of her despotic rule over the nations of the world. Truly she ruled as an absolute tyrant for centuries.

Verse 2

Revelation 17

² With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the

⁴⁶⁷ *Revelation 17:15.*

⁴⁶⁸ *Isaiah 14:4-6.*

wine of her fornication.

This verse reminds us of the second angel's message which will be repeated with great power under the proclamation of the loud cry.

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Revelation 18

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

What is this "wine" which makes all the inhabitants of the world drunken?

The Great Controversy, p. 388:

This cup of intoxication which she presents to the world, represents the *false doctrines* that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

The Great Controversy, p. 536:

The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink.

Testimonies to Ministers, p. 61-62:

Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say,

Revelation 18

³ For all nations have drunk of the wine of the wrath of her fornication.

It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with the false and Satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial.

Thus we can see that this wine is the false doctrines of Babylon. Since 1844 God has had a movement on earth which has been entrusted with the pure truths of the gospel in contrast to the wine of Babylon. All the accumulated light which has been given to God's people in every past age is to shine upon the last church. God's character has been brought into reproach because of the wine of Babylon's false teachings and the remnant will clear away this misapprehension by presenting the truth as it is in Jesus which will forever separate a people from Babylon.

Verse 3

Revelation 17

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

It is important that we take note of the symbols here used so that we might properly interpret this chapter. What does this woman and the beast which she sits upon represent?

Down through the ages the devil has had a "bride"—a false system of religion—to corrupt the nations of the earth, and to persecute the people of God. This "woman" has one unmistakable earmark—the union of her religion with the civil powers. She is always carried by the state, as prophecy says:

⁹ The seven heads are seven mountains, on which the woman sits.

However, the devil's masterpiece of deception, corruption, and persecution was fully manifested in the Mother Church of Chris-

tendom, the Roman Catholic church. That is why the symbolism of the woman in *Revelation* fits the Roman church so remarkably. But we must not suppose that the apostate church so accurately described in this chapter is the only manifestation of “Babylon the Great,” for when she is finally slain, the Revelator says:

Revelation 18

²⁴ In her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.

What power is symbolized by the beast that the woman sits upon? Some say it is Communism, and others say it represents Satan himself. They feel that it could not be the papacy or you would have the papacy riding the papacy, which would not seem logical. But there is no contradiction here. The beast depicted here is the very same beast presented in:

Revelation 13

¹ ...having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This being so, this beast must be identified with the papal power which ruled in Europe for 1260 years. In *Revelation 13* there are crowns upon the horns and the name of blasphemy upon the heads which indicates a church-state power.

In *Revelation 17*, the fact that the woman [representing false religion] saddles the beast [representing civil power] is to show that we are dealing with a religio-political power. Yet, just as the woman includes more than the Catholic Church, and embraces the religion of Satan down through the ages, so the beast not only embraces the civil power of the papacy, but also the civil powers that the devil has used down through the ages to carry the woman [his false religions].

The verse that we are now considering is also very important because it gives the chronological setting for *Revelation 17* which is vital in resolving the mystery of the seven heads and the pow-

ers represented by them. There are three points in this verse which give us the proper setting for the chapter.

1. IN THE WILDERNESS

The woman riding the beast is “in the wilderness.” This indicates a state of desolation or loss of power. In 1798 the “woman” lost its power to persecute as it did during the 1260 years of papal supremacy. The religio-political kingdom of Satan was placed in a state of obscurity.

During the 1260 years the papacy reigned supreme and God’s true church had to flee into the wilderness [obscurity] for safety.⁴⁶⁹ In 1798 the tables were turned and the power which had led God’s people into captivity received a deadly wound [loss of its political power] and went into captivity.⁴⁷⁰

2. NO CROWNS

There are no crowns upon the ten horns of the beast as was the case in *Revelation* 13:1. This indicates that these crowns [civil power] had been removed which was what happened in 1798.

3. SCARLET COLORED

The beast is scarlet colored. This is a fitting symbol, for what has the beast been doing during the 1260 years? Persecuting the saints. So the scarlet is indicative of the fact that by the time the deadly wound was given in 1798, the beast was truly covered with the blood of millions of God’s faithful people who would not bow down in obeisance to its mandates.

In view of these points, we are in the setting of after 1798 and should study this chapter from this viewpoint if we are to arrive at sound conclusions.

Verse 4

Revelation 17

⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a

⁴⁶⁹ *Revelation* 12:6, 14-15.

⁴⁷⁰ *Revelation* 13:3, 10.

golden cup in her hand full of abominations and filthiness of her fornication.

Very similar language is also used in other verses of Scripture to depict the material wealth of Babylon.

Daniel 11

³⁸ But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Revelation 18

¹⁶ And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Verse 5

Revelation 17

⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

In contrast to the words written upon the forehead of great Babylon, we have the description of the words written upon the foreheads of the 144,000:

Revelation 14

¹ And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads.

We should also notice the comments of the servant of the Lord identifying Babylon and her daughters as presented in this verse.

The Great Controversy, p. 382-383:

Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the

approval of God, in order to form an unlawful alliance with the world. The message of *Revelation* 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries.

Furthermore, in the eighteenth chapter of the *Revelation*, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel,

Ezekiel 16

¹⁴ Your renown went forth among the heathen for your beauty: for it was perfect through my comeliness, which I had put upon you, says the Lord God.

But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly.

¹⁵ You trusted in your own beauty, and played the harlot because of your renown.

Verse 6

Revelation 17

⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

This verse again emphasizes the activities of this corrupt woman during the 1260 years. She is drunken with the blood of the martyrs of Jesus.⁴⁷¹

⁴⁷¹ Compare *Daniel* 7:21, 25; 11:33; *Revelation* 13:7.

Verses 7 & 8

Revelation 17

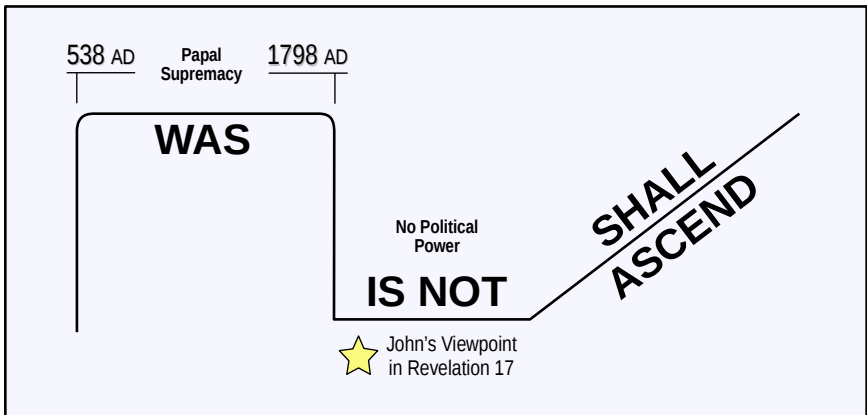
⁷ And the angel said unto me, Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns.

⁸ The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Now the mystery of the woman and of the beast that carries her is to be explained. First of all, three stages of the beast are set forth:

1. “was”: period of papal supremacy from 538 to 1798 AD.
2. “is not”: after 1798 to present time.
3. “shall ascend out of the bottomless pit”: time when the deadly wound is healed and the power of the beast is restored once again.

These three stages can be easily illustrated by a diagram.



After the beast ascends out of the bottomless pit, it is to “go into perdition.” This shows the final end of this power which shall

reign for a short time in the last days. These three stages of the beast are also set forth in *Revelation 13*:

1. Verses 1 & 2: the rise of this beast with the 7 heads and 10 horns, and crowns upon the horns.
2. Verse 3, first part: the deadly wound is given [1798].
3. Verse 3, last part: this deadly wound is healed and all the world wonders after the beast.

Revelation 17:8 also refers to the judgment of the living. It says that everyone whose names were not in the book of life [all those that do not pass that great judgment and have their names sealed in the book of life] will be found wondering after this beast which “was, and is not, and shall ascend out of the bottomless pit.” The judgment of the living is the time when we either receive the seal of God or the mark of the beast.⁴⁷²

Verse 9

Revelation 17

⁹ And here is the mind which has wisdom, The seven heads are seven mountains, on which the woman sits.

In Bible prophecy, a mountain is used to symbolize a kingdom.⁴⁷³ You will notice that the woman [Satan’s false religious system] sits upon all seven of these mountains or kingdoms. So the seven heads represent the seven religio-political powers that Satan has used in past ages. History tends to repeat itself over and over. This is very evident as we trace the relationship of God’s kingdom to the kingdom of Satan from the inception of sin right down to the final conflict.

Verse 10

Revelation 17

¹⁰ And, there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a

⁴⁷² See *Testimonies for the Church*, vol. 6, p. 130; *Testimonies to Ministers*, pp. 234, 235.

⁴⁷³ See *Isaiah 13:4*; *Jeremiah 5:24-25*; *Daniel 2:35*, 44.

short space.

You will remember that the setting of this chapter is after 1798. It is not in the time when the prophecy was written [96 AD]. John was carried in the Spirit to the wilderness (verse 3) and there [after 1798] saw the woman riding the beast. The “wilderness,” the “was not” and “the bottomless pit” are all used in this chapter to denote the stage of the papacy since 1798 when its crowns were removed, or its political power was taken away.

We are told here that five of these heads are fallen. *Looking backwards* from 1798, after the papacy had fallen, we would have the following kingdoms which had all passed from the scene of action:

1. Papal Rome;
2. Pagan Rome;
3. Grecia;
4. Medo-Persia;
5. Babylon.

“One is” would denote the power which arose around 1798 that gave to the beast its deadly wound. This beast is also depicted as being “from the bottomless pit” in *Revelation* 11:7-8. In *Daniel* 11:40-44 it is represented as “the king of the south.”⁴⁷⁴ This is none other than that atheistic power which arose in Revolutionary France at the end of the 1260 years of papal supremacy. This atheistic power now finds its expression in the Communist State.

How can the Communist State be represented as carrying “the woman” today? The form of atheism that finds its expression in Communism is just as much a religion as the Paganism of ancient Rome or the Catholicism of Papal Rome. Man was created to worship, and worship he must. The dialectic materialism of the Com-

⁴⁷⁴ See study on *Daniel*, chapter 11. PP Editor’s note: It’s not clear which study Bob is referring to. Definitely *Daniel* 11 is covered in his book, *The Vision by the Hiddekel*; but the definition of the king of the south (and north) are also covered in *The King of the North and The King of the South*.

munist system has its millions of zealous worshipers. Furthermore, as with the false religions of all ages, it is supported and propagated by the State.

Since the one woman sits on all seven heads, how can it be said that the woman who sat on the nations of Europe is the same woman who sits on the Communist State today?

This is the information God wants us to know. Catholicism is anti-Christ; Atheism is anti-God. What is the difference? The first is simply a religion wherein the carnal man covers over his worship of self with a Christian garb; the second is simply a religion wherein the carnal man worships himself with no Christian garb. In *Revelation* 11:8 the “great city, which reigns over the kings of the earth” is called “Egypt [Atheism] where also our Lord was crucified” in the person of His saints. In *Revelation* 17:6 the same city is called Babylon [Catholicism] “drunken with the blood of the saints.” Thus God’s Word in *Revelation* shows that Atheism and Catholicism are the one “woman,” the “one city,” the one religion, only in a different garb. This fact should not surprise the student of prophecy, for *Daniel* clearly showed us that the religion of the papacy was only the religion of paganism dressed in Christian garb. Furthermore, *Daniel* 11 shows that the King of the North and the King of the South are only divisions of the one kingdom.

Many are led to suppose that Catholicism and Communism are diametrically opposed systems. But a close analysis will prove the accuracy of the Bible. A few years ago, Paul Blanshard wrote:

But cannot the Church which made a concordat with Hitler, and kept it until he destroyed himself, compromise also with Moscow—at a price? That speculation seems idle now, but it should not be banished altogether from serious discussions of Vatican policy. There is so much basic kinship between the doctrinal absolutism of the Vatican and that of the Kremlin that the possibility of ultimate collaboration on a basis of mutual self-interest cannot be dismissed as unthinkable. Both organizations believe in censorship and reject democracy as a form of govern-

ment for themselves. Both are seeking to extend their authority by developing groups of loyal followers within other jurisdictions. The distorted Communism of the Kremlin is a fanatical religion with commissars instead of priests. Communists and Catholics, as Reinhold Niebuhr has said, are “rival absolutists.” It is not too difficult for men to pass from one absolutism to another. “If we are to judge by the writings of the outspoken apologists of Catholicism in Europe and America,” says Professor Sidney Hook, “they are just as ready, if necessity arises, to baptize Marx as they once baptized Aristotle.”

The kinship between Catholic and Communist political policy has been noted by Europe’s leading Protestant theologian, Karl Barth, in an acid comment that he made to a Jesuit journalist in 1948: “To be honest, I see some connection between them [Roman Catholicism and Communism]. Both are totalitarian; both claim man as a whole. Communism uses about the same methods of organization (learned from the Jesuits). Both lay great stress on all that is visible. But Roman Catholicism is the more dangerous of the two for Protestantism. Communism will pass; Roman Catholicism is lasting.”⁴⁷⁵

Since Catholicism is to enjoy a revival to world supremacy, this must be that the Communist State, in carrying the woman, is advancing the cause of Catholicism. How can this be?

Just as Catholicism bred the atheistic French Revolution, and just as it has manifestly bred Communism, it will just as certainly be proven that Communism will breed Catholicism. Be it known that everywhere the Communist State carries its system, it is carrying “the woman,” and when it suits that great strategist, the devil himself, the “Egyptian” garb will be readily converted for the “Babylonian” one. As Blanshard aptly observed,

It is not too difficult for men to pass from one absolutism to another.

Catholicism has done the “impossible” before, and with incredible speed. One moment she was fighting for her very life against

⁴⁷⁵ *American Freedom and Catholic Power*, 2nd ed. p. 293.

Paganism and the next moment Paganism was baptized with its great patron, Constantine, and the whole empire of Rome was Catholic. Later she was struggling for her very existence against the barbarians, and almost overnight Clovis was baptized into the faith as a mighty warrior for Rome. Prophecy shows that the Papacy, who has been fighting for her very life against Communism, will suddenly baptize Marx as readily as she baptized Aristotle, and sweep in the whole world.

Meanwhile, the anti-Communist atmosphere in the West is driving Christendom forward in that great ecumenical movement in the United States and Western Europe which will result in both the formation of the seventh “head” and the re-formation of the fifth.

Revelation 17

¹⁰ The other is not yet come; and when he comes, he must continue a short space.

This is the seventh kingdom. The last power in the line of beasts that will tread down the saints is the United States. When Protestant America forms...

Revelation 13

¹⁴ ...an image to the beast [Rome], which had the wound by a sword, and did live,

—the seventh head is formed, and the woman in the form of apostate Protestantism will rule for a “short space” through the United States.⁴⁷⁶

Some would begin the seven heads with Egypt or Assyria, but this is inconsistent with the prophecies which have gone before in the books of *Daniel* and *Revelation*. We should ever keep in mind that:

SDA Bible Commentary, vol. 7, p. 971:

The books of *Daniel* and *Revelation* are one.

⁴⁷⁶ For more details, see *The Great Controversy*, p. 439-450; and *Revelation Magazine*, pp. 78-87.

The book of *Daniel* begins with Babylon, not with Egypt or Assyria, and so we also begin with Babylon in reckoning the seven heads which perfectly fits in with the specifications of the prophecy. Thus, in summarizing the seven heads, we would have the following:

1. The lion⁴⁷⁷: *Babylon*.
2. The bear⁴⁷⁸: *Medo-Persia*.
3. The leopard⁴⁷⁹: *Grecia*.
4. The ten-horned, non-descript beast⁴⁸⁰ or the ten-horned red dragon⁴⁸¹: *Imperial or Pagan Rome*.
5. The ten-horned composite beast⁴⁸²: The civil power of *Papal Rome* (“The Holy Roman Empire”).
6. The beast from the bottomless pit⁴⁸³: *The Atheist State (i.e., The Communist State)*
7. The lamb-like beast when it speaks as a dragon⁴⁸⁴: *The United States of America*

Verse 11

Revelation 17

¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

Other translations of *Revelation 17* clearly bring out that this “eighth” is an eighth *head* or *king*. Also they substantiate that this eighth head is *one of the seven*. This is verily the beast mentioned in verse 8 that “shall ascend out of the bottomless pit [captivity].” He is the beast of *Revelation 13* whose deadly wound is healed.

⁴⁷⁷ *Daniel 7:4.*

⁴⁷⁸ *Daniel 7:5.*

⁴⁷⁹ *Daniel 7:6.*

⁴⁸⁰ *Daniel 7:7.*

⁴⁸¹ *Revelation 12:3.*

⁴⁸² *Revelation 13:1.*

⁴⁸³ *Revelation 11:7-8.*

⁴⁸⁴ *Revelation 13:11-17.*

This is the fifth head, the papacy, resurrected once more to power and supremacy.

Once again the nations of Western Europe will support the old mother church, and “the woman” will rule through these nations. When does this take place? Clearly as Protestant America is forming the “image of the beast,” because *Revelation* 13 clearly says that the lamb-like beast...

Revelation 13

¹² ...causes the earth and them which dwell therein to worship the first beast [Papacy], whose deadly wound was healed,

—and that he says...

¹⁴ ...to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Protestant America will evidently be impressed with what takes place regarding the revival of the Papacy in Europe, and will be lead on by the “spirits of devils” to form in America “an image” (a replica, likeness) to the Papal system. That the United States (seventh king) and the revived power of the Papacy (eighth king) rule together is evident from the third angel’s message:

Revelation 14

⁹ If any man worship *the beast and his image*...

The Papacy will take the lead and under its power all the world will unite in the last warfare against God in the person of His people. The wording of the Spirit of Prophecy is interesting in the light of *Revelation* 17 and the eighth head.

Testimonies for the Church, vol. 7, p. 182:

Yet *under one head—the papal power*—the people will unite to oppose God in the person of His witnesses.

Verses 12 & 13

Revelation 17

¹² And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

¹³ These have one mind, and shall give their power and strength unto the beast.

This chapter shows how the Papacy will be revived in the Old World. As we have seen from *Daniel 2* and *7*, these ten horns are the nations of Western Europe. During the 1260 years they gave their strength and support to the Catholic Church, especially as they united in that institution called “The Holy Roman Empire.” But by 1798 this whole system had disintegrated, and there was not one nation in Europe who would support the Papacy. That is why John saw the beast in the wilderness with no crowns on the ten horns. But it is destined to return again.⁴⁸⁵ This would mean that the nations of Europe would again unite in a common purpose to restore the beast—the political power of the Papacy.

The Great Controversy, p. 579:

In both the Old and the New World, the papacy will receive homage in honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

Revelation 13:3 says that all the world will wonder after the beast, *i.e.*, all except those who have their names sealed in the Lamb’s book of life.⁴⁸⁶ Notice the inspired comments on the words, “These have one mind.”

SDA Bible Commentary, vol. 7, p. 983:

There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces.

Revelation 17

¹³ ...and shall give their power and strength unto the beast.

Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to

⁴⁸⁵ See *Revelation 17:8* - “...shall ascend out of the bottomless pit.”

⁴⁸⁶ *Revelation 17:8*.

the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Lawgiver identifies himself as the Creator of the heavens and the earth.

Verse 14

Revelation 17

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that one with Him are called, and chosen, and faithful.

All of the combined forces of evil existing upon the earth will unite to destroy the people of God. The righteous are pictured here as being with the Lamb. They have become one with Christ and have entered fully into fellowship with Him in His sufferings. They also have "one mind," yea, the mind of Christ. They have the seal of God upon their foreheads.⁴⁸⁷ The character of the Lamb, that of gentleness and peace, is revealed in their lives fully. The Lamb, the very weakest of all the beasts upon the earth shall overcome the beast, all of the wicked powers of the earth united. Praise the Lord for this!

Verses 15 to 18

Revelation 17

¹⁵ And he said unto me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues.

¹⁶ And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

⁴⁸⁷ Revelation 7:3; 14:1.

¹⁷ For God has put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

¹⁸ And the woman which you saw is that great city, which reigns over the kings of the earth.

These verses are an enlargement of *Revelation* 16:12—the drying up of the River Euphrates. As the wicked rush upon the people of God, they are suddenly arrested. They turn their swords upon one another, especially upon their religious leaders who have led them astray.⁴⁸⁸ The kings of the earth suddenly awake to the great deception which has been practiced upon them. The terrible scenes of the French Revolution will be repeated when the whole world, with maddened fury, turns upon that great apostate system of religion. The sword of every man is raised up against his neighbor and from one end of the earth to the other, there will be one vast scene of unprecedented carnage.⁴⁸⁹

May we each one indeed be among that company who are represented as with the Lamb on Mt. Zion that we might escape when the overflowing scourge shall pass through the land.

Early Writings, p. 43:

I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty.

Early Writings, p. 78:

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

⁴⁸⁸ See *Early Writings*, p. 290; *The Great Controversy*, pp. 635-636, 656.

⁴⁸⁹ See *Jeremiah* 23:1-2; 25:34-35; *Zechariah* 14:12-13; *Isaiah* 26:21; *Jeremiah* 25:33.

ARTICLES ON THE GOSPEL

Tidings of Great Joy

The Gospel of Jesus Christ
in the Light of Revelation 18:1-4

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1. The Angel of Revelation 18

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from, heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

THIS scripture is of paramount importance to all Seventh-day Adventists. Firstly, because it points to the power of God which will attend the proclamation of the three-fold message of *Revelation 14*; secondly, because all should be ready to receive that enduement of power which is spoken of as the latter rain.

God, His people, and Satan are all very interested in this tremendous event which will climax the struggle between righteousness and sin. God is vitally interested in sending the angel of *Revelation 18*, because it will mean that His work of salvation will be carried to its glorious completion, and that through His church He will be able to give to the universe a full and final display of His love, mercy, and grace. God's people are interested in the latter rain because it will mean that they can reap the final harvest, and can march out of this sinful old world into the city of their God. Satan is interested in this event too, for how well he knows that it will bring his reign of sin and error to a speedy end.

It is God's will that His people understand *Revelation 18:1-4*.

Revelation 1

³ Blessed is he that reads, and they that hear the words of this prophecy,

—certainly applies here. It is Satan’s studied purpose that the Advent people be confused about this great event. How well he has succeeded. From time to time there have been stirrings among God’s people which have proved to be false *Revelation* 18’s. Most offshoots have pointed to *Revelation* 18 as the basis of their activity. False hopes have been raised, and not a few of God’s people have been severely disappointed. But let us take some of the blame ourselves for this confusion. Perhaps we had become so indifferent to the coming of this other angel that God had to stir us up to search His word by allowing heresies to come upon us. Then we must not forget how many times we have heard or read from “authoritative” sources that the latter rain is falling, all because someone has become excited over a gratifying statistical report or a revival that has vanished like the morning dew. How many times have we heard from one “authoritative” source that the latter rain is here, and from another that it is not here. This sort of thing has become commonplace all over the field. Thus, confusion is multiplied.

God does not want His people to depend upon guesswork, hear-say, someone’s unbalanced imagination, or any human authority in order to recognize the coming of this angel who shall lighten the whole earth with the glory of God. We have the Word as a sure guide. Then let us abandon all human speculations, and proceed with:

“It is written.”

2. Revelation 14 Repeated

Original title: Revelation 18:1-4 Is Revelation 14 Repeated

REVELATION 18 joins the three-fold message of *Revelation 14*. This is evident both from the context and wording of the Scripture. The servant of the Lord states:

Early Writings, p. 277:

The work of this angel comes in at the right time to join in the last great work of the third angel's message.

Since this angel joins the third angel it does not represent another movement.⁴⁹⁰ *Revelation 18:1-4* joins the movement of *Revelation 14*. Thus, the last movement is called...

The Great Controversy, p. 611:

...the mighty movement under the last warning of the third angel.

The third angel's message is the last message given to the world. It ushers in the second coming of Jesus.⁴⁹¹ Thus, the final

⁴⁹⁰ PP Editor's note: Bob means that it would be a movement within the SDA church, and that is correct: this is how it starts. There is a clear parallel between the former rain and the latter rain. The former rain started with the proclamation of the gospel to the Jewish church by Christ and His apostles. This movement began within the Jewish church, and only resulted in a separate movement when the Jewish church would not accept the message and persecuted those who brought it. So with the latter rain, or the message of *Revelation 18*. It should have been carried by the Seventh-day Adventist Church, but when they would not have that message, and persecuted those who carried it, the movement continued without them. "The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded." *Early Writings*, p. 270. There are no unconditional promises to any people chosen by God. To assume there are, is part of the Laodicean problem, thinking that we are rich, and have need of nothing. Also on p. 270 of *Early Writings*, "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." Those who rise up against unpopular truth within a church, always end by throwing out those who proclaim the truth. Thus they shake themselves out of the truth, whereas those who remain in the truth are often cast out of the churches they love. The shaking is over the truth, not over church membership.

⁴⁹¹ *Revelation 14:13-15*.

warning is called the...

Review and Herald, December 6, 1892.⁴⁹²

...loud cry of the third angel's message.

Since the third angel's message is the last message given to prepare a people to stand in the day of the Lord, *Revelation* 18 does not super-impose another message on the great movement of *Revelation* 14. *Revelation* 18:1-4 does not represent a new message to be given to the world. It unfolds no new duty, no new prophecy, no new truth, but that which is intrinsically in *Revelation* 14.

Perhaps someone may here interject with the following:

“This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.”⁴⁹³

But there is a lot of difference between “an addition” and “seemed to be an addition.” Let us be careful to leave it where Inspiration has left it.

When Christ gave His disciples the commandment to love one another, it may have seemed as if Christ was adding another commandment to the already perfect and complete law of God. Thus, this command seemed to be an addition: yet it was inherently in the old commandment all the time. The “new” command merely focused the original commandments in their proper light; *it* repeated the old with a new emphasis and with distinct utterance.

Even so, *Revelation* 18 may appear to be a new message, but it is nevertheless the old one which has been sounding since 1844. The three-fold message is complete and perfect. Like the law of God, it needs nothing added to it.

⁴⁹² Also *Selected Messages*, book 3, p. 410, and *SDA Bible Commentary*, vol. 7, p. 985.

⁴⁹³ See *Early Writings*, p. 277.

Early Writings, p. 258:

I saw three steps, the first, the second and third angel's message.

Therefore *Revelation* 18:1-4 must represent the focusing of the 1844 message in a more perfect light; it must be the original message seen in clearer import; it must be the three-steps repeated in distinct utterance. It is stated thus in the Spirit of Prophecy:

SDA Bible Commentary, vol. 7, p. 978:

The fourteenth chapter of *Revelation* is a chapter of deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator *will be repeated* with distinct utterance.

SDA Bible Commentary, vol. 7, p. 985:

The three angels' messages are to be combined, giving their threefold light to the world. In the *Revelation*, John says,

Revelation 18

¹ I saw another angel come down from heaven, having great power; and the earth was lightened with his glory...

This represents the giving of the last and threefold message of warning to the world.

The repetition of the threefold messages in God's way will not...

Early Writings, p. 258:

...move a block or stir a pin of these messages.

Selected Messages, vol. 2, p. 103:

Those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove pillars of the faith that has made Seventh-day Adventists what they are today.

Thus, the angel of *Revelation* 18 represents the repetition of the threefold message with distinct utterance and with greater power.

3. Why Revelation 14 Is Repeated

A. It Must Be Absolute Present Tense

APERUSAL of the three messages will show us that they are not yet being proclaimed fully in the present tense. Let us consider them one by one.

1. THE FIRST ANGEL

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,
⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.

Here a **loud cry** is given to the living (“inhabitants of the earth”), informing them that “the hour of His judgment is come.” The judgment, which has been in progress for 116 years,⁴⁹⁴ has not yet passed to the cases of the living.

2. THE SECOND ANGEL

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

This message must be repeated, for Babylon has not yet made all nations drink of the wine of the wrath of her fornication. The last union between the nations and Babylon as described in *Revelation 17* has not yet been fulfilled.

The Great Controversy, p. 390:

Not yet, however, can it be said that “Babylon is fallen...because she made *all nations* drink of the wine of the wrath of her fornication.” She has not yet made all nations do this...not until...the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfill-

⁴⁹⁴ 1844 + 116 = 1960. Hence, this pamphlet was written in 1960.

ment of *Revelation* 14:8 is yet future.

3. THE THIRD ANGEL

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark...

As far as the beast and the image is concerned, their worship is not yet commanded. Neither the image or the mark exists as yet,⁴⁹⁵ and the beast itself has not returned from the bottomless pit (although he is certainly on the way).⁴⁹⁶ Heretofore, some features of this great message have remained a prophecy. Soon they must become history. At that time the message will be proclaimed “with a loud voice.” Then God’s people...

Early Writings, p. 33:

...will be filled with the Holy Ghost, and go forth to proclaim the Sabbath more fully.

B. There Has Been a Delay

In view of this we are not to fall into the mistake of imagining that God’s people are supposed to mark time and wait until the judgment of the living comes, Babylon falls, and the mark of the beast is enforced. If that were true we would not be responsible for delaying the Advent. But since the program of coming events is in the hands of the Lord, and since it is He who allows these events to develop as His people are prepared for them, we can only accept the responsibility of delaying the finishing of God’s work ourselves.⁴⁹⁷ Here it is written:

Revelation 10

¹ And I saw another mighty angel come down from heaven

⁴⁹⁵ *SDA Bible Commentary*, vol. 7, p. 977: “Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. The time will come when this day will be the test, but that time has not come yet.”

⁴⁹⁶ *Revelation* 17:8.

⁴⁹⁷ *Early Writings*, p. 234-235; *The Great Controversy*, p. 449.

clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire:

² And He had in His hand a little book open: and He set His right foot upon the sea, and His left foot upon the earth,

³ And He cried as when a lion roars...

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up His right hand to heaven,

⁶ And swore by Him that lives for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time [delay] no longer.

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished.

Now this passage of Scripture is familiar to Adventists, and we will therefore comment briefly upon it here. It is Christ who unsealed the prophecies of *Daniel* and gave to His people the threefold message which was to cross the broad waters and lands afar. Christ declared,

Revelation 10

⁶ ...there should be time no longer.

This literally means that there should be no more delay (Greek). Someone may say that the servant of the Lord says it means “no more prophetic time.”⁴⁹⁸ This is true too. If Christ said there should be no more delay in finishing the mystery of God after 1844, then it means that we are living on borrowed time. To make any time prophecy since 1844 would be inconsistent with the words of Christ. Therefore we are shut up to these facts:

1. Christ has given us the threefold message which is complete and perfect.
2. There should be no more delay in finishing the work God.
3. We cannot accuse the beast and his image on being tardy in coming on the scene of action. God is waiting for us to be ready, and is restraining them.⁴⁹⁹

⁴⁹⁸ *SDA Bible Commentary*, vol. 7, p. 971.

⁴⁹⁹ *2 Thessalonians 2:6-7; Revelation 7:1-2; Revelation 17:17; Evangelism* p. 694-

4. We are causing the delay.

Only one conclusion is consistent with the facts: We do not understand the third angel's message in its true import. For this reason we cannot yet preach this message to the world with a loud voice [cry].

C. Christ Must Be Unveiled

What is it that God's people do not discern as clearly as they should in the threefold message? What are we to see in *Revelation* 14 that will enable us to repeat this message to the world in distinct utterance? The answer is found in:

Revelation 10

¹ And I saw another mighty angel come down from heaven, clothed with a cloud.

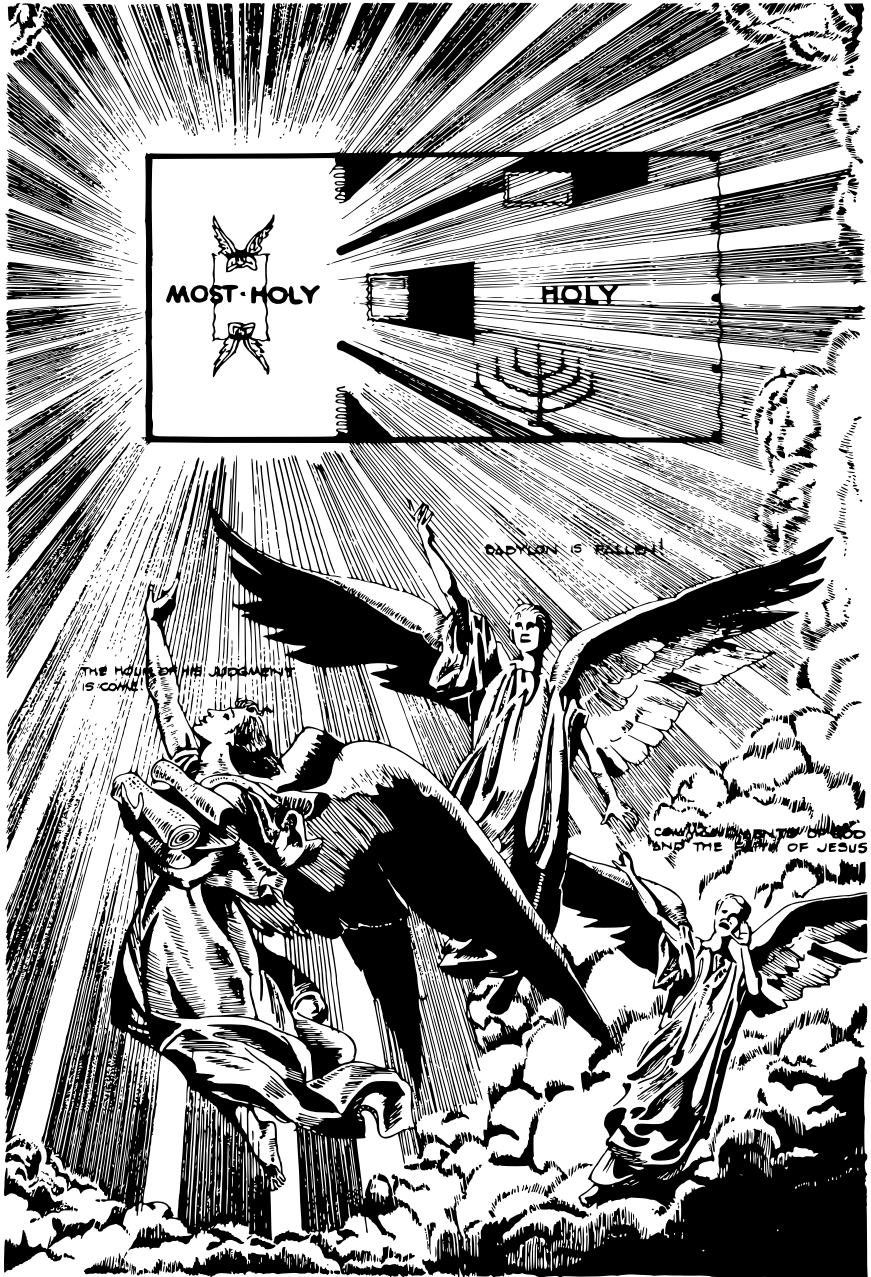
This is Christ himself. He unsealed the three messages to His church, and commanded His people to give these messages to the world. Now since Christ gave these messages to His church, they must be a "revelation of Jesus Christ." This is what Jesus wants His people to present to the world.

In *Revelation* 10, Christ is represented as being clothed in a cloud. The precious revelation of himself as given in the threefold message is clothed in a cloud. The righteousness of Jesus is in the three messages, but covered with a veil.

When Moses came down from the holy mount with the law of God and all the wonderful instructions for the people who had just been brought out of Egypt, He veiled his face. The children of Israel could not look upon the glory of it. Moses' face shone with the glory of the righteousness of Christ,⁵⁰⁰ but the people could not look upon that glory. In love and pity for the people, Moses, veiled His face so that he could give to them the messages of God.

697.

⁵⁰⁰ *Selected Messages*, vol. 1, p. 237.



FIRST ANGEL – SECOND ANGEL – THIRD ANGEL

Those instructions, which included the sanctuary service, were a revelation to the people of the righteousness of Christ, but the people were not prepared to see in them the glory of Christ. It had to be veiled. It was unbelief that caused the veil upon the law of God and upon the sanctuary service, preventing the people from seeing in them the glory of the gospel of Christ.⁵⁰¹

Moses was a type of Christ. Here in *Revelation* 10 the Lord is symbolized as coming down from His holy Mount to give His people, which He had just brought out of Babylon, the law and the sanctuary service as contained in *Revelation* 14. But His people were not then prepared to behold the unveiled glory of the righteousness of Christ in those messages. In love and pity for His people, the Lord Jesus veiled His glory because they were not ready to behold in the threefold message the tremendous revelation of Christ's righteousness. That veil is caused by unbelief.

When the Lord's people remove the cloud that obscures Christ in the threefold message,

Selected Messages, vol. 2, p. 108:

The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

Testimonies for the Church, vol. 6, p. 19:

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which, closes the work of the third angel.

Thus the threefold message will be repeated in distinct utterance when the glory of Christ's righteousness is unveiled in *Revelation* 18. But let us remember that this will not be done by superimposing a certain Christ upon the framework of *Revelation* 14. Many, observing that our angel messages are lacking in Christ and His righteousness, try to **add** Christ to the third angel's message.⁵⁰² The product of adding Christ to the third angel's message

⁵⁰¹ *2 Corinthians* 3.

⁵⁰² By the third angel's message we mean the three messages. *Selected Messages*, book 2, p. 104-105.

is called “Christ-centered preaching.” By its fruits, none should be too impressed with this human effort to put Christ into the messages. Why, we must **FIND CHRIST IN THE MESSAGES**. Then we will have the true Christ, and not the false one. Any attempt to put Christ into the third angel’s message is the most positive proof that we do not see Christ there in the third angel’s message. More than that, it is positively dangerous, because the only Christ outside the Christ of the third angel’s message is the Babylonian Christ; and we must beware of adding the Babylonian Christ to the third angel’s message, while flattering ourselves that our message is “Christ-centered.” The Laodicean deception will lead many to do this. May the Lord give us the eye-salve to see Christ in the third angel’s message without the veil, for that indeed is *Revelation* 18:1-4.

The question now arises:

“How are we to find the full glory of Christ’s righteousness right there in the third angel’s message?”

As we realize that *Revelation* 18:1-4 is the unveiling of Christ in our present message, we should be anxious to have the veil of unbelief removed from our vision.

Let us come to the heavenly sanctuary. God’s way is in the sanctuary.⁵⁰³ Jesus is in the most holy place.⁵⁰⁴ We must not remain in the outer court with the unbelieving world.⁵⁰⁵ We must not worship Him in the first apartment where all the fallen churches worship Him.⁵⁰⁶ We must not remain without the veil, but we must enter into that which is within the veil.

Hebrews 10

¹⁹ Having therefore, brethren, boldness to enter into the holiest,

⁵⁰³ *Psalms* 77:13.

⁵⁰⁴ *Daniel* 8:14.

⁵⁰⁵ *Revelation* 11:2.

⁵⁰⁶ *Early Writings*, p. 55-56, 261.

Hebrews 6

²⁰ Whither the forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchisedec.

If we are to see the three messages without the veil, we must enter **within** the veil, even to the most holy place of the heavenly sanctuary.

Early Writings, p. 254-256:

He [the third angel] pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place...I saw the third angel pointing upward...to the holiest of the heavenly sanctuary...The third angel was pointing them to the most holy place.

Here is the only place where we can see Jesus without the veil. Here is the only place to behold the full glory of Christ's righteousness in the three angels' messages. The children of Israel trembled and stood afar off from the glory of the Lord, but Moses drew nigh by faith and saw the glory of the Lord. Let us not stand without, but...

Hebrews 10

²³ ...draw near with full assurance of faith.

Let us not enter with irreverent footsteps, but with prayer, fasting, and deep searching of heart. So let us enter the most holy place where we can behold the glory of the Lord in the threefold message.

The Hour of His Judgment is Come

Daniel 7

⁹ I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

¹⁰ A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

As we by faith enter the most holy place we see the Father. His eyes are too pure...

Habakkuk 1

¹³ ...than to behold evil, and can not look on iniquity.

Hebrews 4

¹³ All things are naked and open unto the eyes of Him with whom we have to do.

Before the Father are the sinless angels. They are the witnesses. These holy watchers, who have recorded all the deeds of our lives, are anxious that not one sinner enters heaven. They have seen what sin has cost. The books are open. In these ledgers there is an exact account of our whole life. Here God keeps a perfect photograph of our characters.⁵⁰⁷

Revelation 11

¹⁹ The temple of God was open in heaven, and there was seen in His temple the ark of His testament.

When God brought ancient Israel out of the land of Egypt, He brought them to Mount Sinai and gave them His law with an awful demonstration of His glory and majesty. The people quaked exceedingly. In order that the people might appreciate the breadth of the law's demands, He gave them additional instructions, in the writings of Moses. Paul says,

Romans 5

²⁰ Moreover the law entered that the offense might abound,

Romans 7

¹³ ...that sin by the commandment might become exceedingly sinful.

The revelation of God's infinite holiness was thus given that the people might recognize their sinfulness and despair of being able to fulfilling the law. The law was a schoolmaster to lead them to

⁵⁰⁷ *SDA Bible Commentary*, vol. 5, p. 1085.

Christ.⁵⁰⁸ He alone could save them from its terrible penalty, and put the righteousness of the law in their hearts. Christ is the Law-giver. The righteousness of the law is in Christ. Men could receive righteousness only by receiving Him.⁵⁰⁹ Only then could the righteousness of the law be fulfilled in them.⁵¹⁰

When God brought us out of the house of bondage (1844), He brought us to Mount Zion and gave us His law, not now amid the lightnings and thunderings of Sinai, but in view of the more terrible lightnings and thunderings of the eternal judgment bar.⁵¹¹ And with His law He has given us the writings of the Spirit of Prophecy to magnify the ten words, and to show us the exceeding holiness of the law's demands. From the most holy place of the heavenly sanctuary, there shines upon our pathway the fullest revelation of obedience that has ever shone upon any people.

As we faithfully compare our characters with that perfect law in full view of the judgment, we will realize our sinfulness, and despair of being able to fulfill the law.

Isaiah 6

⁵ 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.

But as we cry out for a Saviour, we look again into the most holy place and:

Revelation 5

⁶ Lo, in the midst of the throne...stands a Lamb as it had been slain.

Precious Saviour, torn and bruised on our account! The arms of the cross extend to the judgment. We do not have to look back to Calvary; we may look up and there is...

⁵⁰⁸ *Galatians* 3:24.

⁵⁰⁹ *2 Corinthians* 1:20.

⁵¹⁰ *Romans* 8:4.

⁵¹¹ *Revelation* 11:19.

Galatians 3

¹ ...Jesus Christ...set forth, crucified among us.

Jesus said,

John 12

³² I, if I be lifted up from the earth, will draw all men unto me.

John 3

¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

The Desire of Ages, p. 176:

The light shining from the cross reveals the love of God. 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.

We will despise our pride, hate our sins which have crucified the Saviour, and with heart-broken repentance begin to afflict our souls as the Jews did on the typical day of atonement.⁵¹²

In His message to Laodicea,⁵¹³ Christ brings against us the heavy charge of spiritual pride, blindness, and poverty. The Lord calls us to zealous repentance. We will never see our desperate need and come to that repentance until we enter that veil. Then as we understand our true condition in the light of the judgment, and look upon Him whom we have pierced, Christ will pour upon us the spirit of grace and of supplication.⁵¹⁴

Repentance is self-emptying. It leads us to die to self, to be crucified with Christ, that Christ may live in us.⁵¹⁵ Then, and only then, does the blood of Christ justify us from all sin.⁵¹⁶

But this experience is not perfection.⁵¹⁷

⁵¹² *Leviticus 23:27-32.*

⁵¹³ *Revelation 3:14-20.*

⁵¹⁴ *Zechariah 12:10.*

⁵¹⁵ *Galatians 2:20; Romans 6:6.*

⁵¹⁶ *Romans 3:24-26.*

⁵¹⁷ *Hebrews 6:1.*

Steps to Christ, p. 62:

Christ's character stands in place of [our] character.

Selected Messages, vol. 1, p. 368:

He becomes our righteousness.

Christ's Object Lessons, p. 115:

The righteousness of Christ, as a pure, white pearl, has no defect, no stain.

This precious gift from Jesus is ours by faith. But let us remember that while He is perfect, we are not perfect.

Steps to Christ, p. 64-65:

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature...The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

We live in the hour of God's judgment. The law demands of us a perfect character, as perfect as God is perfect. There are sincere souls who trust in Christ to justify them, but imagine that they must either develop the ultimate in character perfection before the judgment or be lost. The nearer they come to Jesus, or the more they endeavor to become perfect, the more faulty they see themselves to be. But worst of all, they realize with dreadful alarm that the judgment is right upon them, and they therefore struggle on in their fruitless endeavor. Let these poor struggling ones not only look to the Saviour as the Lamb in the most holy place, but also as their great High Priest. He stands in the judgment for every one who will put their trust in Him.⁵¹⁸ Is not the Saviour our righteousness? Indeed! He has a righteousness to pass the judgment.⁵¹⁹

⁵¹⁸ *Hebrews 9:24.*

⁵¹⁹ PP Editor's note: While the righteousness that passes the judgment always comes from Christ, the judgment is concerned with the deeds of the professed believer, as a fruit of that implanted righteousness. Therefore, the righteous-

1 Corinthians 1

³⁰ [He] is made unto us wisdom, and righteousness, and sanctification, and redemption.

God does not expect us to enter into the judgment to present our measure of sanctification to satisfy the demands of infinite holiness. He has given us the righteousness of Christ. It is given to “every repentant, believing soul.”⁵²⁰ It has no defect, no stain, no guilt. It meets every claim of the law. Wonderful Redeemer!

Provided the repentant believer does not practice one known sin, or neglect one known duty, He may rest in Christ’s righteousness. It is His by faith as long as he hides his life in Christ.⁵²¹ He may rest in the finished work in Christ. The Sabbath is the sign of this rest in the all-sufficient righteousness of Christ.

The ancient day of atonement also pointed to this rest. No work was to be performed on the day of atonement. Even so, on this great antitypical day of atonement, the believer must cease from his own works, and rest in the perfect work of Christ.⁵²² This is his only hope. Not that this rest will lead to inactivity; on the contrary, this true faith of Jesus will manifest itself in works of obedience, and a diligent cooperation with Christ by fulfilling all the conditions of the day of atonement.⁵²³

Let it be thoroughly understood that God does not expect His people to attain to the ultimate in sinless perfection before they come by faith to the judgment. He does not want us to come to the judgment as the Pharisee came to the temple to present before God his measure of righteousness. Oh, how many are trying

ness of Christ received in justification, or in any daily infilling, must be worked out in the life of the believer. The judgment will consider if the works are proceeding from the righteousness of Christ which has been planted within. The holy seeds have been planted; the judgment looks to see what kind of harvest there is. See *Romans* 2:3-6, and *Facing the Judgment* by F. T. Wright, and Appendix: *An Examination of an Erroneous Teaching*.

⁵²⁰ *Christ’s Object Lessons*, p. 311.

⁵²¹ *Philippians* 3:9; *Colossians* 3:1-3.

⁵²² *Hebrews* 4:10-11.

⁵²³ See *Prepare the Way of the Lord*.

to open the book themselves, and look thereon!⁵²⁴ How many are endeavoring to enter the marriage by living up to all the standards of the law! Christ is robbed of His glory. There is only one Man who can stand in the judgment—the Man Christ Jesus. We are to enter the judgment in Christ. The law cannot condemn us in Him.

Romans 8

¹ There is therefore now [in the presence of the judgment] no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

³³ Who shall lay anything to the charge to God's elect? It is God that justifies.

³⁴ Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

³⁵ Who shall separate us from the love of Christ?

Let it be known by all the saints with all the certainty of gospel truth that in Jesus Christ there is no condemnation, there is no accusation, and there is no separation. Wonderful Saviour! Reader, flee to Jesus, and hide your life in Him...NOW!

We should fear God (have humility and afflict our souls before Him) and give glory to Him (as Abraham did when he considered his own body being dead, and the deadness of Sarah's womb,⁵²⁵ because in the judgment Christ will have regard to the poor and needy,⁵²⁶ those who are destitute and have no strength,⁵²⁷ those who have a broken and contrite spirit, and those who with brokenness of heart supplicate the great judge.⁵²⁸ The revelation of law and love in the most holy place is perfectly designed to lead us into this experience.

⁵²⁴ *Revelation 5:3-4.*

⁵²⁵ *Romans 2:19-21.*

⁵²⁶ *Psalm 40:17; 70:5; 72:4, 12-13.*

⁵²⁷ *Psalm 102:17; Deuteronomy 32:36.*

⁵²⁸ *Psalm 51:17; Psalm 43; Job 9:15.*

Psalm 72

² He shall judge your people with righteousness, and your poor with judgment.

⁴ He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.

¹² For He shall deliver the needy when He cries; the poor also, and him that has no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

Psalm 54

¹ Save me, O God, by your name, and judge me by your strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul.

Psalm 43

¹ Judge me, O God, and plead my cause against an ungodly nation...

Psalm 35

²³ Stir up yourself, and awake to my judgment, even unto my cause, my God, and my Lord.

²⁴ Judge me, O Lord my God, according to your righteousness; and let them not rejoice over me.

The judgment is declared to be good news,⁵²⁹ but heretofore the veil has been heavily upon our hearts in our concept of the judgment. As far as God's people who are in this attitude of the day of atonement are concerned, the **final** judgment brings them final justification, or as the Spirit of Prophecy says,

The Great Controversy, p. 484:

Christ now asks...for His people...justification, full and complete.

Justification and judgment are complimentary words in the salvation of God's people. Justification is a judicial word, signifying an act of judgment on the part of God in declaring a man right-

⁵²⁹ *Revelation 14:6.*

eous by virtue of his faith in Christ. The closing work in the sanctuary brings to view the final justification or judgment of God's people. The final judgment of God will declare them righteous for eternity. When Christ judges His people who manifest the spirit described in the above paragraph, it means that He will...

1. Hear their prayer.⁵³⁰
2. Plead their cause.⁵³¹
3. Save them.⁵³²
4. Deliver them.⁵³³
5. Defend them.⁵³⁴
6. Break in pieces the oppressor.⁵³⁵

This is particularly the meaning of the judgment as it is seen in *Daniel 7* and *Revelation 13* and *14*. In *Daniel 7*, a great conflict with the “man of sin” is depicted,

Daniel 7

²⁶ But the judgment shall sit, and they shall take away his dominion.

This conflict and final deliverance is enlarged upon in *Revelation 13* and *14*. In *Revelation 13* the Satanic deceptions reach their height, and a **decree** is made unto all them **that dwell on the earth** that they should worship the beast and his **image**. **But** the angel comes with the **good news** to all them **that dwell on the earth** that the hour of his judgment **is** come. The judgment sits to take away his dominion, that God's people might get the victory over the beast, his image his mark and the number of his name. The judgment announced in *Revelation 14*, being the judgment of the most holy place, brings to God's people:

⁵³⁰ *Psalm 54:1; Genesis 30:6.*

⁵³¹ *Psalm 43:1; Isaiah 43:26—Hebrew.*

⁵³² *Psalm 54:1; Psalm 35:19-24.*

⁵³³ *Psalm 72:2-6; 82:3-4.*

⁵³⁴ *Psalm 82:3-4 margin; 1 Samuel 24:15—Hebrew; 2 Samuel 18:19-20.*

⁵³⁵ *Psalm 72:14.*

- everlasting salvation,
- everlasting defense,
- everlasting deliverance,
- everlasting justification,

–and all this full and complete through the power of the cross of Jesus.

This is the good news of the judgment. **It presents the gospel of Romans 3 to 5 in its fullness.**

Babylon Is Fallen, Is Fallen

The second angel goes with the first crying,

Revelation 14

⁸ Babylon is fallen, is fallen.

Psalms 72

⁴ He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.

Isaiah 14

⁴ You shall take up this proverb against the King of Babylon, and say, How has the oppressor ceased!

Daniel 7

²⁶ The judgment shall sit, and they shall take away his dominion.

It is unfortunate that in the study of these wonderful, prophecies, we have been so busy “pointing the bone” at others, that we have not seen how these messages point to the saving power of Jesus Christ for us. Babylon is first mentioned in *Genesis*. It was founded by Nimrod, the first deified mortal on record. Its foundation is self-worship. The King of Babylon says,

Isaiah 14

¹³ I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north,

¹⁴ I will ascend above the height of the clouds, I will be like the most High.

Daniel 4

³⁰ Is not this Great Babylon that I have built?

Babylon is a spiritual kingdom which exists in the hearts of men. It is the throne of self, it is the old carnal man,

Romans 7

²⁴ ...the body of this death.

And everyone who has tried to live the Christian life knows what an oppressor Babylon is.

¹⁵ For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I.

¹⁹ For the good that I would I do not, but the evil which I would not, that I do.

²⁴ O wretched man that I am! Who shall deliver me from the body of this death [I]?

As *Romans* 6 and 7 so forcefully set out, the only way of deliverance from this oppressor is through the cross of Christ. He can be overcome only by the blood of the Lamb.⁵³⁶ Cleansing from sin involves more than cleansing from certain sins, it is a cleansing from the **sinful nature**.

In the most holy place of the heavenly sanctuary, the cross of Jesus is so uplifted that it speaks eternally deliverance from the kingdom of sin. Jesus has entered the holy of holies...

The Great Controversy, p. 421:

...to cleanse the sanctuary,

–to make the final atonement. When the judgment sits for the true believer, it **takes away** the oppressor forever. Christ makes an atonement (final) for him, to cleanse him, that henceforth and forever, he is clean from all his sins before the Lord.⁵³⁷ For the first time in six thousand years God's people can truly shout,

⁵³⁶ *Revelation* 12:11.

⁵³⁷ *Leviticus* 16:30. See also *Malachi* 3:2-3.

Revelation 14

⁸ Babylon is fallen, is fallen.

It will...

Early Writings, p. 271:

...call forth from them the deepest gratitude, and holy, sacred joy.

Perhaps the most forceful description of this final cleansing experience, through Jesus' ministry in the most holy place, is found in:

Prophets and Kings, p. 591:

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given,

Zechariah 3

⁴ **Take away** the filthy garments...

–from them, and the encouraging words are spoken,

⁴ ...Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment.

The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices.⁵³⁸

⁵³⁸ PP Editor's note: It is important to realize that the application of Zechariah's parable of Joshua and the Angel, has a different meaning with respect to the judgment, than it does in respect to the forgiveness and cleansing of sins from the believer. In the judgment, the "filthy garments," representing sin, are no longer on the believer. They have been confessed and cleansed away, and are now in the sanctuary. It is there, in the sanctuary, that their iniquity is to be cleansed away. *The Great Controversy*, p. 620: "So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance."

The second angel's message is that second factor in the saving power of the uplifted Saviour which goes with the first. It is *Romans* 6 and 7 in the setting of the most holy place and **the experience of Romans 6 and 7 full and complete**. This is the death which the apostle Paul longed to attain to when he wrote:

Philippians 3

¹¹ If by any means I might attain unto the resurrection of the dead.

¹² Not as though I had already attained, either were already **perfect...**

¹⁴ I press toward the mark.

Perhaps someone will here interject,

“I thought sin's dominion is removed from the life at conversion?”

In a definite sense, yes! At conversion Christ sprinkles the heart from an evil conscience, and gives the believer a new heart. Yet every defect of the character, and every unchristlike trait is not immediately overcome. How true are the following words:

Steps to Christ, p. 64:

There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty,...We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes.

The sanctuary service has been given us to illustrate a very important principle:

Patriarchs and Prophets, p. 355-356:

In the sin-offerings presented during the year [the daily service], a substitute had been accepted in the sinner's stead; but the blood of the victim had **not made a full atonement** for the sin...he [the repentant sinner] was not entirely released from the condemnation of the law.

The final atonement is not made, and the fullest deliverance is not effected in God's people until the High Priest sprinkles the blood on the mercy seat in the most holy place. This final deliverance was typified on Israel's day of atonement when the High Priest entered the most holy place with the blood of the **special** sin-offering. It is written:

Leviticus 16

³⁰ 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.

This cleansing was not a cleaning from guilt, but from record. No confession of sin could be made upon the head of the special sin-offering.⁵³⁹ This illustrated the special cleansing work of Jesus in the most holy place:

Malachi 3

³ He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.⁵⁴⁰

It is this cleansing, called "the cleansing of the sanctuary,"⁵⁴¹ "the final atonement,"⁵⁴² "the special atonement,"⁵⁴³ or "the blotting out of sins,"⁵⁴⁴ which fully takes away Babylon's dominion from the life.

Are there two definite cleansing experiences in store for God's people? The answer is yes! The two apartments of the sanctuary illustrate the two cleansings:

1. In the daily service, the cleansing blood was sprinkled on the altar of incense;

⁵³⁹ See *Leviticus 16*.

⁵⁴⁰ See *The Great Controversy*, p. 424-426.

⁵⁴¹ *Daniel 8:14*

⁵⁴² *Early Writings*, p. 253.

⁵⁴³ *Early Writings*, p. 251.

⁵⁴⁴ *Acts 3:19; The Great Controversy*, p. 485.

2. In the yearly service the cleansing blood was sprinkled on the mercy seat.

The Jews who were cleansed (typically) during the daily service, had to come to the sanctuary to be cleansed again (typically) during the yearly service. The two cleansing services illustrate very definitely the cleansing experiences in the lives of God's people.⁵⁴⁵

The first is usually well understood by all true Christians. This is the cleansing we receive when we lay our burden of sin upon the Saviour in sincere repentance—first, when we accept Him as our Saviour, and day by day as we come to Him for renewed cleansing. By this we are cleansed from the guilt of sin, and have our hearts sprinkled from an evil conscience.

The second and final cleansing is not so well understood, although it is clearly taught in the sanctuary service. Through Ezekiel, the Lord says, after He has cleansed us and given us a new heart:

Ezekiel 36

³¹ Then shall you **remember** your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations.

The remembrance of sin (record) remains in the life. It is more than a mere memory of the past; it is a real scar in the inner sanctuary of the soul. The soul remains marred because of sin's dwarfing power upon the life. God may and does give the believer overcoming grace day by day, and transformations may be made in the life, but that record of sin remains. This is clearly stated by the servant of the Lord in many places. We will examine one statement:

⁵⁴⁵ PP Editor's note: I would advise any reader of this section to first be familiar with the truth about the final atonement that takes place in the heavenly sanctuary. This truth can be found more clearly in the book, *God's Way in the Sanctuary*, by F. T. Wright. The cleansing of the heavenly sanctuary does not deal with sin *in the believer*. It deals with the sins that have already been confessed and put away.

Review and Herald, December 8, 1891:

The character of the thoughts leaves its imprint upon the soul...God may and will forgive the repentant sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is to be a great measure destroyed. Through all time the soul bears the scars.⁵⁴⁶

The reader will see that the servant of the Lord is not speaking here of physical scars, but moral ones. This is the real record of sin which remains in the inner sanctuary of the soul. The photograph of this record is kept in the books of heaven.

The Signs of the Times, July 31, 1901:

God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin.

Now the special cleansing of the most holy place has to do with this cleansing. It is this cleansing (called the final atonement, blotting out of sins, cleansing of the sanctuary, etc.), which entirely releases the believer from the condemnation of the law and completely takes away the dominion of Babylon from his experience. When the judgment sits, and Christ by His own blood makes this final atonement for His people who are with Him by faith in the most holy place, it can truly be said for them,

Revelation 14

⁸ Babylon is fallen, is fallen.

⁵⁴⁶ See *Christ's Object Lessons*, p. 55, 266, 281; *The Desire of Ages*, p. 302; *Testimonies to Ministers*, p. 447.

Hence,

Daniel 7

²⁶ The judgment shall sit and they shall take away his dominion.

This is why the announcement of the judgment is declared to be good news.⁵⁴⁷

Before we pass on, it is imperative that we observe that the second angel's message follows the first. The judgment sits, then Babylon's dominion is taken away from the life. In other words, the final atonement (cleansing) follows the judgment:

The Great Controversy, p. 480:

Our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of men—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.

The Great Controversy, p. 485:

It is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.

The final cleansing follows the judgment. Let this fact be firmly established in the mind. It will crush any ideas anyone may have about getting absolute perfection in himself before the judgment.⁵⁴⁸ The final atonement is not made for the believer until he is judged. It is affliction of soul and utter self-abasement that will merit us the mercy of the Judge. We must plead before the judg-

⁵⁴⁷ *Revelation 14:6-7.*

⁵⁴⁸ PP Editor's note: There are a few misunderstandings regarding the final atonement, which were taught in the Awakening message, and these misunderstandings are appearing in this chapter. The final atonement does not clean God's people from sin, or the effects of sin; it removes their sins from the sanctuary, where they have confessed and put them away. The work of sanctification that takes place before their cases come up, prepares them to pass the judgment. When they pass the judgment, based on the work of Christ within and for them, then the sins they have sent on beforehand, are finally removed from the sanctuary, never to return. Therefore, the cleansing that takes place after the judgment is not a cleansing of sin *from them*, but a cleansing of sin *from the sanctuary*.

ment bar of God for this final cleansing. These two cleansings are illustrated in a number of places in the Bible beside the sanctuary service:

1. CROSSING THE RED SEA AND JORDAN

When God led His people across the Red Sea, they were out of Egypt—but not completely. Not until the people passed through the Jordan were they completely delivered from Egypt.⁵⁴⁹

God brought His people out of Babylon in 1844. Here they crossed the antitypical Red Sea.⁵⁵⁰ But God's people will not be completely free from Babylon's dominion until they cross the antitypical Jordan—the final atonement in the most holy place.

2. CLEANSING THE TEMPLE TWICE

Christ also purified the temple, both at the beginning and at the close of His ministry. The servant of the Lord says,

Testimonies for the Church, vol. 9, p. 228:

He will purify His church even as he purified the temple at the beginning and close of His ministry on earth.

At conversion we cross the Red Sea. Now the second angel is pointing us the way across Jordan. Jesus is in the most holy place, and as we follow Him in by faith, we behold our great High Priest ready to make the final atonement for us with His own blood.⁵⁵¹ The second angel points to Jesus in the most holy place as the mighty Deliverer, ready to lead us out of the wilderness, across the Jordan, and out of Babylon's dominion forevermore. Wonderful redemption! Let us hasten to cooperate with our great High Priest.⁵⁵²

The Seal of God

The third angel goes with the other two:

⁵⁴⁹ *Joshua* 5:7-9.

⁵⁵⁰ *The Great Controversy*, p. 457.

⁵⁵¹ *Leviticus* 16:30; *Malachi* 3:3.

⁵⁵² See *Testimonies for the Church*, vol. 5, p. 575.

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

As he repeats these words, he points to the most holy place.⁵⁵³ This message focuses the triumphant experience through the saving power of Jesus Christ. Having been justified fully and completely, cleansed fully and completely, the Holy Ghost now seals the law of God in the life of the believer fully and completely.

Hebrews 10

¹⁴ For by one offering He has perfected forever them that are sanctified.

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that He had said before,

¹⁶ This is the covenant I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

The Spirit of Prophecy says,

The Great Controversy, p. 485:

Thus will be realized the **complete fulfillment** of the covenant promise.

Here in *Revelation* 14 there is presented before the world such a full unveiling of the saving power of Jesus Christ that the law which is revealed from the most holy place of the sanctuary in its fullness is made flesh in the lives of God's people. The third angel's message is the complete fulfillment of *Romans* 8:

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁵⁵³ *Early Writings*, p. 254.

⁴ That the **righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit.

Here is a gospel which is made manifest in perfect obedience to all the commandments of God. Through the mighty infilling of the Holy Ghost, God's people have the law (character of God) sealed in their experience forever.⁵⁵⁴ They reflect the image of Jesus fully.⁵⁵⁵

Psalm 72

⁴ He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.

⁶ He shall come down like rain upon the mown grass:
As showers that water the earth.

Thus, when God's people enter by faith into the judgment and cleansing of the most holy place, the heavenly fountains of grace will be unsealed, and their lives will be filled with the glory of God.

Ezekiel 43

² Behold, the glory of the God of Israel came from the way of the **east**: and His voice was like a voice of many waters: and the earth shined with His glory.

It is not hard to determine what this glory is which comes from the **east**, and lightens the whole earth with the glory of God.

Revelation 7

² And I saw another angel ascending from the **east**, having the seal of the living God.

Mighty angel now ascending
From the rising of the sun,
Power and glory are descending
For the sealing has begun.

⁵⁵⁴ *Ephesians* 4:30.

⁵⁵⁵ *Early Writings*, p. 71.

The veil is now removed from the face of Christ in the three angels' messages.⁵⁵⁶

Selected Messages, vol. 2, p. 108:

The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

Isaiah 40

⁵ The glory of the Lord shall be revealed, and all flesh shall see it together.

God's people now go forth to proclaim the Sabbath more fully.⁵⁵⁷ This is *Revelation* 18:1. The angel of *Revelation* 18 represents the unveiling of the gospel of Christ in the three angels' messages, the saving power of the true Christ uplifted in the most holy place of the heavenly sanctuary. Through a true priesthood who have entered into the blessings of the second apartment,⁵⁵⁸ God can sound the loud cry of the third angel in the fullness of the Spirit's power.

SDA Bible Commentary, vol. 7, p. 978:

The messages [of *Revelation* 14] given to John the Revelator, will be repeated with distinct utterance.

⁵⁵⁶ *Revelation* 10:1; *Early Writings*, p. 89.

⁵⁵⁷ *Early Writings*, p. 33.

⁵⁵⁸ *Leviticus* 16:11-14; *Isaiah* 61:6; *1 Peter* 2:9; *Acts* 3:19 RV.

4. When Revelation 14 Is Repeated

IN THE light of the last chapter we saw that *Revelation* 14 will be repeated in power and glory⁵⁵⁹ when God's people have the veil removed from the righteousness of Christ in the three messages. This veil will be removed when they enter into the sanctuary to be judged, cleansed, and sealed (filled with God's glory).

Firstly, God's people must get a vision of what Jesus in the sanctuary means to them, and then they must lay hold of that experience. Laying hold of the experience will involve a work of preparation before being judged, cleansed, and sealed. All the conditions of the day of atonement must be fulfilled...NOW! It is not the purpose of this article to elaborate on these conditions,⁵⁶⁰ but to stress the fact that God's people must cast their anchor within the second veil, and follow their High Priest by faith in the most holy place. Before they will lay hold of the blessed experience described in the last chapter, they have to meet a great crisis that will test their faith in the ministry of Jesus. We must now consider this great gathering of the forces of darkness, and as we do, we must keep in the back of our minds that God's true people are gathered at the sanctuary of Jesus, **preparing...ready...!**

The Coming Crisis

God over-rules in the destiny of the nations. The program of coming events is in His mind. Before Christ judges, cleanses, and seals His people, He permits the crisis as depicted in *Revelation* 13 to develop. An understanding of this crisis of *Revelation* 13 is necessary for a correct understanding of *Revelation* 14.

Revelation 13

¹ I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns.

⁵⁵⁹ *Revelation* 18:1.

⁵⁶⁰ The reader is recommended to obtain *Prepare the Way of the Lord*.

This is the papacy which arose in 538 AD. From here to verse 9 the Scripture gives us a description of its blasphemous and desolating work.

Revelation 13

¹⁰ He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword.

This refers us to 1798, when the papacy received its deadly wound by losing its temporal power. For 1260 years the church of God was in the wilderness, but in 1798 the papacy itself went into the wilderness.⁵⁶¹

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb and spoke as a dragon.

This is the United States, the Protestant and Republican government. In profession innocent and gentle, this power will begin to speak as a dragon—to manifest the spirit and character of pagan and papal Rome.

¹⁴ [He says] to them that dwell on the earth, that they should make an image to the beast.

The government of the United States believes that it is to its interest to have a united church in America, a church that will unite with it as the church of Rome united with the government of Rome.

¹² And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of the miracles which he had power to do in the sight of the beast.

Here is a threefold union.

⁵⁶¹ See *Revelation* 17:3.

The Great Controversy, p. 588:

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power.

The outcome of this union will be seen by the people of USA as an astonishing success. Working through spiritualism, Satan will appear as an angel of light and as the true Christ to convert the world.

The Great Controversy, p. 588:

Miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

This will be the false latter rain, the great deception that Satan has long prepared for.

Early Writings, p. 261:

Before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them.

Early Writings, p. 56:

Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne and pray, "Father, give us your spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object to keep them deceived and to **draw back and deceive God's children.**

Notice, it is Satan's studied purpose to deceive God's people. Many who profess faith in the third angel's message will behold this manifestation of "light and much power," then look upon poverty-stricken Israel and consider that these fallen churches have something to teach us in the way of preaching Christ. Many think so already. How will it be when this great delusion, bursts upon us? Then a large class in the church will consider it a good

thing to join in the great “revival.” Perhaps they will reason that in so doing they will convert some of these great preachers (priests of Baal) to their own ranks. If only they could have such a demonstration of the power of God in their own ranks, they will think all would be well. Multitudes in the church of God will be deceived by the false Christ. Many in the church will depart *from the faith* (not necessarily [*from the*] church), giving heed to seducing spirits and doctrines of devils. They will consider that this fire coming down from heaven is the great power of God.

Let it be clearly understood that the false latter rain comes before the true one. It is Satan’s master deception to counterfeit *Revelation 18:1*.

The Great Controversy, p. 464:

Before the final visitation of God’s judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord’s second coming.

The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

The faithful among God’s people will not be deceived by the false latter rain which will be eagerly accepted by “the nominal Adventists.”⁵⁶² Although the manifestations of spiritualistic decep-

⁵⁶² *Early Writings*, p. 261.

tions shall sweep all the churches, even “into the glorious land,”⁵⁶³ “the little company” will be standing in the light⁵⁶⁴ of the most holy place. Satan will press his darkness upon them, but by fixing their eyes more steadfastly upon Jesus in the holy of holies and upon the Christ of the third angel’s message, they will not be deceived by the false Christ. At the same time they will lament and afflict their souls because of the abominations in the church of God. With tears they will entreat and counsel those who are being overcome by the form of godliness without the power. The straight testimony will be given. A mighty shaking will begin in the church of God.

Meanwhile, the false revival in the United States will be so successful, that all Christians will begin to join in. Thus, Babylon fills up with every foul spirit and becomes the habitation of devils.

The Great Controversy, p. 588-589:

Papists, Protestants and worldlings will alike accept the form of godliness without the power, and they will see in this union a great movement for the conversion of the world, and the ushering in of the long expected millennium.

But Satan exercises his power in calamities, earthquakes, tempests, floods, diseases, and shocking disasters. He will then lead the people to believe that these calamities will not cease until Sunday observance is strictly enforced. Communications from the dead will declare that God has sent them to convince the rejectors of Sunday of their error. Thus, a great, popular agitation arises for the enforcement of Sunday. God’s people are mocked, insulted, derided and threatened. As this storm is seen approaching,

The Great Controversy, p. 608:

...a large class who have professed faith in the third angel’s message...abandon their position, and join the rank of opposition. By uniting with the world and partaking of its spirits, they have come to view matters in nearly the same light.

⁵⁶³ *Daniel* 11:41.

⁵⁶⁴ *Testimonies for the Church*, vol. 5, p. 209.

The United States Government...

The Great Controversy, p. 592:

...will yield to the popular demand for the enforcing of Sunday observance.

By this act of enforcing Sunday observance, the United States will give “life unto the image of the beast”⁵⁶⁵ and restore the lost ascendancy of the man of sin. In the enforcement of Sunday, all the nations of Christendom will unite to follow the leading of the United States.

Revelation 13

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship this image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.

The Spirit of prophecy, in referring to this decree, always uses the singular, *i.e.*, **the decree**. The same crisis comes upon God’s people in every part of the world.⁵⁶⁶ At this time,

Testimonies for the Church, vol. 5, p. 209:

...the danger and depression of the church are greatest.

Testimonies for the Church, vol. 5, p. 474:

The assaults of Satan are strong, his delusions are terrible.

Selected Messages, vol. 2, p. 380:

Satan will work his miracles to deceive, he will set up his power as supreme. The church may appear about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.⁵⁶⁷

⁵⁶⁵ *Revelation 13:14.*

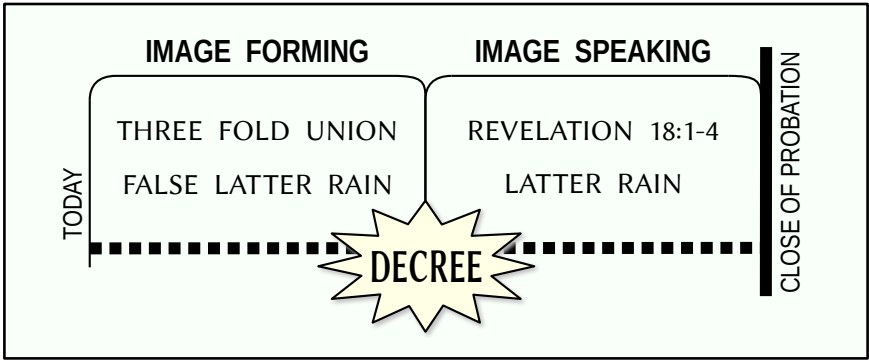
⁵⁶⁶ *Testimonies for the Church, vol. 6, p. 18.*

⁵⁶⁷ See also *Testimonies for the Church, vol. 5, p. 81.*

Christ's Object Lessons, p. 415:

To God's people, it will be a night of trial, a night of weeping, a night of persecution for the truth's sake.

This will be midnight for God's people—the darkest hour.



The Great Deliverance

When the passing of the decree ushers in the blackest hour,

Testimonies for the Church, vol. 5, p. 525:

God will interpose in a special manner in behalf of His own honor and the salvation of His people.

Matthew 25

⁶ And at midnight there was a cry made, Behold the Bridegroom comes; go you out to meet Him.

The virgins are called to enter into the most holy place to get the victory. They must either get the seal of God or be left to receive the mark of the beast. The wise are ready. They have fulfilled all the conditions of the great day of atonement, and they respond to the call. Having faith in the promises of God, they enter the marriage experience.

It will help us to understand their experience if we liken it to the experience of Queen Esther going in before the king to plead for the life of her people. The decree that will be passed against God's people will be similar to the decree that was passed against the Jews in the days of Esther. Here we have a very clear type.

When the decree was passed, Mordecai instructed Esther to go into the king to plead for the salvation of God's people. Esther replied,

Esther 4

¹¹ ...whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called into the king these thirty days.

However, Mordecai pointed out that if Esther would not go in to plead before the king, she and her people would be destroyed in any case. So Esther called her people to fast, and said,

¹⁶ ...so will I go in unto the king, **which is not according to the law:** and if I perish, I perish.

After putting on her royal apparel, she abandoned herself to the mercy of the king, and went into the inner court where the king was sitting upon His throne.

Esther 5

² And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

The decree was not revoked, but the Jews were placed on vantage ground against their enemies.

When this great decree of *Revelation* 13 is passed against God's people there is only one way of deliverance open to them—they must go in before the king, into the inner court where the King is sitting upon the judgment throne. As God's people look upon themselves, they will see nothing to merit them standing before the great Judge. But realizing that if they do not enter right into the judgment they will be swept away by the delusions of Satan, they abandon themselves upon the mercy of the King. It is not according to the law to come before the judgment in the most holy

place. Many people imagine that it has to be. They think that when they have gotten the complete victory over Babylon, they can enter into the judgment as a matter of legal right. There is one law for them:

“Put them to death.”

But God’s people must enter the judgment to get the victory over Babylon. It is not according to law to enter, but according to grace alone. In the crisis hour, God’s faithful people, having oil in vessels and faith in God’s promises, enter into the judgment by faith. They cast themselves fully upon the mercy of Christ, and with brokenness of heart and earnest faith, they plead before Him for deliverance. Then,

First Angel

They are judged:

The Great Controversy, p. 484:

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before they Father and the holy angels, saying, “I know them by name.”

Isaiah 49

¹⁶ I have graven them on the palms of my hands.

Psalms 51

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise.

And to the accuser of His people He declares,

Zechariah 3

² The Lord rebuke you, O Satan; even the Lord that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire?

Second Angel

They are cleansed (final atonement):

Prophets and Kings, p. 591:

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given,

Zechariah 3

⁴ Take away the filthy garments from [them],
–and the encouraging words are spoken,

⁴ Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment.

The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar.

Third Angel

They are sealed:

Testimonies for the Church, vol. 5, p. 475:

Now they are eternally secure from the tempter's devices...While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.

Thus,

Testimonies for the Church, vol. 5, p. 216:

When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

They are sealed with the full and free gift of the latter rain.⁵⁶⁸ It revives them from the...

Early Writings, p. 271:

...severe conflict which they had endured, the agonizing struggle they had passed through.

⁵⁶⁸ PP Editor's note: The latter rain is actually part of the first seal, which seals righteousness in and sin out of the human agent. The latter rain showers of God's Spirit are needed to bring the harvest to ripeness. Therefore, this must come before the final seal, in which a mark is placed on the foreheads of the people of God, signifying that the work of grace is complete, and the image of God fully established in His people.

Filled with the Spirit—the image of Jesus—their faces now shine...

Early Writings, p. 271:

...with the light and glory of heaven. They had obtained the victory, and it called forth from them to deepest gratitude and holy, sacred joy.

With a double angel guard beside them, they are placed on vantage ground against their enemies. Now the Lord says to His people,

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

This glory is God's character or seal which is upon His people.⁵⁶⁹ Clad in this mighty armor of Christ's righteousness, the Remnant are ready to enter upon its final conflict,

Prophets and Kings, p. 725

...fair as the moon, clear as the sun, and as terrible as an army with banners.

Mighty angel now ascending
From the rising of the sun:
Power and glory are descending,
For the sealing has begun.⁵⁷⁰

⁵⁶⁹ *Exodus* 33:19; 34:6-7; *Revelation* 14:1.

⁵⁷⁰ From the Awakening songbook, *Awake and Sing*. This song is titled, "Light, the Precious Light Is Beaming," and was written to the tune of the hymn, "Let the Lower Lights Be Burning."

5. How Revelation 14 Is Repeated

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

NOW as the fountains of grace are unsealed, and the spirit of God is shed upon the Remnant in measureless abundance, they become more terrible than an army with banners.⁵⁷¹ Their faces and lives shine with the presence of Jesus. Refreshed and charged with godly vigor, fortified against the snares of Satan, they go forth to deliver the captives still held in Babylon. Devil-controlled authorities have withdrawn every means of earthly support in an endeavor to silence their testimony. Yet man's extremity is God's opportunity. He takes the reigns into His own hands, and commissions His people to loudly proclaim with tremendous power,

² Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication.

The convicting power of the Holy Spirit bursts through the Satanic darkness, and reveals the true Christ in all His glory. Multitudes behold the Lamb of God as the last rays of mercy penetrate everywhere. Precious souls are hurried out of the doomed churches to join the band of commandment keepers as the terrible warnings against worshiping the beast and his image are proclaimed. Angels cooperate with the human agents as thousands at a time stand for truth. Satan is wroth, and he further stirs up the rejectors of grace against the Sabbath keepers. Bitter persecution rages, but it is powerless to stop the avalanche of truth. For as the Sabbath keepers are brought before the courts, millions will wit-

⁵⁷¹ *Song of Solomon 6:10.*

ness the proceedings, and by this means hear the truth for the first time.

Countries that have been worked for nigh on a century for little apparent fruit, suddenly bear a plentiful harvest. The darkest lands of heathenism, the Catholic lands, and lands hostile to Christianity are illuminated by the glory of the third angel's message. Heaven and earth are united in the work as floods of saving grace, cover this darkened globe as waters cover the sea. Thousands, with their Bibles open, proclaim the truth from place to place. Where their testimony is silenced, the Spirit moves upon children to utter the message from heaven. The earth seems to be lighted with a heavenly influence. All who receive the truth will partake of the seal of God and the fullness of the Spirit.⁵⁷² Thus, the light spreads like fire in the stubble, and the hosts of hell cannot quench it.

In a period similar to the midnight cry, the glory of Christ's righteousness will encircle the earth and gather all who will call upon the name of the Lord for an eternal, eleventh-hour deliverance. Tongue cannot describe the glory of a fully unveiled Redeemer who is now fully reflected in the lives of His saints. Heaven bends low to behold the miracle of divine grace. God is vindicated before the universe in His saints. The great controversy is won.⁵⁷³ Everywhere heavenly voices shout in praise,

Revelation 14

¹² Here are they that keep the commandments of God and the

⁵⁷² PP Editor's note: The order should be in the other direction: "All who receive the truth will partake of the fullness of the Spirit, and the seal of God." The seal of God is only finally put on them, when the work of the Spirit is complete.

⁵⁷³ PP Editor's note: The actual victory, when the voice from heaven proclaims, "It is done," *Revelation* 16:17, takes place near the end of the plagues. There is a work done through the living church members, after the close of probation, which is needed to establish the victory in the great controversy. This is more clearly described in the book, *The Seven Angels*, by F. T. Wright, although Robert Brinsmead does discuss it to a certain extent in the pamphlet, *Kings of the East*.

faith of Jesus.

Jesus looks upon His people with approbation. From the least to the greatest, from the oldest to the youngest there is not one spot or stain. It is...

Ephesians 5

²⁷ ...a glorious church, not having spot or wrinkle, or any such thing.

All are forever clothed with His spotless perfection, and having received the heavenly refreshing, are fitted for translation.

This, nothing less than this, is the purpose of the third angel's message and the destiny of the people who from within the veil behold the glory of our Saviour, and are changed into the same image from glory to glory.

Importance of the Sanctuary Truth

From an original Pamphlet
undated



Importance of the Sanctuary Truth

Early Writings, p. 63:

But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.

The Great Controversy, p. 488-489:

The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth...

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...

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." *Hebrews 6:20*. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.

Testimonies for the Church, vol. 5, p. 575:

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

stand in the great day of God, and their efforts will be successful. 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, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors.

Evangelism, p. 221:

The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.

Evangelism, p. 222-223:

As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience.

The Great Controversy, p. 423:

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement and revealing present duty as it brought to light the position and work of His people. . . . Light from the sanctuary illumined the past, the present, and the future.

Evangelism, p. 223:

God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people.

Counsels to Writers and Editors, p. 30:

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

Early Writings, p. 254-256:

The third angel closes his message thus:

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place. . . . I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus and hope and joy spring up anew. . . . The third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. . . .

Testimonies for the Church, vol. 5, p. 520:

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study.

Life Sketches, p. 278:

God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward—where He is interceding for His people.

Selected Messages, vol. 1, p. 67:

The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people.

The Great Controversy, p. 435:

...an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment.

The Great Controversy, p. 435:

The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men.

Evangelism, p. 224:

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the past fifty years? [written in 1905]

Testimonies for the Church, vol. 5, p. 421:

This is the great day of preparation, and the solemn work going on in the sanctuary above should be kept constantly before the minds of those employed in our various institutions. Business cares should not be allowed to absorb the mind to such a degree that the work in heaven, which concerns every individual, will be lightly regarded. The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time.

SDA Bible Commentary, vol. 4, p. 1139:

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. . . . As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own

weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

SDA Bible Commentary, vol. 4, p. 1143:

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary.

Early Writings, p. 72:

We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours.

Steps to Christ, p. 102:

We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who “is able to save them to the uttermost that come unto God by Him.”

The Great Controversy, p. 427-428:

In the parable (the ten virgins) it was those that had oil in their vessels with their lamps that went in to the marriage. . . . by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom,—all these are represented as going in to the marriage.

SDA Bible Commentary, vol. 7, p. 933-934:

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

SDA Bible Commentary, vol. 7, p. 930:

Our faith must pierce beyond the veil. . . .

SDA Bible Commentary, vol. 4, p. 1141:

When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,—the transgression of God’s holy law. The atonement will be better understood. . . .

Patriarchs and Prophets, p. 353:

As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

The Great Controversy, p. 430:

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby.

Early Writings, p. 261:

I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages (referring to the three angels’ messages,) and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assume[^] a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way and some in another.

Early Writings, p. 56:

(Referring to the company who did not follow Jesus into the holiest in 1844)

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us your Spirit.” Satan would then breathe upon them an unholy influ-

ence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

Selected Messages, vol. 1, p. 124-125:

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. . .

We are in the great day of atonement, when our sins are, by confession and repentance, to go before hand to judgment. . . .

Selected Messages, book 1, p. 124-125:

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. . . . Each of us has a case pending in the court of heaven. . . . In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final irrevocable decision is to be pronounced upon every case?

Selected Messages, book 1, p. 122:

Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

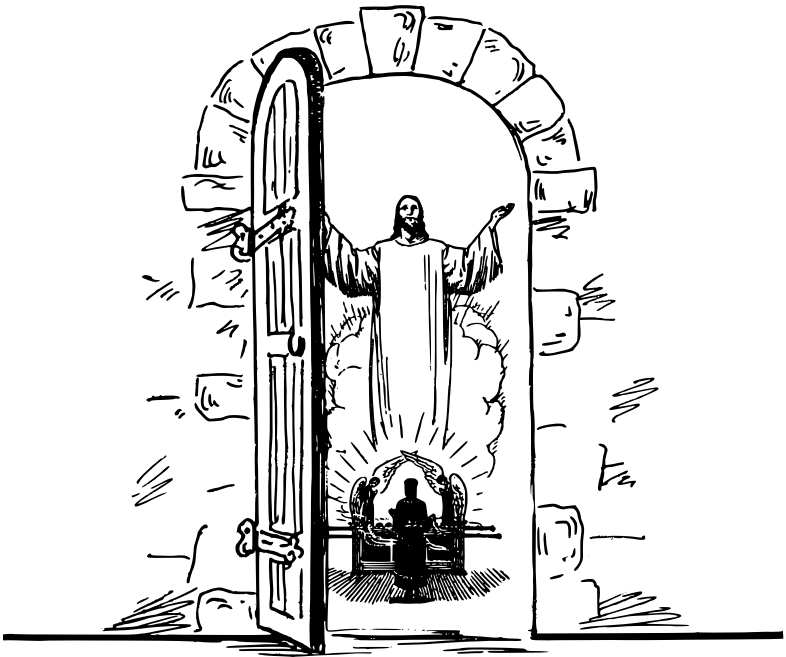
Testimonies to Ministers, p. 445:

Only those, who in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection.

The Open Door

From the original Booklet

(undated)



Preface

From the Original Booklet

THE next three brochures: *The Open Door*, *The Third Angel's Message*, *Prepare the Way of the Lord*, were 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.

Introductory Letter

Banora Point,
North New South Wales, AUSTRALIA

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.⁵⁷⁴

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

⁵⁷⁴ The references have been relegated to footnotes in this edition.

1. Jesus Opens the Door

Revelation 3

⁷ These things says He that is holy, He that is true, He that has the key of David, He that opens, and no man shuts; and shuts, and no man opens;⁵⁷⁵

⁸ Behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name.

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.⁵⁷⁶

After 1798 the Lion of the Tribe of Judah unsealed the prophecies of *Daniel* pertaining to the time of the end,⁵⁷⁷ 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.⁵⁷⁸ Though the Advent message had been sweet as honey, it brought the bitterness of disappointment.⁵⁷⁹ To the disappointed ones,

Revelation 11

¹ ...the angel stood, saying, Rise, and measure the temple of God.

As they reviewed the question of the cleansing of the sanctuary, God's people found unmistakable evidence that Jesus had ended one phase of His ministry in the sanctuary, only to commence His final ministry in the most holy place. Jesus shut the door of ministration to the first apartment, which no man can open, and opened the door of ministration to the second apartment, which no man can shut.⁵⁸⁰

⁵⁷⁵ *Early Writings*, p. 42.

⁵⁷⁶ *Daniel* 8:14.

⁵⁷⁷ *Revelation* 5:5; *Daniel* 12:4-7; *Revelation* 10:1-9; *Testimonies to Ministers*, p. 115.

⁵⁷⁸ *Early Writings*, p. 232-250.

⁵⁷⁹ *Revelation* 10:10-11.

⁵⁸⁰ *Revelation* 3:7-8.

When the disappointed ones found their Lord in the holy of holies, hope and joy revived anew in them.⁵⁸¹ The Third Angel's Message was born.⁵⁸²

⁵⁸¹ *Early Writings*, p. 255.

⁵⁸² *Revelation* 14:6-12.

2. The Purpose of the Open Door

CHRI^ST entered upon the final phase of His ministry in the most holy place in order to perfect His people in character before His appearing in glory.⁵⁸³ Jesus commenced the investigative judgment and final atonement (cleansing of the sanctuary) so that His people could receive the seal of the living God—the full reflection of the image of Jesus.⁵⁸⁴

We should clearly understand this perfecting ministry in the most holy place.⁵⁸⁵ This will be possible only as we realize that closely connected with God's temple in heaven is His temple on earth—His church and every member of Christ. Each believer is the sanctuary of the living God, a candidate for this cleansing of the sanctuary.⁵⁸⁶

Leviticus 16

³⁰ 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.

Malachi 3

¹ The Lord...shall suddenly come to His temple...

² But who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire, and like fullers' soap:

³ And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.⁵⁸⁷

⁵⁸³ *Ephesians 5:27; Daniel 7:9-13; Early Writings, p. 253; Christ's Object Lessons, p. 69.*

⁵⁸⁴ *Revelation 14:7; Daniel 8:14; Malachi 3:1-3; Revelation 7:1-3, 14:1-5, 10:7; The Great Controversy, p. 421, 428; Early Writings, p. 71.*

⁵⁸⁵ *Exodus 25:8; Leviticus 26:11-12; Testimonies for the Church, vol. 5, p. 575; The Great Controversy, p. 488.*

⁵⁸⁶ *2 Corinthians 6:16; Ephesians 2:20-22; Isaiah 57:15; Psalm 114:2; Education, p. 35-36; The Desire of Ages, p. 161.*

⁵⁸⁷ *The Great Controversy, p. 425, 485.*

Daniel 8

¹⁴ Then shall the sanctuary be cleansed.

Acts 3

¹⁹ Repent therefore, and be converted, that your sins may be blotted out.

To reduce the significance of the cleansing of the sanctuary to a work performed only in heaven is to follow in the footsteps of the Jews who failed to read in their sanctuary service God's purpose for the human soul.⁵⁸⁸

Daniel 8

¹⁴ Unto 2,300 days, then shall the sanctuary be cleansed [RSV: "restored to its rightful state"].

In unsealing this prophecy, Christ declared in solemn oath that:

Revelation 10

⁷ ...the mystery of God should be finished;

—that the time had come to cleanse the sanctuary completely, to restore His temple to its rightful state, to restore the believer in character to the full image of Jesus.⁵⁸⁹

This is the wonderful purpose of God revealed by the open door since 1844. Long had God's people been oppressed by sin. The everlasting gospel embraces far more than deliverance from the guilt of sin.⁵⁹⁰ Christ's ministry in the most holy place reveals the way to the utter blotting out of sins from the lives of God's people:

Daniel 9

²⁴ ...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.

⁵⁸⁸ Acts 7:48; John 2:19-21; *The Desire of Ages*, p. 161.

⁵⁸⁹ *Colossians* 1:27-28; *Early Writings*, p. 71.

⁵⁹⁰ Acts 3:19.

In 1844 the time had arrived for the full and final accomplishment of this final blotting out of sins from the lives of God's people.⁵⁹¹ This indeed is Christ's final atonement or cleansing of the sanctuary.⁵⁹² The door opened by Jesus was an entrance to this blessed experience, a way to the restoration of the living temple to its rightful state, an earnest of the glorious promise:

Revelation 3

¹² I will write upon him the name [seal, character] of my God.

⁵⁹¹ *Revelation* 10:6.

⁵⁹² *The Great Controversy*, p. 486.

3. A Command to Enter That Open Door

JESUS has said, "I have set before you an open door."⁵⁹³ He expects His people to avail themselves of the gracious offer, and enter by faith into this work of final atonement.⁵⁹⁴

This door is a door leading to the blotting out of sins and the seal of the living God.⁵⁹⁵ Yet,

Malachi 3

² ...who shall stand when He appears...

—for this atonement? Linked with this work of the blotting out of sins is a work of investigative judgment.⁵⁹⁶ 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."⁵⁹⁷

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.⁵⁹⁸ As we see the Lord in the most holy place, high and lifted up, with His glory filling the temple, we are undone.⁵⁹⁹ How can we ever pass the judgment? How is it that Jesus bids us follow Him here?

The believer says,

⁵⁹³ *Revelation 3:8.*

⁵⁹⁴ *SDA Bible Commentary*, vol. 7, p. 933 (Comments on *Hebrews 10:19-21*); *Early Writings*, p. 72.

⁵⁹⁵ *The Great Controversy*, p. 430-431.

⁵⁹⁶ *Daniel 7:10*; *The Great Controversy*, p. 422, 480, 486.

⁵⁹⁷ *Early Writings*, p. 71.

⁵⁹⁸ *James 2:12*; *Romans 7:12*.

⁵⁹⁹ *Isaiah 6:1-5*.

“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.⁶⁰⁰ 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.”

The Holy Spirit speaks,

Hebrews 10

¹⁹ Having therefore, brethren, boldness, [freedom, liberty, confidence] to enter...

–not by yourself, in yourself, or what you are, *but...*

¹⁹ ...by the blood of Jesus,

²⁰ By a new and living way...His flesh;

²¹ And having a High Priest over the house of God,

²² [You may] draw near with...full assurance of faith.⁶⁰¹

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.

⁶⁰⁰ 1 Timothy 1:15; *Christ's Object Lessons*, p. 160.

⁶⁰¹ 1 John 4:17.

1. 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.⁶⁰² 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.”⁶⁰³

In the most holy place, the blood which has pardoned and justified, will blot out all sin and eternally cleanse the sanctuary.⁶⁰⁴

2. Christ Is the Way

The new and living way consecrated through the veil by the Flesh of Christ.⁶⁰⁵ The judgment demands from man a perfect character. The law is the standard.⁶⁰⁶ This is 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.⁶⁰⁷ In our human nature, He consecrated a way through the veil into the holiest of all.⁶⁰⁸ He appears in the most holy place for us. Jesus not only says,

Revelation 3

⁸ I have set before you an open door,

–but,

“I am the way into that open door.”⁶⁰⁹

⁶⁰² *Romans* 3:25-26; 5:9; *Steps to Christ*, p. 51.

⁶⁰³ *Romans* 6:23; *Steps to Christ*, p. 62.

⁶⁰⁴ *Acts* 3:19.

⁶⁰⁵ *Hebrews* 10:20.

⁶⁰⁶ *James* 2:12.

⁶⁰⁷ *Hebrews* 2:9-18; 5:7.

⁶⁰⁸ *Hebrews* 10:20.

⁶⁰⁹ *John* 14:6; 10:7-9.

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.⁶¹⁰ He appears in the presence of God for you.⁶¹¹ You must go into the judgment IN Christ. That is the only way to enter. You must hide in Him,

Philippians 3

⁹ And be found in Him, not having [your] own righteousness.

He is made for you wisdom, righteousness, sanctification, and redemption.⁶¹² In Him you are perfectly safe. There is no condemnation for you in Christ Jesus.⁶¹³ But you must make certain of being in Him, yourself dead with Christ, and...

Colossians 3

³ ...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.⁶¹⁴

3. The High Priest Over the House of God

This is the Lord Jesus, a merciful and dependable High Priest.⁶¹⁵ He is merciful.⁶¹⁶ He treats us better than we deserve by how much the heavens are above the earth.⁶¹⁷ He is faithful—reliable, dependable.⁶¹⁸ He can save to the uttermost.⁶¹⁹ As an Advocate⁶²⁰ at the judgment He is absolutely reliable. For this our High

⁶¹⁰ *Hebrews* 10:19.

⁶¹¹ *Hebrews* 9:24.

⁶¹² *1 Corinthians* 1:30.

⁶¹³ *Romans* 8:1.

⁶¹⁴ *2 Corinthians* 2:14.

⁶¹⁵ *Hebrews* 10:21.

⁶¹⁶ *Hebrews* 2:17.

⁶¹⁷ *Isaiah* 55:6-13; *Psalms* 103:11.

⁶¹⁸ *Hebrews* 3:2.

⁶¹⁹ *Hebrews* 7:25.

⁶²⁰ *1 John* 2:1.

Priestly Advocate is also the judge in the most holy place.⁶²¹ 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?⁶²² Never!

Then every true believer in Jesus has the liberty to enter the most holy place.⁶²³ 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.⁶²⁴ He has the gracious opportunity to enter the most holy place for the cleansing of the sanctuary, *his soul sanctuary*,⁶²⁵ 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 door open.⁶²⁶ Now is the time of judgment. Now is the time of sealing.⁶²⁷ Now is the time of the blotting out of all sin.⁶²⁸ Now is the day of eternal salvation.⁶²⁹

Revelation 3

⁸ I have set before you an open door.

Hebrews 10

¹⁹ Having therefore, brethren, boldness to enter.

³⁸ If any man draw back my soul shall have no pleasure in him.

⁶²¹ *John* 5:22.

⁶²² *Matthew* 22:11.

⁶²³ *Testimonies for the Church*, vol. 5, p. 575.

⁶²⁴ *Daniel* 8:14, 9:24; *Acts* 3:19; *Early Writings*, p. 255, 256, 78.

⁶²⁵ *Malachi* 3:1-3; *Leviticus* 16:30.

⁶²⁶ *Early Writings*, p. 43.

⁶²⁷ *Revelation* 7:1-3; *Early Writings*, p. 44

⁶²⁸ *Early Writings*, p. 48.

⁶²⁹ *Early Writings*, p. 58.

4. Sleeping Beside That Open Door

AS A PEOPLE we have not entered the open door.⁶³⁰ We have slept beside the door into the most holy place.⁶³¹ We have never grasped the tremendous significance of Christ's ministry in the most holy place of the heavenly sanctuary.⁶³² 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.

In 1844 Jesus said to His church of brotherly love,

Revelation 3

⁸ I have set before you an open door.

The disappointed ones rose up and found Jesus in the most holy place. By faith they began to enter the open door. They lived in the very presence of the judgment and in the vestibule of eternity. As they followed Jesus into the second apartment of the sanctuary, they beheld the ten commandments,⁶³³ and were captivated with their glory⁶³⁴ and the great Sabbath truth.⁶³⁵ This they began to proclaim to the world. This was right and proper.

Yet the vision of the church should have gone past the law in the most holy place to see the far surpassing glory of the closing ministry of Jesus.⁶³⁶ There they would have seen Him with blood and much incense waiting to completely fulfill His new covenant promise—to so write the law in the hearts and minds of His people that they would have reflected its righteous precepts fully.⁶³⁷ Then the church's preaching of the law would have not been a doctrine only, but a living epistle seen and read of all men.⁶³⁸ With

⁶³⁰ *Revelation 3:14-18.*

⁶³¹ *Matthew 25:5; Review and Herald, February 25, 1890.*

⁶³² *Testimonies for the Church, vol. 5, p. 575.*

⁶³³ *Revelation 11:19.*

⁶³⁴ *2 Corinthians 3:7-12.*

⁶³⁵ *Early Writings, p. 255.*

⁶³⁶ *Leviticus 16:3, 12, 13.*

⁶³⁷ *Hebrews 10:16-17; Early Writings, p. 227.*

⁶³⁸ *2 Corinthians 3:2-3.*

the fullness of the Holy Ghost,⁶³⁹ they could have gone forward in the power of the final atonement to proclaim the Sabbath truth more fully.⁶⁴⁰

But the glory of the law in the most holy place eclipsed the glory of the final atonement in the most holy place. God's people failed to see the relation between the cleansing of the sanctuary in heaven and the cleansing of His people on earth. They failed to see that this final atonement, or blotting out of sins, was an experience that they were to enter into by faith. Although they lived in the presence of the judgment of the living, that judgment did not commence with the living; not because they were wrong in expecting it soon to start, but because they did not have the faith to enter the judgment of the living to appropriate the final atonement.

Israel entered not in because of unbelief.⁶⁴¹ This unbelief has caused a partial veiling of the meaning of the Third Angel's Message. We have the mechanics of the message, but we have never experienced the dynamic of it. We see the skeleton and framework of the message, but we have not the vision of its heart. This is why the church has not experienced the harvest ripening latter rain.

The work of the Third Angel could have finished many years ago.⁶⁴² We have been told that in 1844 God's people crossed the Red Sea in antitype as verily as Israel did of old.⁶⁴³ And just as ancient Israel, when they stood beside the Red Sea, were only a few days journey from the promised land, modern Israel, when they stood beside the Red Sea, in 1844, were in short sight of the heavenly Canaan. Certainly we can be grateful and wonder how God has so marvelously prospered His people since then, planting the

⁶³⁹ *Joel 2:28.*

⁶⁴⁰ *Early Writings*, p. 33.

⁶⁴¹ *Hebrews 3:19.*

⁶⁴² *Revelation 10:6 RSV.*

⁶⁴³ *The Great Controversy*, p. 457-458; *Evangelism*, p. 694-697.

seeds of His last hour message in many corners of the globe. Yet let us remember we are years behind, living on borrowed time.

The Third Angel's Message is not hinged on time.⁶⁴⁴ It is not a question of how far the judgment of the living is in the future, but when will God's people enter that open door into the judgment of the living? We have always been in the presence of the judgment of the living. That door into the most holy place has ever been ajar since 1844, and Jesus has been waiting before the Father to make the final atonement for His people.⁶⁴⁵ He is waiting for His people to enter by faith into the experience of the Day of Atonement, the cleansing of the sanctuary.⁶⁴⁶ He is not going to wait much longer.

Behold the church of the living God asleep beside the door of the judgment of the living! What a perilous place to sleep! How great the mercy of God that He has not come upon His people as a thief.

⁶⁴⁴ *Early Writings*, p. 75.

⁶⁴⁵ *Leviticus* 23:28-31.

⁶⁴⁶ *Joel* 2:15-17.

5. Wakening to Enter the Open Door

GOD'S people have an appointment to the marriage in the most holy place.⁶⁴⁷ The door is open. The judgment sits. Our heavenly Bridegroom is at the wedding.⁶⁴⁸ 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.”

The parable of the ten virgins in *Matthew 25* illustrates the nature of the message that awakes the sleeping church.⁶⁴⁹ 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.⁶⁵⁰ Whenever there is a voice heard to break the slumber, they lift their voices and cry,

*“Peace, Peace.”*⁶⁵¹

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.

Now, light, precious light, breaks upon the people of God.⁶⁵² It is light from the heavenly sanctuary. The earnest voice says with terrible urgency,

Revelation 3

⁸ I have set before you an open door.

Romans 13

¹¹ Now is high time to wake out of sleep.

⁶⁴⁷ *Matthew 25:1-10; Early Writings*, p. 251.

⁶⁴⁸ *The Great Controversy*, p. 427.

⁶⁴⁹ *Testimonies for the Church*, vol. 5, p. 217, 220, 211.

⁶⁵⁰ *Christ's Object Lessons*, p. 405-421.

⁶⁵¹ *Jeremiah 6:14*.

⁶⁵² *Testimonies for the Church*, vol. 5, p. 575.

Revelation 14

⁷ 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,

Matthew 25

⁶ Behold the Bridegroom comes, go out to meet Him.

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.⁶⁵³ The oil of divine enlightenment lightens their way to meet the Bridegroom. They realize that by faith they must enter the most holy place.⁶⁵⁴ 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.⁶⁵⁵

⁶⁵³ *SDA Bible Commentary*, vol. 5, p. 1099 (Comments on *Matthew 25*).

⁶⁵⁴ *Leviticus 23:28-31*.

⁶⁵⁵ *Joel 2:15-17; Hebrews 10:19-23; The Great Controversy*, p. 427.

6. Entering the Open Door

WHEN the judgment of the living begins, it is too late for preparation among those who have known the Third Angel's Message.⁶⁵⁶ 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.⁶⁵⁷ 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.

Following soon after the cry to go forth to meet the Bridegroom, the great crisis fully comes to the church of God.

Matthew 25

¹⁰ 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.⁶⁵⁸ Christ has commenced the judgment of the living. Since they have put away all known sins, they have faith in the promises of God.⁶⁵⁹

The devil and his angels press darkness upon them.⁶⁶⁰ 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.⁶⁶¹

As they by faith fully enter into the inner sanctuary with Christ, the Holy Spirit enters into the inner sanctuary of their

⁶⁵⁶ *Matthew 25:10; Christ's Object Lessons*, p. 412.

⁶⁵⁷ *Revelation 13:15-17; The Great Controversy*, p. 605; *Testimonies for the Church*, vol. 6, p. 130.

⁶⁵⁸ *Revelation 7:1-3; 14:1-5; Ezekiel 9:4.*

⁶⁵⁹ *1 Timothy 5:24.*

⁶⁶⁰ *Ephesians 6:12.*

⁶⁶¹ *Testimonies for the Church*, vol. 5, p. 472-475.

souls in His fullest convicting measure.⁶⁶² 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.⁶⁶³ They fully cooperate 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,⁶⁶⁴ Jesus takes their names in judgment. He pleads eloquently before the Father in their behalf,⁶⁶⁵ shows His people's broken and contrite spirit,⁶⁶⁶ and claims the right to make the final atonement for them.⁶⁶⁷

Christ removes from the character of His people the last remnants of sin,⁶⁶⁸ and fully and eternally clothes them with His own righteousness. They reflect the image of Jesus fully.⁶⁶⁹

At this time a mighty shaking occurs in the church of God.⁶⁷⁰ Those who are not gathered to the sanctuary for the antitypical Day of Atonement are cut off, purged from the church of God.⁶⁷¹ They go into satanic delusions, receive the mark of the beast, and become the most bitter persecutors of their former brethren.⁶⁷²

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

⁶⁶² *Joel 2:15-17; Zephaniah 2:1-3.*

⁶⁶³ *Luke 18:7-8.*

⁶⁶⁴ *James 4:7-10.*

⁶⁶⁵ *The Great Controversy*, p. 484.

⁶⁶⁶ *Psalms 51:17.*

⁶⁶⁷ *Zechariah 3:1-5.*

⁶⁶⁸ *Malachi 3:2-3; Zechariah 3:4; Leviticus 16:30.*

⁶⁶⁹ *Early Writings*, p. 269-272.

⁶⁷⁰ *Testimonies for the Church*, vol. 5, p. 80-81, 136, 463.

⁶⁷¹ *Matthew 3:12; Hebrews 12:27; Leviticus 23:29.*

⁶⁷² *2 Thessalonians 2:10-12; Galatians 4:22, 29; Matthew 24:10.*

7. The Glory from the Open Door

WHEN God's people enter the open door into the most holy place, they will be cleansed in character from every trace of sin.⁶⁷³ Those who by faith enter the judgment of the living and have their sins blotted out will be sealed with the fullness of the Holy Ghost.⁶⁷⁴ Then they will preach the message of the open door in all its heavenly glory.⁶⁷⁵

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.⁶⁷⁶ 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.⁶⁷⁷ 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...

Micah 4

¹ ...exalted above the hills.

The saints will not only preach the law in its fullness, but live the law in its fullness.⁶⁷⁸ 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.⁶⁷⁹ All those who gather to Mount Zion to the Day of Atonement will be blessed with the blotting out of sins.⁶⁸⁰ The most holy place of the heav-

⁶⁷³ Acts 3:19 RSV; Hebrews 10:16-17; *Early Writings*, p. 271.

⁶⁷⁴ Revelation 14:1; Ephesians 1:13, 4:30; *Testimonies for the Church*, vol. 5, p. 214.

⁶⁷⁵ Revelation 18:1.

⁶⁷⁶ *Early Writings*, p. 277-279.

⁶⁷⁷ *Evangelism*, p. 221-225.

⁶⁷⁸ *The Great Controversy*, p. 611-612.

⁶⁷⁹ Revelation 18:1-4.

⁶⁸⁰ Joel 2:32.

only sanctuary is the ark of refuge in the closing controversy.⁶⁸¹ Those who enter by faith will be sealed.⁶⁸² All who dwell on the earth shall worship the man of sin and receive the mark of the beast.⁶⁸³

⁶⁸¹ *Isaiah* 26:20.

⁶⁸² *Early Writings*, p. 78.

⁶⁸³ *Revelation* 13:8, 16.

8. Closing the Open Door

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.⁶⁸⁴ He will throw down the censer, step out of the most holy place, and shut the door.⁶⁸⁵

⁶⁸⁴ *Matthew 25:10; Revelation 22:11.*

⁶⁸⁵ *Early Writings*, p. 279-280.

The Third Angel's Message

From an original Booklet
undated



1. The Birth of the Message

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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.

God committed certain prophecies to Daniel relating to the church in the time of the end.⁶⁸⁶ After 1798 these prophecies were unsealed by Christ himself and given to His people.⁶⁸⁷ Accordingly, men of God found that the 2300 days ended in 1844.⁶⁸⁸ 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 pro-

⁶⁸⁶ *Daniel* 10:14, 12:4-7.

⁶⁸⁷ *Revelation* 10:1-11, 1:14-16, 5:5.

⁶⁸⁸ *Daniel* 8:14.

claimed the First Angel's Message from 1833 to 1844.⁶⁸⁹ As with the disciples of Christ, they preached the right message at the right time, but failed to discern its true application.⁶⁹⁰

The First Angel's Message, received and preached by various adherents in the Protestant faiths, was God's ordained means of restoring the churches.⁶⁹¹ 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.⁶⁹²

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.⁶⁹³ The result was a marked spiritual death in the abandoned communions.⁶⁹⁴ 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.⁶⁹⁵

About this same time, it was found that the 2300 days would end in the 22nd of October of that year.⁶⁹⁶ That time was now only three months away. "Behold the Bridegroom comes" was the message of the "midnight cry"⁶⁹⁷ which joined the second angel; and from America it swept like a wave of glory to every mission station in the world.⁶⁹⁸

God's people had eaten up the "little book," and the preaching of its message was sweet.⁶⁹⁹ With holy, solemn joy, and sweet an-

⁶⁸⁹ *Revelation* 14:6-7.

⁶⁹⁰ *Matthew* 10:7; *Mark* 1:15; *The Great Controversy*, p. 328, 351-352, 356.

⁶⁹¹ *The Great Controversy*, p. 353.

⁶⁹² *Revelation* 3:1-6; *The Great Controversy*, p. 368-372.

⁶⁹³ *Habakkuk* 2:2-3; *Isaiah* 65:5; *John* 3:19-20, 12:35-36.

⁶⁹⁴ *The Great Controversy*, p. 376-380.

⁶⁹⁵ *Early Writings*, p. 237; *The Great Controversy*, p. 389.

⁶⁹⁶ *Leviticus* 23:24; *The Great Controversy*, p. 398-399.

⁶⁹⁷ *Matthew* 25:6.

⁶⁹⁸ *The Great Controversy*, p. 402, 611.

⁶⁹⁹ *Revelation* 10:10; *Romans* 5:1.

ticipation they waited to see their Saviour in the 22nd October.⁷⁰⁰ Their disappointment was crushing beyond description.⁷⁰¹ The message had proved a bitter draught.⁷⁰² 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.⁷⁰³

Why did not Jesus come? Where was He? The Third Angel's Message was born when these questions were answered.

Why did not Jesus come? There was another message to prepare the church and warn the world before He could come.⁷⁰⁴

Where was Christ? He was still their great High Priest in heaven,⁷⁰⁵ 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.⁷⁰⁶ As the disappointed ones fixed their gaze on the closing ministry in the second apartment of the heavenly sanctuary,⁷⁰⁷ they saw the significance of the judgment message they had preached, and discovered the additional message that was to be given to the world.⁷⁰⁸ As their faith went into the most holy place with Jesus they found the original commandments of God.⁷⁰⁹ 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

⁷⁰⁰ *Early Writings*, p. 239.

⁷⁰¹ *The Great Controversy*, p. 403.

⁷⁰² *Revelation* 10:10.

⁷⁰³ *The Great Controversy*, p. 405.

⁷⁰⁴ *Revelation* 10:11; *Early Writings*, p. 243; *The Great Controversy*, p. 425.

⁷⁰⁵ *Hebrews* 8:1-5; 9:23.

⁷⁰⁶ *Daniel* 7:13; 8:14; *Leviticus* 16; *Early Writings*, p. 251-253; *The Great Controversy*, p. 421.

⁷⁰⁷ *Revelation* 11:1.

⁷⁰⁸ *Early Writings*, p. 255.

⁷⁰⁹ *Revelation* 11:19; *The Great Controversy*, p. 433.

truth,⁷¹⁰ warning all against receiving the “mark of the beast.”⁷¹¹
Thus the Third angel’s Message was born.

⁷¹⁰ *Isaiah 58:12; Early Writings, p. 254.*

⁷¹¹ *Revelation 14:12.*

2. The Purpose of the Message

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.

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...

Revelation 14

¹⁴ ...a white cloud, and upon the cloud One...like the Son of man.

Christ is coming to present to himself...

Ephesians 5

²⁷ ...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.

While the angel directs a fearful warning against receiving the mark of apostasy, 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.

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;

1. A sign of finished creation;
2. A sign of a finished work in Jesus Christ,
3. 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 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.

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.⁷¹² This final atonement for God's people makes the seal of the living God possible.⁷¹³

On the 22nd of October 1844, God's Advent people expected Christ to...

Hebrews 9

²⁸ ...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.⁷¹⁴ 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 upon them the seal of the Living God.

⁷¹² *Daniel* 8:14, 7:13; *Leviticus* 16:30; *Early Writings*, p. 254.

⁷¹³ *Early Writings*, p. 43-44, 253; *Evangelism*, p. 695.

⁷¹⁴ PP Editor's note: The final atonement deals with sin that is in the sanctuary, not with sin in the soul temple. This was a misunderstanding in the Awakening message. See the book, *God's Way in the Sanctuary*, by F. T. Wright.

Type

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

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)⁷¹⁵ 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.

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 worshiper had to follow on by faith in the sanctuary service. Day by day his faith had to be

⁷¹⁵ In both the Bible and the Spirit of Prophecy the word “atonement” is used synonymously with the word “cleansing”. See *Leviticus* 14:20, 31, 53; 12:8; 16:30; *Exodus* 29:36; *Early Writings*, p. 253; *The Great Controversy*, p. 421.

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.

Then on the final day of the year,⁷¹⁶ 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 worshiper.

Leviticus 16

³⁰ 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.

This great day of final atonement was a most solemn day for Israel. 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,

⁷¹⁶ PP Editor's note: It was not the final day in the year, neither in the civil year, nor in the religious year. Another feast, the feast of tabernacles, occurred shortly after. However, it was the closing day of the work in the sanctuary, for the salvation of believers.

“Hope you have received a good seal.”

Antitype

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.

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.

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.

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.

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.

In 1844 Christ entered upon the final phase of His cleansing ministry—a final atonement that would usher in the fullness 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:

Malachi 3

¹ The Lord whom you seek, shall suddenly come to His temple...

² But who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire, and like fuller's soap:

³ 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.

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 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.

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.

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.

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.

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.⁷¹⁷ 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 statements 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 misunderstanding 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

⁷¹⁷ *Questions on Doctrine.*

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”?⁷¹⁸

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 millennium?”

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 cooperation. The message from the most holy place is then a glorious revelation of the way to perfection, yet a life and death issue.

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, accomplished 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.

⁷¹⁸ *Eternity*, September 1956.

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?”⁷¹⁹

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.

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.

⁷¹⁹ *Matthew 19:20.*

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.

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 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:

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 neighbors 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' 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.⁷²⁰

This is amazing indeed! Our men were so intent on being "reckoned among the nations"⁷²¹ 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 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" (*Hebrews* 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

⁷²⁰ *Eternity*, September 1956.

⁷²¹ *Numbers* 23:9.

Lord's ministry as High Priest. And then, that ministry finished, He comes in glory, bringing His rewards with Him.⁷²²

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.

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.

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.

⁷²² *Questions on Doctrine*, page 389.

5. The Restoration of the Message

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 aforetime, but as a living experience in the lives of His people. This He will accomplish by a mighty MIDNIGHT CRY.

The parable of the ten virgins illustrates this restoration. Christ foretold our condition accurately when He said,

Matthew 25

⁵ 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.

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 has not spoken peace.”⁷²³

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 Bride-

⁷²³ Jeremiah 6:14, 8:11; Ezekiel 22:28.

groom 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.

At midnight, the darkest hour, a cry is made,

Matthew 25

⁶ Behold the Bridegroom comes, Go you 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?

¹⁰ 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.

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 realize that by faith they must enter into this work. They comprehend that they must obey the message or be lost. This conviction is reinforced by events and conditions in the world.

In the night of sleeping, the wise have prepared themselves for the terrible emergency. In obedience to the mighty cry, "Go you 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 cooperate 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,

Matthew 25

¹⁰ They that were ready went in with Him to the marriage.

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,

⁶ Behold the Bridegroom comes, go you 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.⁷²⁴ 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.

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 comes, go you out to meet Him."

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

⁷²⁴ *Leviticus 23:29.*

6. The Demonstration of the Message.

THE Third Angel's Message will be demonstrated in all its heavenly glory when God's people enter by faith into Christ's final atonement. Upon their stainless characters will be impressed the seal of God, and then the latter rain will be poured out upon them. Imbued with power from on high, the Third Angel's Message will then give its loud cry.

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.

The loud voice of the third angel will be sounded 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 *Revelation 18* unites His voice with the third angel and lightens the earth with its glory.

When truly given, the Third Angel's Message will be the fullness of the gospel revealed and demonstrated in the lives of those who accept the message. With unwonted 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.

No other people have heard such a proclamation of the saving power of the gospel of Jesus Christ. The full blaze of the everlasting gospel has been reserved for the last generation. The light from the throne 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 marked with the seal of the living God.

The powers of earth are enraged and go forth to utterly rid the saints from the earth. Persecution rages, but from every assault the Third Angel's Message illuminates the earth with even greater glory. In this final contest the Sabbath and Sunday will be the badge of allegiance to either side of the controversy. 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.

Prepare the Way of the Lord

From an original Booklet
undated

Preface

From the Original Booklet

THE next three brochures: *The Open Door*, *The Third Angel's Message*, *Prepare the Way of the Lord*, were 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.

1. Prepare!...For What?

Isaiah 40

¹ The voice of him that cries in the wilderness.

² **Prepare the way of the Lord**, make straight in the desert a highway for our God.

³ 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:

⁴ And the glory of the Lord shall be revealed, and all flesh shall see it together;

⁵ For the mouth of the Lord has spoken it.

Malachi 3

¹ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant whom you delight in: Behold, He shall come says the Lord of hosts.

² But *who may abide the day of His coming? and who shall stand when He appears?* for He is like a refiner's fire, and like fullers soap.

WHAT coming is here referred to? Not to the coming of Christ in the clouds of heaven!

Malachi 3

¹ The Lord, whom you seek, shall suddenly come to His temple.

1 Peter 4

¹⁷ Judgment must begin at the house [temple] of God.

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.

SDA Bible Commentary, vol. 7, p. 931:

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:

Psalm 114

² Judah was His sanctuary.

Christ is coming to His temple. The Judge is at the door.

Zephaniah 1

¹² 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.

We are not left in darkness as concerning the condition of the church of God when the Judge shall suddenly come to His temple.

Ezekiel 8

⁶ Son of man, do you see what they do? even the great abominations that the house of Israel commits here, that I should go far off from my sanctuary? but turn yet again, and you shall see greater abominations.

¹⁰ ...behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

¹¹ 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.

¹² Then said he unto me, Son of man have you 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 sees us not; the Lord has forsaken the earth.

¹⁷ ...Is it a light thing to the house of Judah that they commit the abominations which they commit here?

Testimonies for the Church, vol. 5, p. 209-210:

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.

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.

2 Corinthians 6

¹⁶ You are the temple of the living God.

The great Searcher of hearts is coming to inspect His temple.

Habakkuk 1

¹³ [He is] of purer eyes than to behold evil, and can not look on iniquity.

He who dwells in light that no man can approach⁷²⁵ will search every heart and discover every secret and hidden thing.⁷²⁶ 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:

⁷²⁵ 1 Timothy 6:16.

⁷²⁶ Jeremiah 17:10; Ecclesiastes 12:14.

“Joined to his idol; let him alone.”⁷²⁷

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,⁷²⁸
- 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,⁷²⁹
- the lamps of the souls filled with the oil of grace, trimmed and burning.⁷³⁰

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!

Malachi 3

² Who shall stand when He appears?

Psalm 15

² He that walks uprightly, and works righteousness, and speaks the truth in his heart.

³ He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor.

⁷²⁷ *Hosea 4:17.*

⁷²⁸ *Hebrews 10:22.*

⁷²⁹ *Colossians 3:16.*

⁷³⁰ *Matthew 25:4-7.*

⁴ In whose eyes a vile person is contemned; but he honors them that fear the Lord. He that swears to his own hurt, and changes not.

But the sinners in Zion shall be afraid; and fearfulness shall surprise the hypocrites.⁷³¹ 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.⁷³² Are you ready to be searched with those eyes that are as a flame of fire?⁷³³ 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 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 neighbor know,
When the King comes 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 you and me
When the King comes in?⁷³⁴

⁷³¹ *Isaiah* 33:14.

⁷³² *Matthew* 24:44.

⁷³³ *Revelation* 1:14, 2:18, 19:12.

⁷³⁴ J. E. Landor, Hymn: *When the King Comes In*, 1893.

2. Prepare!...How?

Malachi 3

¹ Behold, I will send my messenger, and he shall prepare the way before me.

Isaiah 40

³ The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God.

⁴ 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 be smoothed down, the hollows filled in, the steeps 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 anti-typical Day of Atonement. We are called to fulfill 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.

Joel 2

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ 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.

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

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 summoned to appear before the great Judge.

Today, the call of the trumpet must be just as distinct. Joel says:

Joel 2

¹ Sound an alarm in my holy mountain.

God's servants are not called to blow the ram's horn, yet they are commanded:

Isaiah 58

¹ Cry aloud, spare not, lift up your voice like a trumpet and show my people their transgression, and the house of Jacob their sins.

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.

Romans 13

¹⁴ Make not provision for the flesh, to fulfill 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:

Testimonies for the Church, vol. 1, p. 496:

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 non-sense. Their conversation is only empty, vain talk.

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, centered 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.⁷³⁵ The Lord hates every impure thing.

At this time when...

Testimonies for the Church, vol. 5, p. 210:

...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,

1 John 2

¹⁶ ...the lust of the flesh, the lust of the eye, and the pride of life.

James 4

⁴ Whosoever therefore will be a friend of the world is the enemy of God.

1 John 2

¹⁵ 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.

⁷³⁵ 2 Corinthians 10:5.

Early Writings, p. 47:

It is no small thing to be a Christian and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness...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.

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:

Luke 10

²⁸ This do, and you shall live.

Testimonies for the Church, vol. 2, p. 337:

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!

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 has not spoken peace.”⁷³⁶

⁷³⁶ *Jeremiah* 6:14, 8:11; *Ezekiel* 22:28.

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:

Testimonies for the Church, vol. 4, p. 387:

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.

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?

Joel 2

¹⁶ 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 Great Controversy, p. 488:

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.

Testimonies for the Church, vol. 5, p. 575:

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.

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.”⁷³⁷

Only those who are ready will “go with him into the marriage.”⁷³⁸

⁷³⁷ *Early Writings*, p. 64, 66, 119; *Review and Herald*, October 31, 1893.

⁷³⁸ *Matthew* 25:10.

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 Word 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.

Isaiah 58

⁶ Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

⁷ Is it not to deal your bread to the hungry, and that you bring the poor that are cast out into your house? when you see the naked, that you cover him; and that you hide not yourself from your own flesh?

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?”⁷³⁹

Christ was...

Acts 10

³⁸ ...anointed with the Holy Ghost and with power [and] went about doing good.

At Nazareth, He said:

Luke 4

¹⁸ The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has 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,

¹⁹ To preach the acceptable year of the Lord.

Christ’s Object Lessons, p. 487:

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.

In no more effective way can we prepare the way of the Lord than sanctifying the true fast that He has appointed.

⁷³⁹ *The Great Controversy*, p. 487.

Matthew 24

⁴⁵ Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season?

⁴⁶ Blessed is that servant, whom his Lord when he comes shall find so doing.

⁴⁷ Verily I say unto you, That he shall make him ruler over all his goods.

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:

1 Thessalonians 3

¹⁰ If any would not work, neither should he eat.

Work in temperate proportions is a blessing from God. The rest called for by the trumpet is the rest from our own works and endeavors to gain salvation.

Hebrews 4

¹⁰ For he that is entered into His rest, he also has ceased from his own works, as God did from His.

¹¹ Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.

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.

Steps to Christ, p. 40:

Jesus loves to have us come to Him just as we are, sinful, helpless, dependent.

The Desire of Ages, p. 176:

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.

Kneeling in penitence at the foot of the cross we have reached the highest place to which man can attain,⁷⁴⁰ 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.

Psalm 92

¹⁵ The Lord is my Rock, and there is no unrighteousness in Him.

Selected Messages, book 1, p. 342-343:

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

⁷⁴⁰ *The Acts of the Apostles*, p. 209.

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 lives 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.

But this resting in Christ must not cease when we have received His pardon and have been made new creatures in Him.

Colossians 2

⁶ As you have therefore received Christ Jesus the Lord, so walk in Him.

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.

Selected Messages, book 1, p. 353:

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.

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...

Romans 4

²⁰ ...staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

²¹ And being fully persuaded that, what He had promised, He was able also to perform.

Hebrews 6

¹⁵ And so, after he had patiently endured, he obtained the promise.

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 cooperate in God's appointed way:

Joel 2

¹⁵ Call a solemn assembly,

Isaiah 40

³ Prepare 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 be-

tween the porch and the altar. The time in which we are now living is to be a special season of humiliation before God.

The Great Controversy, p. 489-490:

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

Isaiah 40

⁴ 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:

Isaiah 6

⁵ 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 my eyes have seen the King, the Lord of hosts.

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...

Revelation 3

¹⁷ ...rich and increased with goods, and have need of nothing.

The cry of each heart will be,

Luke 18

¹³ 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,

Revelation 5

⁶ ...in the midst of the throne, a Lamb, as it had been slain.

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:

Psalms 51

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise.

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**.⁷⁴¹

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 the way of the Lord," may you respond,

"Come, Lord Jesus: Come to your temple and finish your work: come as the great Refiner: come and let your glory rise upon your waiting saints."

⁷⁴¹ Hebrews 9:24.

3. Prepared...Then...

Coming to Judgment

Malachi 3

² Who may abide the day of His coming, and who shall stand when He appears?"

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,

Ezekiel 11

³ It is not near, let us build houses.

Many of the daughters of Zion will be walking...

Isaiah 3 [margin]

¹⁶ ...with stretched forth necks, wanton eyes, walking and tripping nicely as they go.

The students of Zion will be busily drinking at the fountain of the world's wisdom. And,

Testimonies for the Church, vol. 5, p. 209:

...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.⁷⁴² 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.

Testimonies for the Church, vol. 5, p. 473:

...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.

Early Writings, p. 269:

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

⁷⁴² PP Editor's note: There was some confusion regarding the "remembrance of sin," in the Awakening teachings. For a clear explanation, see chapter 21, "The Blotting Out of Sin," in the book, *God's Way in the Sanctuary*, by F. T. Wright.

the same solemn, earnest, anxious look would settle upon them.

Testimonies for the Church, vol. 4, p. 385:

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.

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 cooperate 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.

The Great Controversy, p. 484:

Now he points to the record of their lives, to the defects of character...

Testimonies for the Church, vol. 5, p. 473:

He points to their filthy garments, their defective characters.

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.

Coming to Cleanse

Malachi 3

² For He is like a refiner's fire and like a fullers' soap.

³ 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.

Leviticus 16

³⁰ 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.

Sins will then be blotted out.⁷⁴³ 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.⁷⁴⁴

Testimonies for the Church, vol. 5, p. 475:

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 your iniquity to pass from you, and I will clothe you 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.

⁷⁴³ Acts 3:19.

⁷⁴⁴ Daniel 8:14 RSV.

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 [RSV: “restored to its rightful state”].

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.⁷⁴⁵ 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.

Coming to Fill

Isaiah 40

⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

The Lord has a threefold 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 fullness 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.⁷⁴⁶

⁷⁴⁵ *Daniel 7:26.*

⁷⁴⁶ *Acts 3:19; Ephesians 4:30.*

Early Writings, p. 271:

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."

Isaiah 4

² In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely.

⁴ 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.

Malachi 3

³ 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.

When the Lord suddenly comes to His temple, He comes not only to purge, but to fill.

Isaiah 40

⁵ 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,

Isaiah 60

¹ Arise, shine, for your light is come, and the glory of the Lord is risen upon you.

The servant of the Lord has said that:

Spalding and Magan Collection, p. 4:

I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power. [1852]

The final work will go like fire in the stubble, and the final harvest will be reaped on lightning wings.

Selected Messages, book 2, p. 108:

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.

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.

SDA Bible Commentary, vol. 7, p. 984:

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.⁷⁴⁷

Conclusion

Isaiah 40

³ Prepare 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

⁷⁴⁷ From *Review and Herald*, March 29, 1892.

heart or in the world when the Lord wants to come quickly to His temple with everything needed to finish the work.

Isaiah 40

² Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the Lord's hand double for all her sins.

Here is the promise and the comfort of a finished work if we will only comply with the conditions.

Oh, the vanity of human endeavor in finishing God's work. For years the church has been looking to man and expecting much from man. But the voice cries:

Isaiah 40

⁶ All flesh is grass, and all the goodliness thereof is as the flower of the field:

⁷ The grass withers, the flower fades: because the Spirit of the Lord blows upon it: surely the people is grass.

⁸ The grass withers, the flower fades: but the word of our God shall stand forever.

Christ has sworn by himself to finish the work.⁷⁴⁸ The Lord is coming suddenly to His temple. Then,

Joel 2

²⁴ The floors shall be full of wheat, and the fats shall overflow with wine and oil.

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.

Isaiah 40

⁹ O Zion, that bring good tidings, get up into the high mountain; O Jerusalem that bring good tidings, lift up your voice with

⁷⁴⁸ *Revelation 10:6-7.*

strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

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,

Isaiah 40

³ Prepare 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,

Revelation 22

²⁰ Even so, come, Lord Jesus.

And let all the people say Amen and AMEN.

*Atonement
with the
Scapegoat*

From an undated Manuscript

1. Introduction

ALMOST alone among Christian people, Adventists hold that the scapegoat of the sanctuary service represents Satan. This position was first set forth authoritatively by O. R. L. Crosier in the *Day Star Extra* in 1846. It received the endorsement of the Spirit of Prophecy and was unanimously adopted as an established tenet of Adventist doctrine.

Concerning the scapegoat transaction, the Levitical record reads:

Leviticus 16

⁵ And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

⁷ And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

⁸ And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

⁹ And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

¹⁰ But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

²⁰ And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

²¹ And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

²² And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

From this Scripture it is clear that:

1. The sins that are brought out of the sanctuary on the Day of Atonement are placed on the scapegoat.

2. Only the sins of penitent Israel, *i.e.*, the righteous, are brought out of the sanctuary.
3. It is the sins of the saved which are placed on the scape-goat.
4. The purpose of this transaction is “to make an atonement with him.”

2. The Spirit of Prophecy Teaching

IN RESEARCH to date, we are not aware of one recognized teacher and writer among the early Sabbath-keeping Adventists who dissented from this position. After all, the Spirit of Prophecy could hardly be more definite upon this matter:

Patriarchs and Prophets, p. 358:

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty.

The Great Controversy, p. 658:

When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him...

Leviticus 16

²¹ ...all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.

In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

The Great Controversy, p. 485-486:

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear,

Hebrews 9

²⁸ ...without sin unto salvation,

–to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away...

Leviticus 16

²² ...unto a land not inhabited;

–so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked.

If after reading the above statements, the reader has any doubt left in his mind as to what the servant of the Lord means, he should have none after reading the following statement:

Early Writings, p. 178:

Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus.

He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God.

Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.

3. Embarrassment

THESE has been no other point which has been so much the object of bitter attack and misrepresentation among the so-called Evangelical segment of Protestantism than the historic Adventist teaching on the scapegoat. Adventists have been repeatedly charged with making Satan their sin-bearer and Saviour.

In order to escape the embarrassing charge, Adventist theologians and teachers in recent years have sought to explain this scapegoat transaction in terms that would be more acceptable to our non-Adventist friends. (To remove any needless cause for misunderstanding is a laudable objective). Accordingly, Adventist theologians have come up with an explanation using the illustration of the master criminal and his minor accomplice. The argument runs like this:

- Satan is the master criminal.
- Man is his minor accomplice.
- Justice demands that the master criminal be punished for his part in causing his accomplice to commit the crime.

Now this illustration is true *per se*. Satan will certainly suffer for *all* of his sins which include his part in causing the wicked and righteous to sin. But what we must realize is that this has nothing to do with the scapegoat transaction. The *Levitical* record teaches, and the Spirit of Prophecy teaches, that those sins which are brought out of the sanctuary are placed on the scapegoat. These are the sins of penitent Israel—their own personal sins which were sent into the sanctuary during the daily service. To say that our High Priest will confess Satan's part in causing the wicked and righteous to sin over the head of Satan does not get us out of a problem: it creates a greater one. For Satan's part in causing others to sin is Satan's sin, and how could we imply that Satan's sins are removed from the sanctuary by the blood of Christ?

No amount of human logic, reason, or mathematics can lawfully make the scapegoat transaction teach anything else than this:

- When the sinner came to the sanctuary in the daily service he confessed his own personal sins, and through the blood of the sin offering his sins were transferred to the sanctuary.⁷⁴⁹
- There they rested until the great day of atonement.
- Then the high priest, having made the final atonement for penitent Israel, removed these same sins from the sanctuary and put them upon the head of scapegoat.

So the Spirit of Prophecy says,

Early Writings, p. 178:

For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.

Many Adventist theologians have been embarrassed by this statement from *Early Writings*. The late M. L. Andreasen was probably one of the first to lead out in departing from the historic concept that Satan will bear the actual sins of the righteous. Those personally acquainted with this eminent theologian report that he admitted that he was at a loss to explain the statement in *Early Writings*.

The writers of *Questions on Doctrine* set forth the view that Satan does not bear the sins of the righteous “in any sense or degree.”⁷⁵⁰ It is interesting to notice that this book, which quotes liberally from the Spirit of Prophecy in most sections, does not cite one reference when it comes to the scapegoat. It teaches contrary to the Spirit of Prophecy position. *Questions on Doctrine* says that Satan bears the responsibility...

⁷⁴⁹ See *Leviticus* ch. 4-6; *The Great Controversy*, p. 421.

⁷⁵⁰ *Questions on Doctrine*, p. 400.

...for his part in all the sins he has caused others, both righteous and wicked, to commit,⁷⁵¹

–and endeavors to show that this is the significance of the scapegoat transaction. Actually the scapegoat transaction has nothing to do with putting Satan’s part in causing others to sin upon his head. These sins are already upon his head, and are certainly not brought out of the sanctuary to be placed on him. Furthermore, it is entirely erroneous to involve “both righteous and wicked”⁷⁵² in the scapegoat transaction. The wicked are not included in the transaction. Again we repeat, it is the sins of righteous Israel which are put upon the scapegoat. There is no escaping from the fact that this is what the Bible and Spirit of Prophecy teach.

Among Adventist Bible teachers and scholars, this scapegoat transaction remains the most embarrassing feature of Adventist teaching. Those who believe in the Spirit of Prophecy are generally at a loss to explain why Satan has to suffer for the sins of the righteous when Jesus has already suffered for them. After all, the Bible says that not only are...

Leviticus 16

²¹ ...the iniquities of the children of Israel...

–put upon the head of the goat, but also that these sins are put on him...

¹⁰ ...to make an atonement with him.

Then why does Satan make an atonement with the sins of the righteous when Jesus has already made an atonement for the righteous? Adventist teachers and scholars have been so much at a loss to explain this, yes, even terrified of this problem, that many have thought to escape the problem by denying the fact that Satan ultimately bears the sins of the righteous. Alas,

⁷⁵¹ *Questions on Doctrine*, p. 397.

⁷⁵² See *Questions on Doctrine*, pp. 397, 399, 400.

Amos 5

¹⁹ As if a man did flee from a lion, and a bear met him.

For those who deny the teaching that the sins of the righteous are placed on Satan must deny the Spirit of Prophecy. Once the Spirit of Prophecy is thought to be unreliable in one important area of teaching, what confidence remains in any other portion that runs contrary to our thinking?

4. An Atonement for a Broken Law

THERE is nothing Satan hates so much as the idea that Christ will put the sins of the redeemed upon him and make “an atonement with him.” He not only rejects this concept of divine justice, but he wants God’s people to take his side and reject the whole idea too. To date, Satan is making some progress, all because our minds have been blinded to the meaning of this climactic and thrilling sequel to Christ’s atonement.

Many are confident that they have an unanswerable objection when they ask:

“Why does Satan have to suffer for the sins of the righteous when Jesus has already suffered for them?”

If the objector cannot answer that question, neither can he answer this question,

“Why do the wicked have to suffer for their sins when Jesus has suffered for them?”

Did not Jesus suffer for all sin? Then why does divine justice demand further suffering on account of the sins of the righteous or the wicked?

First, let us consider the significance of Christ’s atonement. Two things made the death of Christ necessary for salvation; the law and sin.

1 John 3

⁴ Sin is the transgression of the law.

Romans 6

²³ The wages of sin is death.

1 Corinthians 15

⁵⁶ The sting of death is sin; and the strength of sin is the law.

By His suffering and death, Christ exhausted the penalty of a broken law. His was an atonement to satisfy the law which demanded the death of the transgressor.

Selected Messages, vol. 1, p. 308-309:

Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid. . . . He [Christ] pledged himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law.

Selected Messages, vol. 1, p 341:

He has proffered himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf that sin has made.

Christ died for the sins of the whole world,⁷⁵³ He died for the ungodly.⁷⁵⁴ As far as the broken law is concerned, Christ has satisfied the demands of divine justice of all men. Thus,

Romans 5

¹⁸ ...the free gift came upon all men unto justification of life.

We repeat again: Christ's death was an atonement for the broken law. His atoning work in the sanctuary is concerned with the broken law.

⁷⁵³ See *1 John* 2:2.

⁷⁵⁴ See *Romans* 5:6.

5. An Atonement for the Sufferings of Christ

BUT there is another important aspect of the sufferings and death of Christ that we should consider. In the Garden of Gethsemane, Jesus...

The Desire of Ages, p. 694:

...tasted the sufferings of death for every man.

If God had not interposed, His Son would have died in the Garden without the Jews and Roman soldiers doing anything to cause His death. The sin of the world separated Him from God, brought upon Him the horror of eternal separation, and would have slain Him that terrible night.

But God had to prolong the scene, or man would have failed to learn the true nature of his sin. God gave His Son into the hands of men so that they would act out what was in their hearts. Satan was permitted to demonstrate before the universe what was in his heart. He was thus proven to be a murderer. He showed what was the real purpose of his rebellion.⁷⁵⁵

It was also manifested that man was infected by the same spirit.⁷⁵⁶ At Calvary man acted out his hidden hatred of, and will to kill, God. Calvary proves that the whole world is guilty of the murder of the Son of God.⁷⁵⁷ Humanity is slow to learn the lesson on Calvary.

Education, p. 263:

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 right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.

The Desire of Ages, p. 300:

By every sin Jesus is wounded a fresh.

⁷⁵⁵ See *John* 8:44; *The Desire of Ages*, p. 761.

⁷⁵⁶ See *1 John* 3:8; *Romans* 8:7.

⁷⁵⁷ See *The Desire of Ages*, p. 745.

While Jesus' death satisfied justice because of the broken law, how will justice be satisfied because of the sufferings of Christ? Sin not only breaks the law, but it is a crime that causes Christ to suffer the pangs of Calvary. Sin has brought down the Son of God from His exalted position and has taken Him through the shame and suffering of Calvary; yea, He yet suffers the pain of it all. Christ atoned for a broken law, but who will atone for the sufferings of Christ? Does not good jurisprudence demand that justice be met for the sufferings of Christ?

As far as humanity is concerned, we might say that:

The sufferings of Jesus = the sins of the wicked and those of the righteous.

The wicked, in bearing their own sins, make atonement for their part in the sufferings of Christ. They suffer "an eye for an eye, and a tooth for a tooth,"⁷⁵⁸ the end of which is eternal death.

But the righteous have also inflicted suffering on Jesus. Justice still demands "an eye for an eye, and a tooth for a tooth." Satan is brought forth as the anti-typical scapegoat after God's people have been sealed and saved eternally by the blood of Christ. The sins of the redeemed are rolled back on Satan's head, and God makes "an atonement with him"⁷⁵⁹ for the part that the righteous had in causing the sufferings of Christ.

Patriarchs and Prophets, p. 358:

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment [of the sins of the truly penitent—context].

As well as this, Satan will suffer for his own sins which brought pain to the Creator. Thus, in every way, justice will be fully satisfied.

⁷⁵⁸ *Exodus* 21:24.

⁷⁵⁹ *Leviticus* 16:10.

6. Christ's Atonement Does Not Cancel Sin

THE historic Adventist teaching of the sanctuary service gives us a unique concept of Christ's disposition of sin. He did not die to cancel our sins, as the lesson of the sanctuary so clearly teaches:

The Great Controversy, p. 420-422:

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. . . .

As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. . . .

When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.

According to the above, the blood of Christ provides for removal of sin; first, from the sinner to the sanctuary; second, from the sanctuary to Satan. Divine forgiveness, therefore, does not mean that God overlooks sin. He can never do this. He can never forgive a man that is in sin. But the atonement which He has provided in Christ, does, if accepted, remove the sin. Forgiveness, therefore, means deliverance from, and victory over, sin. Is it not true that Laodicea is languishing through want of this true concept of justification by faith?

Furthermore, the justice of God is involved in the moving of sin back upon Satan's head. The great controversy is over the question,

“Who is responsible for sin?”

Satan maintains that God is responsible. He claims that His law is the enemy of peace. Each man who fails to repent also casts the blame upon God, as mother Eve said,

Genesis 3

¹³ The serpent beguiled me, and I did eat.

i.e. “*You*, God, made the serpent, and the blame must rest on *You*.”

If the sinner would repent, he would be free from the claims of the law through the atonement of Christ, and could have his sin placed upon Satan. But in insisting that God is responsible for sin, he takes sides with Satan, and virtually refuses God the right to put his sins upon the head of their originator.

On the other hand, the repentant sinner justifies God. He confesses that God is not responsible for sin. When a sinner thus justifies God, God responds by justifying him through the merits of Christ’s atonement. The believer cooperates with God by rolling the responsibility of sin back upon Satan.

7. The Fit Man

THERE is another important aspect to the scapegoat transaction: a fit man was appointed to lead the goat into the wilderness:

Leviticus 16

²¹ And Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

The sanctuary service could only be successful in disposing of sin as each part of the service was successfully performed. Once the scapegoat had all the sins of Israel upon his head, it was all-important that he was safely led into the wilderness. If a careless hand allowed the goat to escape and return to the camp, the whole service would have failed to separate sin from the congregation.

The antitype of leading away the scapegoat by the hand of the fit man is brought to view by the Revelator:

Revelation 20

¹ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

We shall offer some reasons why the fit man represents the work that Christ accomplishes through the final generation of saints:

1. From the Congregation

The fit man was of the congregation of Israel whose sins were symbolically blotted out in the final atonement. According to the

Jewish records of what transpired on the Day of Atonement, the whole congregation of Israel escorted the scapegoat to the wilderness. It was to their interest to see the symbolic originator of sin safely removed from the camp. It was not possible for every member of the congregation to take hold of the goat; yet all Israel was represented in the fit man. All Israel was one with the fit man as he led the goat away.

2. Angels Represent the Work of Saints

In the symbolic language of the Revelator, the leading away of the anti-typical scapegoat is brought to view in the following words:

Revelation 20

¹ I saw an angel come down from heaven, having a great chain in his hand.

Before anyone hastily concludes that here is evidence that the leading away of the antitypical scapegoat is by angel and not human hands, let him consider that the sacred work of God through His people is generally symbolized by angels throughout the book of *Revelation*. Every Adventist recognizes that the three angel messages of *Revelation* 14 represent a worldwide gospel proclamation by the people of God. The outpouring of the latter rain and its mighty effect on God's people is also symbolized by an angel:

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

If the angel of *Revelation* 18 who comes down from heaven with great power represents a particular phase of the work of the final generation of saints, then would it not be reasonable to consider that the angel of *Revelation* 20 who comes down from heaven with a great chain also represents another phase of the work of the saints?

3. The Promise of Victory Over Satan

We should consider the divine purpose in the creation of man. Man was brought into existence immediately following the expulsion of Satan from heaven.⁷⁶⁰ This is most significant. God proceeded to meet the challenge of Satan's rival kingdom by saying,

Genesis 1

²⁶ Let us make man in our image.

Man was to be an instrument of the Divine in the overthrow of Satan's kingdom. Through man, God planned to demonstrate His manifold wisdom unto the universe⁷⁶¹ and so doing uphold the honor of His government.

Isaiah 43

⁷ I have created him for my glory, I have formed him; yea, I have made him.

Even the fall of man did not change the divine purpose in his creation. While Satan was gloating over his triumph over man in Eden, the Lord said to the adversary,

Genesis 3 [RSV]

¹⁵ I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.

God thereby promised Satan that man would yet defeat him. While the promise of victory over Satan primarily refers to the *man* Jesus, it also embraces all of those included in the seed, as it is written,

Romans 9

⁸ The children of the promise are counted for the seed.

Romans 16

²⁰ And the God of Peace shall bruise Satan under your feet shortly [*Genesis 3:15 margin*].

⁷⁶⁰ *The Story of Redemption*, p. 19; *Early Writings*, p. 146.

⁷⁶¹ *Ephesians 3:9-11*.

How fitting that the sanctuary service, which is a revelation of God's purpose for man,⁷⁶² should climax with a cleansed and sealed man binding his great enemy who has bound the human race for six thousand years!

4. The Saints Shall Take the Kingdom

Adam was crowned king in Eden, but he lost his dominion to Satan who thereby became the prince of this world. Man is the lawful captive of the king of Babylon.⁷⁶³ He is bound in sin and affliction by the cruelest tyrant.⁷⁶⁴ How often we read in Scripture that God's people have been bound in chains by the enemy:

2 Chronicles 33

¹¹ ...the king of Assyria,...took Manasseh among the thorns, and bound him with chains, and carried him to Babylon.

2 Chronicles 36

⁵ Jehoiakim was twenty and five years old when he began to reign...

⁶ Against him came up Nebuchadnezzar king of Babylon, and bound him in chains, to carry him to Babylon.

Jeremiah 39

⁷ Moreover he [the king of Babylon] put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

Jeremiah 52

¹¹ Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

We read of others who were bound at the instigation of Satan:

- Joseph,
- Samson,
- the Hebrew captives,
- the Christians who were persecuted by Saul of Tarsus,

⁷⁶² *Education*, p. 36.

⁷⁶³ *Isaiah* 14:4-16.

⁷⁶⁴ *Luke* 13:16.

- Peter,
- Paul,
- and even Jesus himself.

Since he wrested the dominion from man, Satan has...

Revelation 9 [also vs. 11]

¹ ...the key of the bottomless pit,

–which is this earth made desolate by his rule. But the lost dominion shall be restored to God’s people.⁷⁶⁵ The book of *Daniel* is concerned with this restoration. In the investigative judgment, the great antitypical Day of Atonement, the Son of man comes into the most holy place of the sanctuary before the Father and receives the lost dominion.⁷⁶⁶ Then Daniel shows that His people receive it with Christ:

Daniel 7

¹⁸ But the saints of the most High shall take the kingdom, and possess the kingdom for ever.

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came [to the judgment—see verse 9], and judgment was given to the saints of the most High...

²⁶ But judgment shall sit, and *they* shall take away his dominion...

Clearly, the judgment or Day of Atonement is the turning point in the history of man’s captivity to Satan. As typified by the ancient tabernacle service, it is here that God’s people have their sins blotted out forever. Having the seal of the living God upon them, they will be...

Testimonies for the Church, vol. 5, p. 475:

...eternally secure from the tempter’s devices.

Then, as the prophet records,

⁷⁶⁵ *Micah* 4:8.

⁷⁶⁶ *Daniel* 7:9-10, 13-14.

Daniel 7

²⁶ ...they shall take away his dominion.

Speaking of the final victory, *Isaiah* says:

Isaiah 14

² They shall take them captive, whose captives they were; and they shall rule over their oppressors...

⁴ You shall take up this proverb against the King of Babylon [Satan], and say, How has the oppressor ceased...

The context of the above Scripture shows that the King of Babylon, Satan himself, is included among those who shall be taken “captive” by God’s people. Again, the Scripture says:

Psalm 47 [see also Revelation 2:26-27]

³ He shall subdue the people under us, and the nations under our feet.

Psalm 149

⁵ Let the saints be joyful in glory: let them sing aloud upon their beds.

⁶ Let the high praises of God be in their mouth, and a two-edged sword in their hand;

⁷ To execute vengeance upon the heathen, and punishments upon the people;

⁸ To bind their kings with chains, and their nobles with fetters of iron;

⁹ To execute upon them the judgment written: this honor have all His saints. Praise the Lord.

If God’s people are to receive power over the nations,⁷⁶⁷ if they are to bind their kings with chains, it is only proper to consider that the King of Babylon will be bound with a chain by the saints. So the Revelator says,

Revelation 20

¹ I saw an angel come down from heaven...and a great chain in his hand.

⁷⁶⁷ *Revelation 2:26.*

And so the Psalmist says,

Psalm 149

⁹ ...this honor have all His saints.

This binding of the King of Babylon was foreshadowed in the ritual of the fit man and the scapegoat.

5. The Timing

This brings us to the matter of timing. According to *Early Writings*, p. 280-281, the sins of God's people are placed upon Satan immediately after the close of probation, before the seven last plagues are poured out. But in *The Great Controversy*, p. 658, the same writer is just as definite that the sins of God's people are placed on Satan after the earth is desolated by the plagues and Christ's coming.

What is the answer to this seeming contradiction? The first statement is not speaking about the sins of all of God's people.

Early Writings, p. 280-281:

Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.

The second statement refers to the sins of all the redeemed host. Now the redeemed fall into two categories:

Firstly, there are the ones who shall be alive at the coming of the Lord, whose sins were confessed while Christ was in the most holy place. This group is elsewhere called the 144,000. With them will stand those who arise in the special resurrection at the voice of God, those who have died in the faith of the third angel's message.⁷⁶⁸

Secondly, there is the great host of the redeemed who shall be brought up from the dead at the resurrection of the just. According to the statements before us, the sins of the 144,000 are placed

⁷⁶⁸ See *Daniel 12:1; Early Writings*, p. 285; *The Great Controversy*, p. 637.

upon Satan at the commencement of the time of the seven last plagues; while the sins of the redeemed host of ages are placed upon Satan at the commencement of the millennium.

A reason may be found for this distinction from the type. When the sins were brought out of the sanctuary and placed on the scapegoat, a fit man was appointed to lead the goat away. If this man let the goat escape, sin would not be separated from Israel, but would return to the camp.

Now when the work of cleansing the heavenly sanctuary is accomplished, Christ must have the fit man to lead Satan away. This fit man must be from among the redeemed whose sins have been blotted out, *i.e.*, the 144,000.

The fit man represents the 144,000 whom God will use to vanquish Satan in the final conflict. At the time of probation's close, God will have a sealed and sinless community of saints upon this earth. In answer to Satan's challenge that the law cannot be kept, God says,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

The time has arrived for the sins of God's people to be put on Satan,

“You misrepresented me to men and caused them to sin. Here is a people who will never sin again, for once completely freed from sin, they will never go back to it. Therefore you are responsible for their sins which caused me to suffer with my Son.”

Satan has no choice but to accept the challenge. He tries to effect his escape from the responsibility of the sins of the righteous, not by an effort to escape physically from this earth, but by a desperate effort to make one of the 144,000 sin. In the time of trouble, where there is no Mediator in the sanctuary, if one of the 144,000 sinned, the fit man would let the scapegoat escape. The honor of

God's throne would be compromised. But no one will fail in this final test. It was seen that...

Early Writings, p. 272:

...like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

This is the climactic proof of the grace of God without which the first fruits⁷⁶⁹ would not be accepted. There could be no resurrection of the righteous unless it be proven that the blood of Christ is an eternal antidote for sin.

However, in this last struggle with Satan, the 144,000 gain the mastery over Satan. He who has led God's people captive for so long is at last defeated and led captive by the saints.

Revelation 13

¹⁰ He that leads into captivity shall go into captivity.

This work having been done, God's government having been vindicated before the universe in the saints, the resurrection of the righteous dead takes place.

The Great Controversy, p. 658:

...then in the presence of God and heavenly angels and the host of the redeemed the sins of God's people [the entire body of the saints] will be placed upon Satan.

⁷⁶⁹ *Revelation 14:4.*

*Individuality
and the
New Covenant*

From an original Pamphlet
undated

Editorial Preface

SINCE we live in the time when God's people are to fully enter into the New Covenant experience, it behooves each of us to delve into the implications of that experience. Whatever his position and role in life, a renewed study of the New Covenant has special meaning for each individual today.

The following article was written by Robert D. Brinsmead prior to his recent return to Australia. It is a farewell message which is full of instruction for the people of God at this time. I urge you to study it thoughtfully and prayerfully; and might the practical principles which have been so clearly enunciated therein, be of value in your Christian experience.

1. Introduction

THE New-Covenant promise closes with these words:

Hebrews 8

¹¹ They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

From the pen of Inspiration, we read the following:

Education, p. 17:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do...It is the work of true education [which is the gospel] to *develop* this power.

When divine love chose to create intelligent beings with the capacity to be individuals—to think creatively, to choose, and to be capable of individual expression—God ran a risk. Would some individuals misuse the “power akin to that of the Creator”? Yes, God knew that some would! He foresaw the experiment of sin. Did He then withhold from intelligent beings the power to be real individuals? No! What mattered to God was that enough individuals would rightly use the gift, and would thereby justify His bestowal of the “power akin to that of the Creator.”

2. Romanism Versus Protestantism

SELDOM has the institutionalized church been prepared to take the same “risk” which God took, and still wants to take, with His people. The Roman Church evolved the concept (little by little) that the freedom of members to be individuals, to judge, to decide, to choose, and to have freedom of conscience, was a dangerous and evil thing for the unity and tranquility of the church. It is easy to see that if the pope were in God’s place, he would have taken steps to prevent the rebellion in heaven in the first place. He would not have been as “foolish” as God, but would have taken steps to insure that creatures did not have a “power akin to that of the Creator.”

The noontide of the Papacy was the midnight of the world.⁷⁷⁰ When the human spirit was robbed of its individuality by the Roman system, mankind ceased to advance. The creative instinct of the human spirit was killed. Christendom was welded together in the great feudal society of the Dark Ages.

Protestantism, on the other hand, insisted on restoring that right to every member of the body of Christ. Is not this a risky thing for the church to do? Yes, it is! Look at all the divisions that arose among Protestantism! Yet Protestantism, while recognizing that many will misuse the right of every believer to be a priest, maintains that such basic freedom is the principle of heaven and of the New Covenant. It believes that sufficient individuals will so use the gift as to justify this Protestant principle.

The Protestant Reformation restored the sovereignty of individuality. It taught that every individual had the responsibility and right to think and decide for himself in matters of truth. This Protestant principle gave a rebirth to the human spirit in Christendom. Individuality carried over into all areas of life. The social-

⁷⁷⁰ J. A. Wylie, *The History of Protestantism*, book 1, chapter 4. Quoted in *The Great Controversy*, p. 60.

istic feudal system was broken up, and free enterprise in economic matters gave rise to capitalism.

Under God's New-Covenant arrangement, He offers to each individual an experience with himself which is as full and complete as if there were not another being in the universe. It is not His will that His people know Him by proxy. From the least to the greatest He wants all to know Him by information and acquaintance. The object of redemption is to *restore* in man the right use of the "power akin to that of the Creator." When man fell, he lost control of himself; he lost the ability of self-government. It is the object of redemption to restore man to self-government and self-control.⁷⁷¹

⁷⁷¹ See *The Great Controversy*, pp. 93, 278, 281; *Testimonies for the Church*, vol. 4, p. 235; *Testimonies for the Church*, vol. 2, pp. 348, 421-431, 446; *Education*, p. 287; *Counsels on Health*, p. 617; *Testimonies for the Church*, vol. 1, p. 258; *Messages to Young People*, p. 47; *Testimonies for the Church*, vol. 3, p. 183.

3. Aids to the New Covenant

GOD has arranged that His people should have various “gifts” to educate them to enter the New-Covenant experience. He has given us parents, teachers, preachers, and institutions for this object. These various offices are only means to an end. So Paul said:

Ephesians 4

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Work of a Parent

What is the work of a parent? To train a child in self-government, aside from which there is no true character development!⁷⁷² Never should a parent lose sight of this goal. The child is an *individual* with a “power akin to that of the Creator.” He has a mind, a will, a conscience of his own. He must have an experience of his own. He must be trained to use aright this great gift of God.

A child should not be trained to obey as a dog. A dog may be perfectly obedient, but there is no moral excellence in its obedience. A child must be taught to obey the right by *his own choice* and for the love of right principle. He cannot be taught this unless he be given the *power of choice* as fast as his development will allow. The granting of the power of choice to a child will involve a risk—in principle, the same risk that God takes with you and me. And the best children, like the best Christians, will make mistakes in the art of learning to make correct choices and govern themselves!

⁷⁷² See *The Great Controversy*, pp. 93, 228; *Testimonies for the Church*, Vol. 2, p. 648; *Education*, p. 287.

Some parents, however, who are anxious to...

Proverbs 22

⁶ Train up a child in the way he should go,

—have not studied these divine principles of education. They are not prepared to take the risk. What do they do? They tend to hold...

Education, p. 289:

...the mind and will of the child under absolute authority.

In too many areas they decide for the child what is right and what is wrong. For a time they may appear to be successful parents. Their children may be praised for their excellent discipline. But at the crisis of life, such children will be weighed and found wanting of true character development. Character is developed as an individual makes choices. If a youth has had a mother or father hovering over him and making all his important choices for him, such a youth will be found without character. To the extent that the power of choice is removed, to that extent will the development of character be hindered.

Education, p. 288:

To direct the child's development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to "break the will" of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child. The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another. It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a re-

sponsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness.

Education, p. 289:

Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is,

Joshua 24

¹⁵ Choose you this day whom you will serve.

Every one may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness.

The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after-years will show the result of the better method of training.

I am not suggesting that we favor permissiveness. Far from it. A child must be *trained* to make choices. Is he then allowed to make all his decisions before he has learned the science of self-government? Does a flying pupil take full charge of the plane all at once? Does he go up without a flying instructor to take over when his own ability to cope with the situation breaks down?

Now the whole point is this: The parental system is ordained to be a means to an end. The end should be kept in sight and aimed for—to be arrived at neither too soon nor too late. Therefore the object of a parent is to so train the child so that he will not need a

parent later. A parent must not *perpetuate* his office, but work toward the eventual *cessation* of it.

The Work of a Teacher

What is the work of a teacher? In principle, the teacher's work is like that of the parent. He has within his control a mind that has the power to think, a "power akin to that of the Creator." He should not attempt to bring that mind under his own mold. Most education, even so-called Christian education, is devoted to instructing the student *what* to think. One has described it as:

"A process of pouring from one big jug into a lot of little mugs."

Even Christian "education" assumes this posture:

"Here are the facts, students. Just get them into your memories."

It is a brainwashing technique. The course is so hurried and crammed that the student has no time to evaluate the rightness or wrongness of the material, to weigh or to judge its truthfulness or relative merit. There is no time for that yet. First, they must get through the prepared course, which has been mass-produced for all. So—hurry, hurry, hurry! The memory is taxed, but equal development is not given to the judgment, observation, or perception. It is, indeed, a system of brainwashing. Most students who have come through this system are marked with its indelible mode. They are not trained to be men on the stage of life, but only puppets to think, speak, and do as their controlling strings are pulled by others. Concerning the usual type of Christian college education, William Miller said that they ought to stamp "Bigot" on the forehead of each graduate and turn him out as a slave of men.

Fundamentals of Christian Education, p. 58:

In some schools and families, children appear to be well-trained, while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had

they been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as the instructor who holds absolute control, but the after-life of the pupils will show the results of the better plan of education.

Education, p. 17-18:

It is the work of true education to develop this power [to think], to train the youth to be thinkers, and not mere reflectors of other men's thought...Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

I do not think that Adventism has had the faith to take the risk that God took! There is nothing that Laodicea is more terrified of than a *new thought*.

It is not merely the work of a teacher to impart information, but to train a student how to think for himself. The Christian educator must hold before himself and his student the fulfillment of the New-Covenant experience:

Hebrews 8

¹¹ They shall not teach every man his neighbor...saying, Know the Lord: for all shall know me.

The teacher is not to perpetuate his office, but to work toward the ending of it.

The Work of a Preacher

What is the work of a preacher? The principles applicable to parents and teachers are also applicable to preachers, for a preacher's work is also only a means to an end. Like parents and teachers, his office should only be temporary. It is his special commission to hold before his hearers the privileges and duties of the New Covenant. He should make it clear that his office should only be temporary. He should urge the saints toward the goal of perfection, toward the complete fulfillment of the New-Covenant promise, toward a time and condition that will mean that preachers are no longer necessary:

Jeremiah 31

³⁴ They shall teach no more every man his...brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Every preacher should, therefore, nourish the spirit of John the Baptist. His work is to introduce the soul to Christ as the friend of the bridegroom introduces the bride to the groom. Then his work is done.

SDA Bible Commentary, vol. 6, p. 1113:

If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, *we may step aside*, and ask them only to continue to fix their eyes upon the Lamb of God.

But is it not true that the preacher, like the mistaken parent or teacher, too often seeks to bind the people to him, to make them dependent upon him instead of training them to self-government? The Spirit of Prophecy says that the ministers should not hover over the churches, but should train the church members to self-government. Then he can be free to go into the world to preach the gospel. But generally, ministers hover over the churches. The Spirit of Prophecy says that the members are like sick lambs. They are like the youth whose parents have prevented their development by hovering over them.

Paul, a true spiritual father, was not gratified when he wrote these words to the Hebrews:

Hebrews 5

¹² For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

¹³ For every one that uses milk is unskillful in the word of righteousness: for he is a babe.

¹⁴ But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

The problem is that preachers usually are not willing to take the risk with humanity that God took. If the church is trained to govern itself without being hovered over by the preacher, will not some abuse the right and bring in heresies, etc.? Is the preacher pleased when the people ask his opinion on doctrinal issues, or does he encourage them and trust them to study, think, and decide for themselves?

A preacher, if he is possessed by the spirit of John the Baptist, will not seek to perpetuate his office, but will seek to eliminate the very need for it.

Religious Institutionalism

Even more than parents, teachers, and preachers, religious institutionalism tends to be self-perpetuating. It is founded for the benefit of the people; but often the true order is reversed so that the people exist for the benefit of the institution. We are no better than our fathers, but God calls us to do better than our fathers. The Remnant must overcome. It must witness and experience the complete fulfillment of the New-Covenant promise.

It has been observed that much of Old Testament history was conflict between priest and prophet. The priest was the product of the institution. It trained him, employed him, and fed him. Anything which appeared to threaten the institution threatened the

very existence of the priest. The priest represented the establishment, the system, the status-quo. There is no question that his role was needful; but, it was a means to an end. Institutionalism tends to lose sight of the end, and contents itself with keeping the wheels turning for the sake of its own existence.

To correct the situation, God sent prophets to His people. These were the spokesmen for the New-Covenant experience. Israel usually killed or persecuted the prophets (except the false ones). Why? Because the priests saw them as a threat to their very existence. The prophet said:

“To obey is better than sacrifice.”⁷⁷³

“God does not want burnt offerings, but a broken heart.”⁷⁷⁴

“He does not want rivers of oil, but justice, humility and mercy.”⁷⁷⁵

“He does not want religiosity and multitudes of fed beasts. He wants sincerity of heart.”⁷⁷⁶

“He does not want you to keep killing beasts at the sanctuary. He wants you to stop sinning.”⁷⁷⁷

How did the priests react to this? Here the prophet was saying that obedience, faith, sincerity, and godlikeness would make the perpetuation of religious services unnecessary. But the priests and their families ate the offerings brought to the tabernacle. It seemed to them that the prophet’s program would bring about their own demise. Either they must stop the work of the prophet or they would be out of a job.

Amos 7

¹⁰ Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos has conspired against you in the midst of the house of Israel: the land is not able to bear all his words.

⁷⁷³ *1 Samuel* 15:22.

⁷⁷⁴ *Psalms* 51:16-17.

⁷⁷⁵ *Micah* 6:7-8.

⁷⁷⁶ *Isaiah* 1:11-20.

⁷⁷⁷ *Ibid.*

¹¹ For thus Amos says, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

¹² Also Amaziah said unto Amos, O you seer, go, flee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

It is clear from the words of the hireling priest that the shepherd Amos was being charged with being subversive to the “king's chapel” and treasonous to the “king's court.” Amos was regarded as an enemy to the establishment. The people usually sided with the priest, for sacrifice and religiosity is easier to the natural heart than faith and obedience.

In Jesus' Time

The conflict between priest and prophet reached its zenith in the confrontation of Jesus and Caiaphas. Remember that Jesus came in fulfillment of *Daniel* 9. He was the Substance and Reality of the entire Jewish economy. As such He came to...

Daniel 9

²⁴ ...make an end of sins.

The original language of *Daniel* 9:24 may be read,

“...to make an end of sin offerings.”

Either reading is correct; for when the New Covenant is fulfilled in the believer (*i.e.*, when he has ceased to sin, and has the law of God in his heart), “there is no more offering for sin.”⁷⁷⁸ Even though the disciples were too dull-minded to see it, the wily priests understood the significance of the words which seemed a terrible threat to them:

John 2

¹⁹ Destroy this temple, and in three days I will raise it up.

⁷⁷⁸ *Hebrews* 10:16-18.

The time had come for shadow to give way to substance, form to reality. The “means” was to be superseded by the “end.” Jesus virtually was saying,

“I am the Sacrifice. I am the Offering. I am the Reality of the whole Jewish economy. I have come to destroy the earthly temple and those things which can never purge the conscience. Beasts, feasts, and temple services will no longer be necessary. No longer need men approach God by means of these shadows. I am the Living Way to God.”

Unfortunately the priests were not happy with the prospects which Jesus offered to them. To accept Jesus and His message was to preside over their own demise. They were living off the temple. All their ambitions for themselves and their sons and daughters were in the institution. Christ was presenting them with the prospect of unemployment. They were not willing to step aside like John the Baptist. They stubbornly determined to guard their influence, their livelihoods, and everything they had worked for.

When the issues were drawn, they chose rather to murder the Son of God than to step aside.

In Church History

Besides the history recorded in the Bible, we have another 2000 years of Christian history before us. The conflict between priest and prophet did not end with Jesus. Look at every great struggle in the history of the church! It was the same struggle—the institution of the church versus the truth—whether in the time of Luther, Wesley, General Booth, or William Miller. It is a sobering history. No wonder the pioneers of Adventism hesitated to start another church organization and institution. But God saw it was necessary, necessary because of the immaturity of His people.

One only has to read the book, *Testimonies to Ministers*, and to study the history of 1888 to know that the “priest versus prophet” struggle has not finished. On the other hand, there is history that should warn us against an iconoclastic attitude toward church in-

stitutionalism. A. T. Jones' fight against church organization led him into apostasy in the early years of this century.

God's people tend to place the institution in the place of God. *Testimonies to Ministers* is full of these warnings. Inevitably, there has to be a final showdown as it was in the days of Jesus—institutionalism versus truth, love of the collective self versus love of Christ.

In the issues that have come before the church in the Awakening message of this decade the lines are being drawn; and I would think that before this decade is over it is entirely possible that the lines will be irrevocably drawn. Institutionalized religion does not have to oppose truth. But will it? Whichever way, we should make it clear by word and action that we are not against institutionalism as such, only its exaltation above and beyond its legitimate sphere. We stand on the Christian and Protestant platforms that when the claim of ecclesiastical authority conflicts with the claim of God, we must uphold the first Commandment:

Exodus 20

³ You shall have no other gods before me.

Institutionalized church life is one busy round of ingathering goals, meetings, departmental activities, building programs, anniversaries, celebrations, and election of officers, etc. Much of this may be necessary to carry on the business of the church, but it must constantly be realized that this is only a means to an end. The end must not be lost sight of.

But we are prone to fail where the Jews failed. They were so engrossed in their religious activities that they were not prepared for anything to take pre-eminence over them. They killed the Lord of glory to keep up their busy round of institutionalism. Can't we see that there is more to the Advent Movement than our present preoccupation with the busy and never-ending round of church life? Will we love that more than truth and Jesus Christ? This denomination will have the same test as the Jewish nation!

4. The Awakening

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed [tsadaq].

FROM a minister friend east of Chicago I received this interesting observation on *Daniel* 8:14:

The form of the word *tsadaq* that is used in *Daniel* 8:14 is always used in the secular literature of Daniel's time in connection with a covenant. In every case where this form of word is used in ancient letters, etc. (non-Biblical writings), it means to set a covenant right, or to restore something to a covenant context, or to vindicate a covenant. Now, according to *The Great Controversy*, p. 485, *Daniel* 8:14 points to the complete fulfillment of the New Covenant.

Daniel 8:14 points to the time when the saints will enter fully into the New-Covenant experience. The law of God will be sealed in their hearts. Sins will be blotted out.

Hebrews 8

¹¹ They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

John 6

⁴⁵ They shall all be taught of God.

Moses' prayer will be answered,

Numbers 11

²⁹ Would that all of God's people were prophets.

Since the cleansing of the sanctuary involves the full and complete experience in the New Covenant, it means that the minds of God's people must be purged from all error. The cleansing of the sanctuary involves the restoration of "the pure mark of truth" to

the church.⁷⁷⁹ It means that the following statement will be fully carried out:

The Desire of Ages, p. 826:

Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach.

But the same old sin of idolatry of human instrumentality has been seen in the ranks of Laodicea too:

Testimonies to Ministers, p. 93:

For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered.

Remember how Ezekiel was commanded to make bread,—bake it with man's dung, and eat it!⁷⁸⁰ The thought was abhorrent to the prophet. God said to him:

Ezekiel 4

¹³ Even thus shall the children of Israel eat their defiled bread.

The Word of God has been mixed and mingled with the seed of men. We would abhor the thought of eating bread mixed, or baked, with human excreta; but to “eat” God's Word as it is mingled with human ideas is even worse. Yet we have all been doing it, and shall do it until we experience the New Covenant in its fullness as it is ministered from the most holy place. We should long to eat of that “hidden manna,”⁷⁸¹ uncorrupted by human hands.

As the years have rolled on, we have been in great danger of losing sight of our special message contained in *Daniel* 8:14. So in this decade God has sent an Awakening message to the church

⁷⁷⁹ *Testimonies for the Church*, Vol. 3, p. 267.

⁷⁸⁰ *Ezekiel* 4:9-12.

⁷⁸¹ *Revelation* 2:17.

that it be redirected to the special object of its mission—*i.e.*, *Daniel* 8:14.

Nearly ten years of controversy have established the validity of the Awakening message. Whether the opposition realizes it or not, it can be confidently said that the doctrinal battle has been fought and the victory won. Further opposition on doctrinal grounds only makes human folly more apparent. The Awakening is taking root all over the world among God's people. Time is on the side of truth.

But right here we must make it crystal clear that the Awakening is not to settle down to be some sort of establishment. It is not to be a separate religious movement. It is not an institution to compete with the church. It is merely a voice. It has no headquarters. It wants no *status quo*. It is God's final call to His church to enter fully into the New-Covenant experience brought to view in *Daniel* 8:14. In the very nature of the case, the Awakening cannot be content to settle down with a set program of sending out *Present Truth* journals, newsletters, or conducting institutes, etc. We are not here to celebrate anniversaries. The Awakening has a work to do—a work that, when accomplished, will destroy the need for its own existence. As a good parent, teacher, or preacher should realize that his aim is not to perpetuate the need for his work, but to destroy that need, so the Awakening has but one object—to point the church to the Bridegroom in the most holy place, cause her to see the full and final union Jesus offers her with himself; and then the Awakening can gladly step aside, fold up, and quietly disappear.

Isaiah 40

³ Prepare the way of the Lord, make straight in the desert a highway for our God.

⁶ The voice said, Cry. And He said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field:

⁸ The grass withers, the flower fades; but the word of our God shall stand for ever.

⁹ O Zion, that brings good tidings, get up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

The Desire of Ages, p. 182:

God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God.

The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, "He must increase, but I must decrease."

5. Farewell America

BY THE time this message reaches you, I will have left America. I think God has used my feeble efforts to light enough fires that will not be extinguished until the whole church is thoroughly aroused. God can look after the fires without my help. The Awakening is not a Brinsmead show, as some have erroneously charged, and I desire this fact to be demonstrated. If it is the work of man it will come to nought; but men will not explain the future spread of the message on the grounds of human factors and influences.

Further, it would be a self-defeating tragedy for people to lose confidence in certain human instrumentalities only to transfer that confidence to another instrumentality. We cannot lean on man or on the crowd. Although the basic truths the Awakening stands for are immovable, we must be ready to recognize that perfection will not be found in all the points we have presented. I want to make it clear that I am not loyal to the teachings of Brinsmead, and neither should anyone else be. If there is such a thing as Brinsmeadism, I do not know what it is, and would be happy to preside over its demise or to pronounce it dead.

To all who love the truth, I say: the Word of God contains all the consolation and encouragement we need. The revelation of the Word that clearly reveals God's purpose for His people is the greatest assurance that God is about to bring such a purpose to pass. This assurance alone is sufficient.

The truth of God will triumph yet,
 'Gainst all the hosts of hell:
The platform of eternal right
 Upholds the true gospel.
Take courage then, despising fear;
 Quit you like men, be strong!
Now press the battle to the gates,
 And triumph over wrong.

The hail will sweep away the lies,
Vain refuge of the foe:
The hammer of His Word will break
The chains of sin and woe.
Take Spirit's sword, the armory
Of light and righteousness;
As Gideon's band, descend upon
The tents of wickedness.

The weapons of our last warfare
Are not the carnal kind,
Compelling power and flattery
Belong to carnal mind.
By truth and love we'll overcome
The beast and false prophet;
In Jesus' holy name we'll tread
The devil underfoot.

Amen.

The Truth of God Will Triumph Yet

Em C Am Em

1. The truth of God will tri - umph yet a - gainst the hosts of hell;
 2. The hail will sweep a - way the lies, vain ref - uge of the foe;
 3. The weap - ons of our last war - fare are not the car - nal kind;

D/F# G F# B

The plat - form of e - ter - nal right up - holds the true gos - pel.
 The ham - mer of His word will break the chains of sin and woe,
 Com - pel - ling pow'r and flat - ter - y be - long to car - nal mind.

D G D Am B

Take cour - age then, de - spis - ing fear; quit ye like men, be strong!
 Take Spir - it's sword, the ar - mor - y of light and right - eous - ness;
 By truth and love we'll o - ver - come the beast and false pro - phet;

Em D/F# G Am B Em

Now press the bat - tle to the gates and tri - umph o - ver wrong.
 As Gid - eon's band de - scend up - on the tents of wick - ed - ness.
 In Je - sus' ho - ly name we'll tread the dev - il un - der - foot.

Text: Robert Brinsmead

Music: Frank Zimmerman

Note: On the third verse, repeat the last line, "In Jesus' holy name..."

*Hebrews 10:
Into the Holiest*

Undated Pamphlet

Introduction

THE book of *Hebrews* was written to Jewish people who were familiar with the sanctuary service. The sanctuary consisted of two apartments called the holy and most holy places, or first and second apartments.

Hebrews 9

⁶ The priests went always into the first tabernacle accomplishing the service of God.

⁷ But into the second went the high priest alone once every year.

These two **divisions** of the sanctuary service were called “**the daily**” and “**the yearly**.”

Throughout the book, Paul is showing the Christian Jews that the earthly tabernacle service has been superseded by the heavenly sanctuary service which was established by the incarnation—life, death, resurrection and Priesthood of Jesus Christ. The earthly “daily” and yearly” was but...

Hebrews 8

⁹ ...the example and shadow of heavenly things.

We may not be Jews of the flesh, but if we profess to be “a Jew inwardly”⁷⁸² by virtue of faith in Christ, we should become familiar with the Hebrew economy as outlined in *Leviticus*. Then, having a basic understanding of the earthly “daily” and “yearly” service, we will be able to follow Paul’s inspired interpretation of the sanctuary question as “Hebrews” indeed.

Having established the surpassing excellence of the priesthood of Jesus in the heavenly sanctuary, Paul sweeps to a great climax in *Hebrews* 10, as he directs our minds to the great finale of the sanctuary service—“the yearly” service. Once a year on the day of atonement the Israelites assembled around the sanctuary to afflict their souls while the High Priest entered the most holy place. Concerning this day the law said:

⁷⁸² *Romans* 2:29.

Leviticus 16

³⁰ The priest shall make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

After full and final atonement was made before the mercy seat in the most holy place of the sanctuary, the high priest, came out of the sanctuary to bless the waiting congregation. Today we live in the antitypical day of atonement, and are waiting for Christ to appear...

Hebrews 9

²⁸ ...the second time without sin unto salvation.

For this reason *Hebrews 10* is of special interest to us.

Testimonies for the Church, vol. 5, p. 520:

We are in the great day of atonement and the sacred work of Christ for the people of God that is going on at the present time in the sanctuary should be our constant study.

We can be certain, therefore, that *Hebrews 10* should be a definite part of “our constant study.”

1. The Earthly Day of Atonement Inadequate

Original title: Verses 1-4: The Inadequacy of the Earthly Day of Atonement

Hebrews 10

¹ For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

ALTHOUGH “the yearly” service of the most holy place was the climax of the yearly round of ceremonies, it could not perfect the worshipers. The earthly day of atonement was only a shadow of the reality which is able to perfect...

¹⁴ ...forever them that are, sanctified.

Hebrews 10

² For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

The proof that the Jewish “yearly” did not perfect the people was evident in that it did not blot out the remembrance of sin from the mind. The sanctuary was a type of the human soul.⁷⁸³ While the “daily” ministry of the priest typified the atonement to cleanse the guilt of sin from the soul, the “yearly” ministry of the High Priest in the inner sanctuary typified the atonement to cleanse the **record of sin from the inner sanctuary of the soul.**^{784/785} At best, the earthly service was only a type of the real cleansing provided in the true sanctuary.

Perhaps a few words about the record of sin may be in order here. As soon as a soul sins, that sin is not only recorded in the sanctuary in heaven,⁷⁸⁶ but in a very real way it is recorded in the

⁷⁸³ *1 Corinthians* 3:16, 6:16; *Education*, p. 35-36; *The Desire of Ages*, p. 161.

⁷⁸⁴ See *Leviticus* 4 and 16.

⁷⁸⁵ PP Editor’s note: This was a mistake on Bob’s part. The yearly atonement cleansed sin from the sanctuary, not the “record of sin from the inner sanctuary of the soul.”

⁷⁸⁶ *The Great Controversy*, p. 486-7; *Daniel* 7:10.

mind of the transgressor. The mind is a marvelous thing which records every thought. Every sin...

Fundamentals of Christian Education, p. 195:

...leaves its **imprint** upon the soul.

When this sin comes to the knowledge of the transgressor, he is defiled also with the guilt of sin.⁷⁸⁷ Restoration of the soul must first involve the cleansing of the conscience from the guilt of sin; but then there must come the cleansing of the soul from the record of sin, which is a real defilement. The sanctuary service, with the “daily” and “yearly” cleansing, is a clear illustration of the cleansing of first the guilt, and then the record of sin from the soul.⁷⁸⁸

Hebrews 10

³ But in those sacrifices there is a remembrance again made of sins every year.

⁴ For it is not possible that the blood of bulls and of goats should take away sin.

The type could not blot out the record of sin, either from the books of heaven, or from the mind of the worshiper.⁷⁸⁹ **The blood of bulls** (for the priesthood) and goats (for the rest of the people) could not take away sins. Here Paul is not referring to the taking away of guilt from the soul (“the daily”), but he is speaking expressly of the removal of the record of sin from the conscience of the worshiper (“the yearly”). The special service of the day of atonement was not provided to cleanse the people from the guilt of sin, but from the record of sin.⁷⁹⁰

⁷⁸⁷ Leviticus 4:27-28; Acts 17:30.

⁷⁸⁸ For a more detailed study see Ezekiel 36:25-31; *Testimonies to Ministers*, p. 447; *The Desire of Ages*, p. 302; *Selected Messages*, book 1, p. 344; *Fundamentals of Christian Education*, p. 195; *Christ's Object Lessons*, p. 55, 266, 281 and Zechariah 3:1-5 with *Testimonies for the Church*, vol. 5, p. 472-5.

⁷⁸⁹ *Patriarchs and Prophets*, p. 358, 202.

⁷⁹⁰ PP Editor's note: Again, this point must be challenged. The yearly atonement cleansed sin *from the sanctuary*, not from the soul. Of course, there were some changes of records involved, since the sin that was laid up in the sanctuary, recorded against the name of the person who confessed it, was now re-

Leviticus 16

³⁰ 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.

However, the blood of animals could not in reality take away this record of sin from the inner sanctuary of the soul.

moved, and so the records of the person, written in heaven, needed to be updated.

2. Christ Established the Reality

Hebrews 10

⁵ Wherefore when He came into the world, He said, Sacrifice and offering You would not, but a body have You prepared me:

⁶ In burnt offerings and sacrifices for sin You have had no pleasure.

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do your will, O God.

⁸ Above when He said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure therein; which are offered by the law;

⁹ Then said He, Lo, I come to do your will, O God. He takes away the first, that He may establish the second.

THE old covenant ritual has not intrinsic value, but in every part that service was a symbol of Christ.⁷⁹¹ In the fullness of time Christ came to take it away in order that He might establish the will of God,

1 Thessalonians 1

³ ...even your sanctification.

It behoved Christ not only to die for our sins, but to take a weak human body which inherited all the degeneracy of the children of men.⁷⁹²

⁷⁹¹ *The Desire of Ages*, p. 29.

⁷⁹² *Hebrews 2*.

3. Christ's "Daily" Ministry Sanctifies a People

Hebrews 10

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest stands daily ministering and offering often times the same sacrifices, which can never take away sins:

¹² But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God.

HERE the writer takes our minds back to the "daily" ministry. The two most important offerings in this "daily" ministry were the burnt offering and sin offering. The burnt offering represented God's provision for the whole camp of Israel, while the sin offering represented the sinner's acceptance of God's provision. When the sinner slew his sin offering beside the altar of burnt offering, the priest took some of the blood and sprinkled it before the veil, on the horns of the altar of incense in the first apartment. By this ceremony, the penitent's **sinful life** was transferred to the sanctuary.

The Great Controversy, p. 418:

The blood, representing the forfeited life of the sinner...was carried by the priest into the holy place.

The surplus blood was poured out at the base of the altar of burnt offering, symbolizing that now the forgiven soul poured out his life in service for God. Moreover, the burnt offering now represented not only the death of Christ for him, but his death to sin with Christ. It became his daily consecration offering.⁷⁹³ All this represented the **sanctification** of the sinner—meaning, separating him from the guilt of sin and consecrating him to God. But just as the "yearly" service could not take away the record of sin, so the "daily" service could not in reality take away the guilt of sin.

⁷⁹³ *Romans 12:1; Patriarchs and Prophets*, p. 352.

Since the one offering of Jesus is the antitype of all the “daily” offerings, the true acceptance of His sacrifice will sanctify the believer. Christ took **our** flesh, subdued and crucified it.⁷⁹⁴ As the repentant sinner falls in penitence at the foot of the cross, the death of Christ becomes effective in his experience. Through the blood of Christ, his sinful life is sent away into the sanctuary to be hid with Christ in God.⁷⁹⁵ As he dies by faith with Christ, his sinful rebellious nature becomes crucified with Christ. With a heart sprinkled from an evil conscience,⁷⁹⁶ he presents himself as a living sacrifice to God.⁷⁹⁷ Thus, he is...

Hebrews 10

¹⁰ ...**sanctified** through the offering of the body of Jesus, once for all.

The “sanctification” here referred to does not mean the entire perfection of the worshiper. On the contrary, the Holy Spirit in the following verses invites believers who have this “sanctification” experience to enter into a further work that they might be “perfected forever.” Verse 29 warns those who have experienced this blessing of the “daily” from turning back to do “despite unto the Spirit of grace.” Therefore the sanctification mentioned here signifies the turning from sin to holiness, the experience typified by the worshipers participation in the “daily” ritual as described above.

In *1 Corinthians* 1:2 and 6:11, believers are spoken of as being sanctified. No intimation is given either there or here that such believers have been perfected. Rather, they are exhorted to go on unto perfection.⁷⁹⁸

⁷⁹⁴ *Ephesians* 2:15-16; *Colossians* 1:20-22; *Romans* 8:3.

⁷⁹⁵ *Colossians* 3:3.

⁷⁹⁶ *Hebrews* 10:22.

⁷⁹⁷ *Romans* 12:1.

⁷⁹⁸ *Hebrews* 6:1.

4. Christ's Ministry in the Most Holy Place Perfects Forever

Hebrews 10

¹⁴ For by one offering He has perfected for ever them that are sanctified.

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that He had said before,

¹⁶ This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

AFTER pointing out to us the basic experience of Christ's "daily" ministry, Paul now returns to the real point of the chapter—the day of atonement. Christ's death was also the anti-type of the special sin offerings of the "yearly" services. Through the ministry of His blood in the most holy place of the sanctuary, Christ purposes to perfect forever them that are **being** sanctified (The Greek of "are sanctified" is in the present continuous tense, signifying that they are in the process of sanctification).

Paul has shown us that the "yearly" ritual could not erase the record of sin from the mind of the worshiper, but here we are given the assurance that Christ's ministry in the most holy place will blot out sin forever. "The cleansing of the sanctuary" is a definite experience of cleansing for God's people.⁷⁹⁹ Every sin has left an imprint on the soul of the sinner, it has scarred and marred the character. Full perfection is not possible until these "filthy garments"⁸⁰⁰ are taken away. When the sins of God's people are thus blotted out, the Holy Ghost will then seal them with the complete fulfillment of the new covenant promise.⁸⁰¹

⁷⁹⁹ *Leviticus* 16:30; *Malachi* 3:1-3; *Acts* 3:19.

⁸⁰⁰ *Testimonies for the Church*, vol. 5, p. 475.

⁸⁰¹ *The Great Controversy*, p. 484-485.

The 144,000 will be partakers of this experience while still living upon the earth. The **final atonement** will be made for the righteous dead while they are sleeping in their graves.⁸⁰² In the books of heaven, God has an exact photograph of their lives, and their sins will be blotted from the records of heaven. When they are raised in the resurrection, they will have no remembrance of sin in their minds. They rise perfected forevermore.

The tense “**has** perfected forever” should present no difficulty to our understanding. Paul often uses a past perfect tense in dealing with what **is to be** accomplished in our lives. This is because God’s purpose to make us holy and blameless was in existence before time began. God’s purpose will not fail.

Christ, in taking our **fallen nature** and then all our sins in His passion, became our substitute and representative. But as the man Christ Jesus, He now sits at the right hand of the throne of God. This is in demonstration of the success of God’s purpose for us. In Christ the work is already finished. Besides, Enoch, Elijah, Moses and the twenty-four elders are already perfected forever. They are the pledge to us that Christ is well able to perfect us forever.

⁸⁰² *Hebrews 11:39-40; Early Writings*, p. 254.

5. The Call to Complete Spiritual Perfection

Hebrews 10

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

²⁰ By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh;

²¹ And having a High Priest over the house of God;

²² Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

SINCE the work is already complete in Christ, the Holy Spirit invites Christians who have experienced the blessings of “the daily”:

²² ...hearts sprinkled from an evil conscience, and bodies washed in pure water [=regeneration],

–to enter by faith into the experience of the day of atonement—the complete blotting out of sins forevermore. Although “holiest of all” literally can mean “holy places,” Paul must have had the most holy place particularly in mind, because:

1. The special point of the chapter is the day of atonement.
2. The exhortation is to those who have the blessings of the “daily” ministry of Christ.
3. Only the ministry of Christ in the most holy place can perfect forever them that are being sanctified.

We must not imagine that we are the only people who have been offered the complete deliverance of the most holy place. Israel was given an opportunity...

Daniel 9

²⁴ ...to finish the transgression, and to make an end of sins...and to bring in everlasting righteousness.

Paul has shown us in *Hebrews* 3 and 4 that Israel entered not into the complete rest from sin because of unbelief. Each day of

atonement in Israel was God's lesson to His people to illustrate to them His purpose for the human soul.

The early church entered by faith into Christ's "daily" ministry.

Hebrews 10

¹⁰ By...the offering of the body of Jesus Christ once for all,

—they were sanctified in Christ. But here in chapter 10 Paul is exhorting them to gather together (verse 23), in faith in readiness for the Lord's coming to the most holy place to perfect forever those who were being sanctified. The whole book of *Hebrews* is sprinkled with exhortations to not only hold fast to their experience, but to press on, to enter the rest of God, to go on unto perfection. It was not the will of God that the falling away should come in the early church. He foresaw it, but He did not foreordain it. When the early church lost sight of this hope, the, "man of sin" entered the church and cast down the sanctuary truth to the ground, and delayed the Advent at least 1260 years.

The Reformation of the sixteenth century restored the "daily" ministry of Christ. The message of men such as Luther and Wesley turned people from sin to Christ, and placed them on the road of sanctification. But the work of salvation can never be completed without the second division of Christ's ministry. Accordingly, in 1844, Christ brought His people to the day of atonement and opened before them the door into the most holy place.⁸⁰³ Through the true acceptance of Christ during the great awakening of 1840-44, the Advent believers had the experience of verses 10 and 22, but now Christ set before them the experience of verses 14 and 15—the complete blotting out of sins forever and the sealing of the Holy Ghost. With hand raised to heaven, Christ swore by himself "that, there should be time [delay] no longer" in finishing the mystery of God.⁸⁰⁴

⁸⁰³ *Revelation* 3:8.

⁸⁰⁴ *Revelation* 10:6-7.

Why has there been further delay? The reason we have not entered in is because of unbelief. Have we not followed the history of the Jewish nation and the early church? Indeed, we have! To us as a people the veil has been on the face of Christ,⁸⁰⁵ as it was on the face of Moses when he came down from the mount. We profess to be living in the day of atonement, and in the hour when the door to the ministry of the most holy place is open, but at best, we have only come as far as experiencing the blessing of “the daily” ministry.

Modern Israel’s unbelief manifests itself in different ways. There is a large body of the church who have so far lost sight of the significance of Christ’s ministry in the most holy place, that they do not realize that after entering into the experience of “I die daily,”⁸⁰⁶ they are now required to enter by faith into the second division of Christ’s ministry.

Some have gone so far as to declare that after conversion, there is no further cleansing experience in store for God’s people. Then, there is another class who know that they must press on to perfection so that they may be sealed for evermore. But they imagine that when they have developed a perfect character through a process of sanctification, they will be ready to enter the judgment to be sealed.

None of these have yet been able to open the book and look thereon, and naturally enough they never will be able. Until the veil of unbelief is removed, they will never be sealed for translation, and must pass under the power of death like our forefathers who set out expecting translation.

The Holy Spirit invites believers to enter the most holy place with boldness without further delay. From the type and the prophecies, we see that the day of atonement is a day of judgment. Thus, the invitation is to come to the judgment without delay. We may come in boldness through the blood of Christ,

⁸⁰⁵ *Revelation* 10:1.

⁸⁰⁶ *1 Corinthians* 15:31.

through the perfect life that Jesus has consecrated for us through the veil, and by virtue of our great and merciful High Priest.

As Israel of old gathered around the sanctuary on the day of atonement with prayer, fasting, and deep searching of heart, so we are bidden to come and plead in the same spirit before the judgment bar of God for the blotting out of sin and sealing of the Holy Ghost:

Psalm 54

¹ Save me, O God, by your name, and judge me by your strength.

² Hear my prayer, O God; give ear to the words of my mouth.

Psalm 35

²³ Stir up yourself, and awake to my judgment, even unto my cause, my God and my Lord.

²⁴ Judge me, O Lord, my God, according to your righteousness.

Psalm 51

¹ Have mercy upon me, O God, according to your loving kindness: according unto the multitude of your tender mercies blot out my transgressions.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise.

Psalm 72

⁴ He shall judge the poor of the people, He shall save the children of the needy, He shall break in pieces the oppressor.

¹² For He shall deliver the needy when he cries; the poor also, and him that has no helper.

¹³ He shall spare the poor and needy, He shall save the souls of the needy.

When Christ judges His people in the most holy place, He asks for them “justification, full and complete.”⁸⁰⁷ After standing for their justification in the judgment, He will minister His blood before the mercy seat to make the **final atonement** for their sins. From the type, we see that the day of atonement was not only a

⁸⁰⁷ *The Great Controversy*, p. 484.

day of judgment, but more especially it was a day of special cleansing.

Leviticus 16

³⁰ 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.

As pointed out before, this cleansing is not a cleansing from guilt. Every sin must be sent beforehand to judgment, and the believer must draw nigh with his heart sprinkled from an evil conscience. This cleansing in the inner sanctuary is to cleanse the inner sanctuary of the soul from the record of sin. Let this fact be firmly fixed in the mind. The typical day of atonement was not just a cleansing for the tent, but for the people who gathered around the tent. Christ's ministry in the most holy place is not just to cleanse the sanctuary in heaven, but to cleanse His people.

Malachi 3

³ And He shall sit as a refiner and purifier of silver: and He shall purify the **sons of Levi**, and purge them as gold and silver.⁸⁰⁸

The servant of the Lord's comments on *Zechariah 3* in *Testimonies for the Church*, vol. 5, p. 473-5, shows very clearly the nature of the cleansing of the sanctuary:

Testimonies for the Church, vol. 5, p. 473-475:

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

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 your iniquity to pass from you, and I will

⁸⁰⁸ See also *The Great Controversy*, p. 425-427.

clothe you with change of raiment.” The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices.

Thus, the judgment sits and takes away the man of sin’s dominion forever.⁸⁰⁹ From the type and the prophecies, we see that the day of atonement is also a day of sealing. When Christ stands for His people in the judgment, and blots out their sins, they are sealed with the full outpouring of the Holy Ghost.⁸¹⁰ It is the latter rain, which follows the blotting out of sins, that perfects forever them that are sanctified. It seals the perfect character of Jesus in God’s people for eternity.⁸¹¹

And now, while the door is open and Christ is waiting to seal His people before the winds of strife are let loose, it is the time of all times to draw near the sanctuary with true assurance of faith. Christ is well able to bring us to the judgment, blot out all our sins, and give us the latter rain. Thus, the call goes forth with increasing urgency,

Matthew 22

⁴ All things are ready...come unto the marriage.

⁸⁰⁹ *Daniel 7:26.*

⁸¹⁰ *Ephesians 4:30; Acts 3:19; RV. Joel 2:28; Heb. 10:16; Rev. 7:2-31.*

⁸¹¹ *Testimonies to Ministers*, p. 506; *Early Writings*, p. 269-271; *Testimonies for the Church*, vol. 5, p. 475.

6. Exhortations to Steadfast Faith

Hebrews 10

²³ Let us hold fast the profession of our faith without wavering— (for He is faithful that promised).

HAVING complied with the conditions of the day of atonement, we must ask in faith for the blessing of the most holy place,

James 1

⁶ ...nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed.

⁷ For let not that man think that he shall receive any thing of the Lord.

Paul warns,

Hebrews 12

³ ...lest you be wearied and faint in your minds.

The promise of the seal of the living God has been given to the whole Advent body, but many will be shaken out and left by the way because they will not seek the blessing with determined faith and strong perseverance.⁸¹² Patience—steadfast endurance—is a special feature of the 144,000. The latter rain will fall only on...

Early Writings, p. 278:

...the patient, waiting saints.

The day of atonement demands deep repentance, faithful heart-searching work, agonizing prayer. God's people are called to endure at the sanctuary until they obtain the promise. Paul holds up Abraham's hope of fatherhood as a noble example:

Hebrews 6

¹⁵ After he had patiently endured, he obtained the promise.

In *Romans* we are told that even before the son was born Abraham refused to be discouraged by the seemingly hopeless situa-

⁸¹² *Early Writings*, p. 269-271.

tion to which he was subjected, but he gave glory to God and thanked Him for the gift, before it was realized. So we must refuse to stagger at the promise of perfection, but even now come to the sanctuary to give glory to God and to thank Him for the blessing before it is realized.⁸¹³

Hebrews 10

²⁴ And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.

Paul continues to speak concerning the day of atonement. God would have us understand that the church is a brotherhood, and there is power in **unitedly** seeking after this experience. At Pentecost the one hundred and twenty disciples were of one accord and in one place. God's people must be of one accord and in one place (the most holy place), to receive the perfecting latter rain. The Lord is waiting to lead a people across the "Jordan." Hence, God's people are called to gather at the sanctuary to seek the promised blessing of the day of atonement.⁸¹⁴ We are to exhort and strengthen one another in reaching the hand of faith higher and higher to receive the blotting out of sins;

²⁵ ...and so much the more as you see the day approaching.

As far as the dead are concerned, this work is now going forward.⁸¹⁵ Soon, none know how soon, the work will commence for the living. The Lord will come suddenly to His temple to sit as a refiner and purifier of those of His people who are in the attitude of the antitypical day of atonement.⁸¹⁶ Thus, the assembling of ourselves together is that we might prepare the way of the Lord,⁸¹⁷ by joining with those who prize...

⁸¹³ *Early Writings*, p. 72.

⁸¹⁴ Zephaniah 2:1-3; Joel 2:15-17.

⁸¹⁵ *The Great Controversy*, p. 486; *Early Writings*, p. 254.

⁸¹⁶ Malachi 3:1-3; *Testimonies to Ministers*, p. 445.

⁸¹⁷ *Isaiah* 40:3.

Early Writings, p. 271:

...victory and salvation enough to perseveringly plead and agonize for it.

If through the oppression of the visible church we must do this “without the camp,” then let us by all means suffer the displeasure of men rather than the wrath of an offended God.

Hebrews 10

²⁶ For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

The one who practices any known sin or neglects any known duty in the light of the revelation of the love of Christ and His glorious plan for his life, can be sure that the day of atonement will end in terrible retribution for his base ingratitude. So too, will these who hang on to a “sinning and repenting” experience instead of entering into the finished work in the most holy place find themselves without an offering for sin when probation shall close.

²⁸ He that despised Moses’ law died without mercy under two or three witnesses:

²⁹ Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace?

³⁰ For we know Him that has said, Vengeance belongs unto me, I will recompense, says the Lord. And again, The Lord shall judge His people.

³¹ It is a fearful thing to fall into the hands of the living God.

These are solemn words. This scripture is directed in warning to God’s people who are “sanctified” through their acceptance of the “daily” ministry of Christ. They have been washed from the guilt of sin, and have had the foundation of a Christian experience.

Now the Lord calls them into the most holy place that He might perfect them forever. The King sends forth his servants saying:

Matthew 22

⁴ All things are ready...come unto the marriage.

But they make light of the invitation, and refuse to go any further in their experience. In doing this such believers will be guilty of treading underfoot, the blood of the Son of God and will deny the experience which they already have. This course is now being entered upon by some in Israel.

Luke 11

⁵² Woe unto you, lawyers! you entered not in yourselves, and them that were entering in you hindered.

Hebrews 10 is explicitly against the doctrine of entire perfection the moment a person accepts Christ as much as it is against the doctrine of once saved, always saved. There are two clear divisions to the ministry of Christ, the same as there were in the earthly ritual. The first experience is to prepare the believer to enter into the second.

It is amazing how many who profess faith in the third angel's message (the sealing message), who have lost sight of the special deliverance of the most holy place, or who refuse to recognize that there is any further experience necessary for translation without seeing death. We have come to the time when it is imperative not only to have the forgiveness of sins and the former rain, but we must have the blotting out of sins and the latter rain. Those who reject the call to enter the most holy place to be perfected forever, will bring themselves under the terrible condemnation of verses 29-30.

Hebrews 10

³² But call to remembrance the former days, in which, after you were illuminated, you endured a great light of afflictions;

³³ Partly while you were made a gazing stock, both by reproaches and afflictions; and partly, companions of them that were so used.

³⁴ For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and enduring substance.

Paul exhorts believers to press on to victory in the same spirit of self sacrifice with which they joyfully set out in the faith. What a terrible thing it would be to go so far in the Christian life, and then turn back.

2 Peter 2

²¹ For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

But they have nothing to fear for the future, except that they forget the way the Lord has led them.

Hebrews 10

³⁵ Cast not away therefore your confidence, which has great recompense of reward.

³⁶ For you have need of patience, that, after you have done the will of God, you might receive the promise.

The promise here referred to is the promise which is ushered in by the day of atonement—that Christ will perfect forever them that are sanctified.⁸¹⁸ When God’s people attain to sinless perfection of the soul through the ministry of the holy place, they will pass beyond the power of death in this life because the only thing which causes death—sin—has been removed from them forever. (The worthies who never experienced the blotting out of sins all had to pass under the power of death—“they without us should not be made perfect.” *Hebrews* 11:40).

When God has a people upon the earth who have conquered all sin through the grace of God, there can be no more delay in the glorious manifestation of the sons of God.⁸¹⁹ Christ will appear in the clouds of heaven to bring them physical perfection, thereby fulfilling the type of the High Priest’s cleansing of the altar in the

⁸¹⁸ *Hebrews* 10:14.

⁸¹⁹ *Romans* 8:21-23.

outer court.⁸²⁰ There is only one thing between us and translation—the unentered experience of the most holy place. Then why cast away our confidence on the border of the eternal world? Is not this great recompense of reward worth all the patience and determination of our souls?

Hebrews 10

³⁷ For yet a little while, and He that shall come will come, and will not tarry.

The Lord is not going to tarry in the granting of the promise. He is more anxious to give us the gift than we are to receive it. God is waiting for us to prepare the way of the Lord.⁸²¹

Isaiah 59

²⁰ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob says the Lord.

²¹ As for me, this is my covenant with them, says the Lord; My Spirit that is upon you, my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the Lord, from henceforth and for ever.

History will be repeated in this coming of Christ to the “marriage” as it pertains to the living. Many will not be looking for their High Priest to come to cleanse the sanctuary, to perfect forever them that are sanctified. Being unprepared for the Lord's sudden coming to His temple, they will be unprepared to meet the Lord in the air.

Hebrews 10

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back to perdition; but of them that believe to the saving of the soul.

Faith will enter the veil and lay hold of the blessing. This expression, “the just shall live by faith,” is taken from *Habakkuk*,

⁸²⁰ *Leviticus* 16:18.

⁸²¹ *Isaiah* 40:3.

when it literally means “holding on.” We must come to the sanctuary and hold on to the hope of a finished work in our hearts until the blessing is realized. Everything that can be shaken, will be shaken,

Hebrews 12

¹⁷ ...that those things which cannot be shaken may remain.

Faith will hold fast the evidence of our hope steadfast unto the end.

Before us is the complete rest from all sin.⁸²²

Hebrews 4

¹ Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

Hebrews 3

⁷ Today if you will hear His voice,

⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

¹¹ So I swore in my wrath, they shall not enter into my rest.

¹² Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

¹³ But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

¹⁴ For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

In *Hebrews 11*, we have set before us the great cloud of witnesses to encourage us to step forward in faith. See here the faith manifested by those who received not the promise, but embraced it only by faith as they saw it afar off. How much more should we endure who live in the time of the consummating hope of the ages. Therefore,

Hebrews 12

¹ Let us lay aside every weight and the sin which does so easily beset us, and let us run with patience the race that is set before us,

⁸²² *Hebrews 4:9.*

² Looking unto Jesus the author and finisher of our faith.

The promise is sure, the grace is more than sufficient, and now is the time of all times to “go up and possess the land.”⁸²³ Shall we not then jettison every sin and encumbrance and press on to victory?

⁸²³ *Deuteronomy* 9:23.

Healthful Living

Undated Articles
from Present Truth periodical

1. Is Your Stomach in Proportion?

I HAVE discovered how to gain the rapt attention of certain people who become drowsy in the consideration of real spiritual food. Start talking about carnal food! Immediately they become starry-eyed zealots, all aglow with a real religious fervor over the stomach and what goes or should go into it.

It is terrible to see a man with a stomach that is out of proportion to the shape of his body. It degrades the physical image of God. But it is even worse when people get the stomach out of proportion in their thinking. This degrades the moral image of God in the human mind.

I am reminded of an incident on the corner of a city street where a preacher was trying to give the gospel to the promiscuous crowd. The preacher was troubled by a Communist agitator who kept interrupting with utter disdain,

“But that won’t fill your stomach...that won’t fill your stomach...that won’t fill your stomach.”

Finally a bystander, becoming weary of the monotony of the agitator, silenced him with one apt comment:

“Ah right, old fellow,” he said, “but we are not all stomach.”

For far too many, health reform is all stomach, and religion is all stomach. The stomach has its place in human anatomy. It has its place in health reform and in practical religion. But as we observed a moment ago, there is nothing so unsightly as a stomach out of proportion. Although most of our readers will not need instruction about keeping their stomachs in proportion to the rest of their anatomy, maybe some of us could profit by considering how people can get their stomachs out of proportion in their religious experience.

1. Love of Stomach

Jesus said,

Matthew 6

²¹ Where your treasure is, there will your heart be also.

We are not meant to have our heart in our stomach. Paul wrote of the Cretans,

Philippians 3

¹⁹ ...whose God is their belly.

Their gluttonous habits revealed what their god was. But stomach worship can be manifested in ways other than gluttony. There are earnest, religious “health reformers” whose thoughts are never far from their stomach. They talk hard and long about food and spend an enormous amount of time and effort getting what they think are suitable things to put in their stomach. They spend much of their life planning for, thinking of and caring for their stomachs.

The problem is that they love their stomachs like the Cretans, but their love for it merely manifests itself in a different way. The worst part about it is that they invest their love for it with a cloak of religious zeal so that the whole food subject becomes a reproach to religion. Such people need to remember the words of Jesus,

Luke 12

²³ Life is more than meat, and the body is more than raiment.

The Lord rebuked this continual anxiety as to what we shall eat. He said that this was a sin that belonged to the Gentiles. The Christian life has a much higher, worthier goal and subject for contemplation than an organ that is part of the vile body that soon must be changed at the coming of the Lord. Paul said,

1 Corinthians 8 [Expanded Translation]

⁸ Food does not commend us or bring us any nearer to God.

Again he declared,

Romans 14

¹⁷ The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

2. Compensation

Human personality indulges in a strange psychological quirk which psychologists call “compensation.” For instance, the boss dictatorially takes it out on his employees to compensate for being a hen-pecked husband at home. Religious distortions are forms of spiritual compensation. A man suffering frustration and personal defeat in his inner spiritual life is a desperate man. For such a man health reform can be a lifesaver to a drowning soul. In such a case, as true heart piety declines, zeal for health reform increases. At home he may be moody, angry, unkind, prayerless, mean, critical;

“But no matter,” says the ego, “I am most particular in what I eat.”

He may proudly quote the following statement:

“If a man can overcome his appetite, he can overcome anything.”

The problem is that he uses his preoccupation with appetite as a substitute for overcoming almost everything. This is pure Phariseism, the worst kind of religious hypocrisy.

3. A Barometer of Spiritual Progress

Some people make the grave mistake of using their stomach as a barometer of their spiritual progress. Our eating may be an index to our spiritual state. It may also be an index to our spiritual pride. Before me is a letter of a stomach worshiper. It says,

“What people eat is the best indication of their spiritual progress. Lowest on the ladder are the meat eaters. A step higher are the lacto-ovo vegetarians. Higher yet are the pure vegetarians. But highest of all, going rapidly on to perfection and the seal of God, are the pure fruitarians.”

The trouble is that this poor soul sees itself on the very top of the ladder, looking disdainfully down on those who eat roots, eggs, or worse yet, meat. Extolling what is thought to be the mighty victories of the cross, this food zealot continues,

“I had a terrible struggle giving up potatoes, but the Lord gave me the victory.”

But all these so-called food “victories” are being used as a barometer of spiritual progress, blinding the eyes of this person to the sins of pride, unkindness, criticism and intolerance that raise their ugly heads all through the letter.

It can be a very dangerous thing for people to make a ladder of dietetic “advancement” and then make that ladder synonymous with the ladder of sanctification. Some well-meaning people have done this, thinking that such things must be urged as part of the Awakening message. But such “pietistic” delusions have neither part nor parcel in the Awakening message. Dietetic habits are often an index to spiritual progress. But remember, they may be an index to spiritual pride.

4. Imputation of Moral Qualities to Food

It is an appalling fallacy to impute moral quality to food *per se*. Jesus stated an absolute truth when He said that man is not morally defiled by putting anything into his stomach.

Matthew 15

¹¹ Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man.

Paul said,

Romans 14

¹⁴ I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself.

Neither roots, eggs, mushrooms, duck, rabbit, beef nor pork is morally unclean. There is and can be only one morally unclean thing in this whole world—the human heart.

One of the greatest stumbling blocks to health reform is this false idea of imputing moral evil to things external from the human heart. Once a person imputes a moral quality to any food, he is on the high road to legalism, and there is no stopping place on this road until he falls into the great pit of fanaticism.

I once met a person who said,

“I would rather die than eat an egg.”

It may be a good thing to stop eating eggs for certain reasons, but to impute some sort of moral contamination to a chemical mixture of any kind is religious foolishness. Another person makes the fruitarian diet a matter of religious principle and carries it so far that she would say,

“I would rather die than eat a potato.”

Or another gives up meat and says,

“I would rather die than eat meat.”

I met an earnest brother who affirmed that if he were placed in a position where meat was the only food that would keep him alive, he would choose to die rather than violate his conscience. I asked him if he would take a blood transfusion to save his life. He said he would.

“Well,” I said to him, “don’t you realize that taking a blood transfusion is far more risky and more impure than eating flesh. A blood transfusion goes right into the body. It is taking a drink of blood directly into the veins. If putting flesh into the digestive tract is morally defiling in itself, then putting blood directly into the body would be much more of a moral defilement.”

We should rather die than consent to a wrong act. For instance, it is better to die than to tell a lie. We should choose death rather than worship idols, break the Sabbath, commit adultery or steal. The sixth commandment certainly embraces true health reform. It commands us to preserve our lives. The Bible says,

Ecclesiastes 9

⁴ A living dog is better than a dead lion.

It is sinful to mutilate the body, but not if mutilation is necessary to save life. We will cut off a limb if life is at stake. It is wrong to drink strong drink, but the Bible says,

Proverbs 31

⁶ Give strong drink unto him that is ready to perish.

Right now I could not eat meat with a clear conscience. There is better food available, and the Lord has given me instruction that meat is not the best food for the body temple because of its effect on the mental and moral powers of the human organism. For me to eat meat is sin, not because there is any moral uncleanness in meat, but because eating it would show that I do not love the Lord with all my heart, soul, mind and strength. It would be an act of serving appetite rather than serving the Lord. The defilement would not be in the meat, but in my attitude toward the meat. So Paul said,

Romans 14

¹⁴ There is nothing unclean of itself: but to him that esteems any thing to be unclean, to him it is unclean.

On the other hand, it might become a sin not to eat meat. The chance is exceedingly remote, but we must see the principle. If it chanced that meat was the only thing that would preserve life, then I must take it for conscience sake in the same way as I would take a blood transfusion or that Elijah gratefully ate the flesh brought by the ravens. It is not meat that has moral quality, but my attitude toward the meat.

5. Imputation of Life and Health From Food

God gave the children of Israel manna when they were in the wilderness. The Bible says that it was angels' food. Angels do not die, but the Israelites ate angels' food and still died. They died in the wilderness because they did not learn the lesson in the manna. The Scripture says that God humbled them and gave them

manna that they might learn that man does not live by bread alone, but by every word that proceeds from the mouth of God.⁸²⁴ But Israel did not learn that. They did not see that they lived by life from God. They thought that life and health came primarily from food.

So today people impute life, health and healing to food. Some of these same people are poor specimens of good health. As God gave manna to Israel, so He gave health reform to us;⁸²⁵ not that we might impute health to food, but that we might be humbled to impute everything we have to God. He says,

Exodus 15

²⁶ I am the Lord that heals you.

But we are so inclined to brag about some food or some herb as the secret of health. The whole approach is wrong—sinfully wrong. So we are dying in this wilderness the same as other people. With all the light on health reform, we are not much ahead of a moderate living “Egyptian.” We get most of the same diseases. The startling part about it is the fact that among the leading health and food advocates within the Advent Movement there is so much sickness and disease. Not a few have died of cancer. Often members of their own families have not thrived on their programs. I submit that they can eat the best food that this earth can give, yet these diseases of the Egyptians will remain.

We must learn to impute health to God. Christ is the Tree of Life. He is the living Bread which came down from heaven, that a man may eat thereof and not die. Oh, there is more health reform in *John*, chapter 6, than in all the food which enthusiasts have ever dreamed of. He who eats the flesh and drinks the blood of the Son of God has the power of everlasting life coursing through him.

⁸²⁴ *Deuteronomy* 8:3.

⁸²⁵ *Medical Ministry*, p. 267.

Read *Isaiah* 58. It is the greatest health prescription for the Advent Movement—the greatest! It does not promise that after we follow certain dietetic rules, we will have good health. All who promise health on condition of following a certain diet are not telling the truth. But *Isaiah* 58 tells us that when our lives are filled with the Spirit of Jesus so that we do the works and live the life of Jesus, then our health shall spring forth speedily.

There is need of a great reformation in our whole concept of health reform. We must be humbled to build on the true foundation. There is more health in being baptized in the unselfish spirit of heaven than in all the medicines that man can discover.

Perhaps the greatest book in the Bible on the subject of health is the book of *Proverbs*. It is full of the subject of health. If you want an interesting exercise and a thrilling study, read the book through, marking every statement that gives the secret of health. It puts the stomach in the right proportion. It bears out what Ellen G. White says:

Counsels on Health, p. 324:

Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here.

2. Down in the Garden I – Gardening in God's Plan

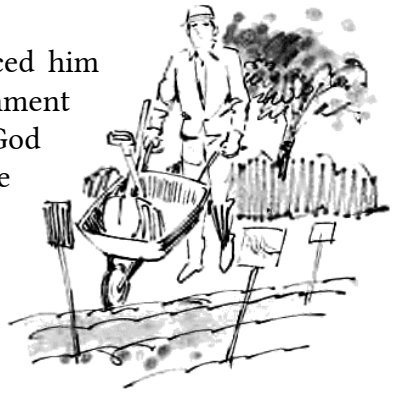
Editor's Note (from the original): Conducted by Robert D. Brinsmead, "Down in the Garden" is a new and, we believe, a highly important section of PRESENT TRUTH. It is time that we catch a clear vision of God's plan for the home in these last days. Inspiration is clear that believers in the third angel's message should secure for themselves a home in the country where they can raise their own garden. With this in mind, we believe that our readers will find the gardening section of PRESENT TRUTH to be of vital importance, and we trust that it will be a valuable help for those who are taking a lively interest in learning to grow a good family garden of healthy fruits and vegetables.

There is much religion in a good garden. By following God's plan in this area, a multitude of blessings will surely be reaped. We solicit the enthusiastic support and participation of our readers in "Down in the Garden." This section of PRESENT TRUTH is for the purpose of sharing together the knowledge and experience which have been gained by those who have already taken a vital interest in the soil, more specifically, we invite your contributions, questions, ideas, hints and even photos which relate to the subject of gardening.

THERE are some ascetic religionists who may imagine that a spiritual magazine on present truth would exclude a section on gardening, but we heartily disagree. There is much good religion in a good garden.

When God created man, He placed him in a garden. This was the environment God chose for the Eden school. God talked to man in the garden. Divine wisdom chose a garden as a vital part of man's education.

The soil is still a vital part of God's educational system. Those who believe that the *Testimonies* are the voice of Jesus speaking to His church today, will appreciate the tremendous force of this statement:



Testimonies for the Church, vol. 6, p. 179:

Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that

should be entered upon.

Even though I was raised on the land and have earned my living from the soil, I never appreciated its place in the third angel's message until I met Herbert White early in 1961. I was delighted to see Sister White's grandson sitting in one of my meetings in Yucaipa, California, nodding his head approvingly as we went step by step through the meaning of the sanctuary and its service.

Afterward, I learned of his great interest in organic gardening. A little later I read one of his books on the subject and also secured a set of tapes containing his lectures on gardening. In these, Herbert White presented an important phase of God's plan for His people. He kindled my enthusiasm and planted in my heart the desire to master the art of growing a good family garden.

Moving about America constantly, it was impossible to put the ideas into practice; but since returning to Australia, the Lord has granted our family this opportunity. I have been able to benefit from my own experiments and from the experience that others have gained in different places of the world.

In Australia, believers in the Awakening message have caught the challenge and inspiration of Herbert White's message. It seems that a good garden is a sort of characteristic and earmark of a good Awakening family.

Obtaining Land Outside the Cities

For many years Sister White urged Adventists to get out of the cities, obtain a piece of land and learn to grow healthy fruits and vegetables. Today the wisdom of this inspired counsel is more apparent than ever. American civilization has become too urbanized, industrialized, organized, centralized and artificialized. Nature has been so ignored and abused that she is beginning to demonstrate that she will no longer tolerate man on this planet unless he lives more in harmony with her laws. Thousands of weary, smog-bound city dwellers are now yearning for the kind

of residence that Sister White described as the ideal for the Adventist family.

The Spirit of Prophecy warned that the time would come when many would wish to leave the cities and would not be able. I am wondering if one reason could be financial. The economic and land situation today makes it much harder for a family to move out of the city onto such a piece of land as recommended in the *Testimonies*. Not many years ago these places could be secured for sums of money within the financial range of most families. But in many cases, it now requires a vast amount of money to settle on a nice piece of land outside the city.

A doctor friend in a certain city of America tells me that he cannot afford to buy such a place outside of his city today. When I was in Washington State last year, I was shown a nice 20-acre piece of land about 45 miles out of Seattle. This country setting would be an ideal place for a family home, a garden and a little orchard. There was one major problem—the price tag was a fabulous \$40,000.⁸²⁶ Very few families could afford to locate there. Yet when I first went to America (1961), an average Adventist family could easily have afforded to purchase that same piece of land.

It will not become financially easier to move out of the cities. The trend is bound to make conditions more and more difficult. But the way has not yet been hedged up completely. There are still areas in the United States where it is possible to secure land suitable to establish a home after Heaven's plan, and at reasonable sums of money. The following counsel is certainly applicable now:

Country Living, p. 14:

At such a time as this, the people of God who are seeking to keep the commandments of God should look for retired places away from the cities.

⁸²⁶ PP Editor's note: That would be equivalent to about \$400,000 in 2023.

Many have looked upon the divine directions as some sort of hardship. God's commands do not really impose hardships. The believing, obedient soul finds them loaded with blessings—often temporal as well as spiritual blessings.

Back in 1962 I encouraged a family to move out of a city on the West Coast. They bought an acreage in the country with a home on it for less than \$10,000. Today their property and home have been evaluated at more than \$50,000. Even after allowing for some inflation, they have acquired a real financial asset. Eight years ago their friends looked upon them with a kind of pity reserved for those enduring some hardship. Today these same people sit on their paltry city lots and look upon this family as if they were a sort of landed aristocracy. Sister White's statement is fulfilled again and again to those who obey the Spirit of Prophecy:

Country Living, p. 18:

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

Good Gardens and Believers in the Present Truth

From time to time I have revisited friends of the Awakening message in the Los Angeles area. Always there are some familiar faces missing. Upon inquiry, I have found that they have moved out of the great metropolitan area. Rather than being gratified to find a large crowd of present-truth believers if and when I return to Los Angeles, it would be wonderful to learn that they had all gone in obedience to the counsel of the Spirit of Prophecy.

While many believers are moving away from the great cities with their families, it would be real progress if just as many were becoming keen gardeners. I found that families who raised a good garden are the exception rather than the rule among Awakening believers.

It is high time that we all caught a vision of God's plan for the home in these last days, and that we witness a real reformation on this point among God's people. Let none preach about his

health reform program to us unless he has demonstrated that his health reform program starts from the soil up.

Let every Awakening family learn what blessings God has in store for him down in the garden, and may the time quickly come when every family in the third angel's message takes a lively interest in the A, B and C of education.

3. Down in the Garden II – The Foundation of Health Reform

HEALTH reform is indeed the right arm of the third angel's message, but it must be conceded that attempts to develop a strong right arm have often been misdirected. We need to begin from a right foundation.

Health Based on Soil

The Bible teaches us that God formed man from the dust of the ground. The ground upon which man walks is still the basis of life upon this planet. It is literally true that the ground contains all the properties essential for the human body. Man has sought out many inventions. He knows how to get many of these properties out of the earth. Science has also found out much information about the minerals and vitamins essential to the function of the human body.

But the physio-chemical features of the human body are so intricate and marvelous that the greatest scientists will freely admit that what they do not know about it is far greater than what they do know about it. The simple fact is that God never intended that man should extract properties from the earth and administer them to the body in precise dosages. No one knows enough about the needs of the body to do it anyway, and it is certain that no one ever will.

God designed that plants should extract the needed elements from the soil, and that man in turn should eat of their products and receive every needed element of life. Only a plant can synthesize all the elements that a man needs for the healthy maintenance of life.

The blood, which is the life of the flesh, is made up of the food of which a man eats. It is impossible to have good health without good blood, and equally impossible to have good blood without good food. This is so self-evident that no demonstration of the ob-

vious is necessary. But many have failed to realize a truth that should be just as apparent: **Food can be no healthier than the soil upon which it is grown.** All food comes from the soil. Blood is made up of food. Therefore, blood draws its elements from the ground. People's blood can be no healthier than the soil which raises its food. Poor soil can only produce poor blood, and poor blood means poor health.

Does not the Spirit of Prophecy tell us that agriculture is the A, B and C of education? Then if we leave out the foundation, what sort of health reform structure can we expect?

Some time ago, an intelligent doctor wrote to *Present Truth* and expressed his doubts that soil and its proper treatment had anything to do with present truth. We have no hesitation in saying that as surely as health reform is the right arm of the body of present truth, just so surely is the matter of proper treatment of the soil a vital part of present truth. If any reader should doubt this, let him take the *Index* of the Spirit of Prophecy and do a little research. He will soon discover some amazing statements about the importance of agriculture.

Just a few years ago, a certain man with some letters after his name wrote an article in the *Review and Herald*. He contended that the quality of soil made no difference to the quality of food—that a carrot is a carrot no matter what soil it is grown upon. Now it makes no difference if the good gentleman had letters after his name as long as your arm. He was a man deficient in practical experience or observation in the field of his writing. He was the product of those scientific years when men, in the flush of scientific exaltation, thought that they had the wherewithal to manipulate all the forces of nature according to their desires.

That thinking is now repudiated, and scientific men are now very much aware that man must live with nature and respect her laws. Otherwise she will not much longer tolerate him upon this planet.

Examples

Why, any intelligent man who has reared horses or cattle, knows that the beast can only be as good as the soil upon which it gets its grass. Does the learned gentleman mean to say that grass is grass, no matter upon what kind of soil it is raised? Every grazier knows that grass well grown is high in protein and will grow a larger beast than grass of the same variety grown on poor soil.

On the coastal regions of Australia, the grass is more green and lush than the country further inland, because the rainfall is higher on the coast. But it is well known after generations of breeding that cattlemen cannot raise a beast on the coast with the same quality bone formation as the inland beast. Why? Because the soil on the coast is more depleted of minerals through the heavier rainfall. Although the cattle get far more to eat on the coast, they are always much smaller than cattle from the tablelands. The simple fact is that the grass is only as good as the soil upon which it is grown.

In New Zealand it was found that much of the soil was deficient in the trace element called molybdenum. And it was also demonstrated that children who eat food grown on such soil have poor teeth.

I have been a banana grower. In our area there are two main types of soil. The poor forest land grows a clean-skinned banana. It will carry to the ends of the earth without spoiling. It consequently sells for a better price because it looks much nicer. But it tends to be tough and rubbery to eat (like the bananas sold on the West Coast of the USA). Bananas grown upon the richer soil will not carry nearly as well. They ripen and spoil more easily. Hence they are not as good for market; but they are much better to eat.

Is a carrot a carrot, irrespective of where or how it is grown? In our country, if one is buying carrots to juice, he must be very discerning to buy carrots which come from certain districts. Some carrots are bitter, and none but the very determined will drink

juice made from them. Other carrots, even of the same variety, grown on a different soil, are very sweet and beautiful for juice.

Here is a simple experiment that may be tried by anyone in any part of the world: Take produce grown on good soil, and feed it to livestock. Then take the same produce grown on poor soil, and feed it to the same kind of livestock. Soon will be seen the living proof that a beast can be no better than the soil from which it derives its food.

In his book, *Healthy Soil, Healthy People*, Dr. W. E. Shewell-Cooper (M.B.E., N.D.H., Dip. Hort., F.R.S.L., D.Litt.) cites findings from tests made on certain vegetables grown on good soil and poor soil. Some of the differences are astounding. Food grown on healthy soil contains much greater quantities of essential elements.

Conclusion

The conclusion is this: Only healthy soil can produce healthy people. A proper health reform program must commence from the soil and build upon that as the only true foundation. Proper treatment of the body must include proper treatment of the soil. This is the missing ingredient in the right arm of the third angel's message.

When God created man, He placed him in a garden. He was told to dress it and keep it. Since that time, man has sought out many inventions.⁸²⁷ He has imprisoned himself and polluted his environment with great cities of steel and concrete. But in the last remnant of time, God is calling His people out of the cities and into the garden.

Every Adventist home should be in a retired spot. That home should be in itself a church where the father is the priest, a school where the parents are the teachers, and a medical missionary outpost where the inmates know the simple remedies which God has provided. Such homes must have some ground where, as the

⁸²⁷ *Ecclesiastes* 7:29.

Spirit of Prophecy says, God's people will learn to raise fruits and vegetables free from disease.

4. Down in the Garden III – Building the Soil

THERE is a lot of religion in a good garden. True health reform begins from the soil up. Every awakened Adventist family should make it their duty to plan to leave the cities, get a piece of land and learn to grow healthy fruits and vegetables. Yes, learn to grow! It takes learning.

A Christian cannot become a Christian by reading books about it. That is only part of the story. Each one needs an experimental knowledge of Christ. So with gardening. There are many fine books about gardening, but you cannot prove the worth of the information until you have tried it.

Humus

Humus has been called the mother of soil fertility. It is the product that comes from the breaking down of organic matter—material that was formerly living, whether animal or vegetable.

Since the fall of man, God has arranged that life can continue only where there is death. Every living thing must die and be returned to the ground. The trees cast off their leaves. Plants and animals, through death, pass back to the soil. When these dead plants and animals decay, they build up the humus content of the soil.

Where there is no death, there is no life. It is the same in the spiritual life.

John 12

²⁴ Unless a corn of wheat fall into the ground and die, it abides alone.

Soil which is rich in humus is a living soil. We do not usually think of soil as the wonderful thing it is. We irreverently call it “dirt.” But a handful of healthy soil contains more soil organisms than there are people in the entire world. It contains plant bacteria, fungi, and little animals so small that they cannot be seen with the naked eye. Then there are earthworms too.

Healthy soil teems with life. An experienced gardener only has to pick up some earth in his hand, and he can tell by feeling it whether it is full of life. Some soils feel powdery and dead. When examined under a microscope, they are found to be seriously deficient in life—there are few soil organisms present.

If you want to raise the vital soil population, you must feed the organisms in your soil. How is this done? By putting dead matter into the soil! It may be vegetable matter or animal matter. A mixture of the two is best. So, in the wonderful cycle of nature, dead matter feeds the living matter. When these little soil organisms die, they in turn enrich the soil, and the cycle goes on. Never forget that there can be no life without death.

Artificial Fertilizer

Herein lies the greatest single objection to artificial fertilizer. I would not contend that artificial fertilizer should never be used anymore than I would reject the use of medicine, artificial vitamins, crutches, etc. But it must be clearly understood that artificial fertilizer will provide no humus for the soil. Plants are stimulated to greater yields, but when organic matter is removed from the land year after year, and no organic matter is returned to the soil, the humus content becomes depleted. The soil finally becomes like a sick man. It cannot produce healthy fruits and vegetables. Plants grown on such soil are very susceptible to disease, and under these conditions farmers must use all sorts of the most powerful poisons to combat disease in the plants.

The earth has been robbed of its treasure by selfish man. The principle behind artificial fertilizer generally is to take as much as possible out of the soil in return for as little as possible. But plants can only be as healthy as the soil upon which they are grown, and people can only be as healthy as the plants which they eat.

Weeds

Genesis 3

¹⁷ Cursed is the ground for your sake.

My children have asked me why it is that in our garden the weeds will grow faster than the vegetables. They have observed that it takes effort to grow good fruit, but none at all to grow weeds. What an excellent chance to talk about the soil of our hearts, and the tendencies that are in us for evil.

Proverbs 29

¹⁵ A child left to himself brings his mother to shame.

There are many ideas that can be put into practice to overcome weeds. One method is to preoccupy the ground with good seed. A well-grown garden tends to keep the weeds down.

Some of the best soils bring forth the most prolific weed crops. If you have a weedy soil, here is one suggestion for planting small seeds such as onion, lettuce, carrot, parsnip, celery or parsley: Make a drill⁸²⁸ about an inch deep as usual. Place seeds in the drill. Cover with about one-fourth to one-half inch of fine sand or rock dust. A bucketful of sand or rock dust goes a long way. Keep moist until seeds have struck. It will be found that few weeds appear among the little seedlings.

Mulching is a very good method of weed control. Cover the ground in between plants or around fruit trees with hay, lawn clippings, leaves or some other organic residue. If weeds begin to show through, increase the coverage. You will not only overcome weeds, but the soil will retain its moisture content. The little plant roots will come to the surface beneath the mulch where the soil is the richest and sweetest. Worms and other soil organisms will be encouraged.

Henry White used to say that soil organisms are like us in that they require food and shelter. The mulch will also be a source of humus after it rots away. But make allowances in damp clay soils. Keep mulch from direct contact with the bark of fruit trees. It may encourage too much fungi development and rotting around the bark at the base of the tree.

⁸²⁸ "drill": a shallow furrow or trench into which seed is sown.

Digging

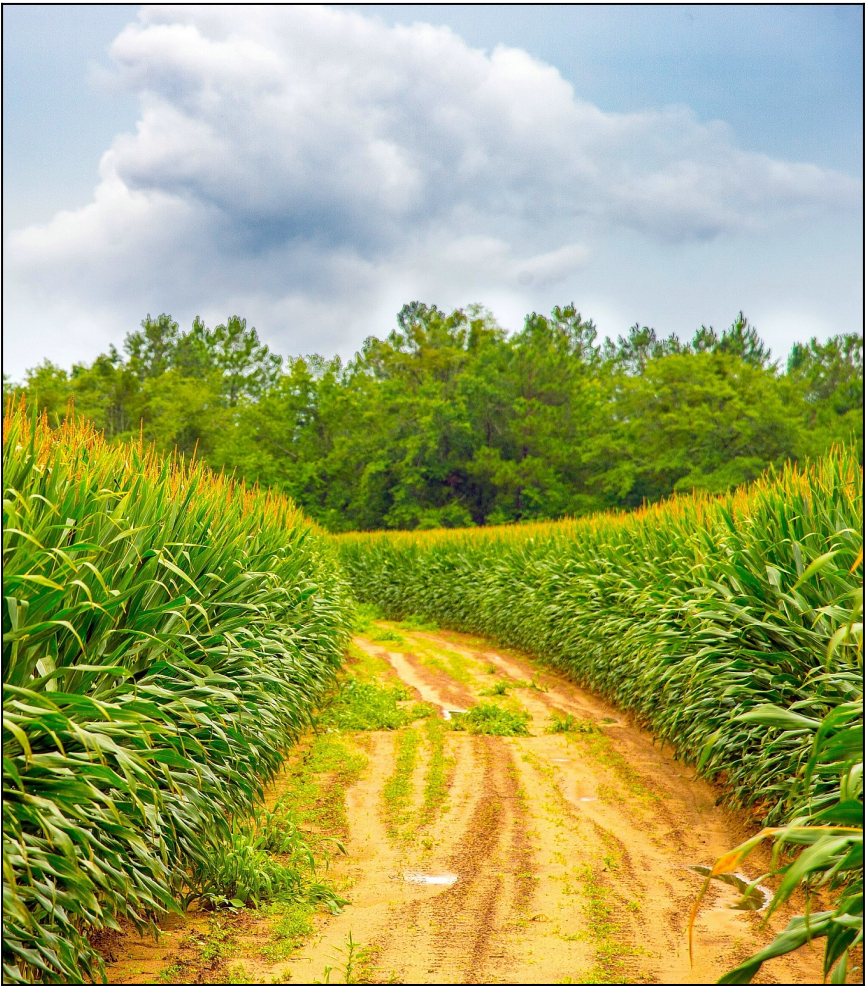
Soil needs to be permeable—that is, water and air must be able to penetrate the soil. One method is to plow the soil. If the top soil is very shallow, one must be careful not to bring the clay to the surface. Also, it takes time to sweeten up soil that has been plowed up from underneath.

With the help of powerful machinery, it is possible to aerate the soil by means of chisel plowing or deep rooting. This leaves the top soil on top of the ground.

There is yet another method. If the gardener will encourage a great amount of worm activity in the soil, it can be aerated by worms and soil organisms. This is the method followed by the “no digging” enthusiasts. Actually, they have their soil dug. They simply use another method. Some varieties of fruit trees will produce better, more disease-free fruit if the soil around the trees is not disturbed. In such cases, good mulching is the secret of good gardening.

Harvest of Health

Undated Pamphlet



1. Introduction

THE human organism is the most wonderful living machine. A great scientist said that it would be easier and more rational to believe that Handel's *Messiah* resulted from an explosion in the print shop than to believe that man evolved by chance. All the laws that govern the life of the human organism are indeed the laws of God.

Good health is not the result of chance or accident. The way to health is not a deep mystery that can be known only to a certain profession. It is not found in bottles, nor in eating some rare food. Good health is found alone in living in harmony with the unalterable laws of life.

So too, disease is not the result of chance. Sickness never comes without a cause. The way is prepared, the disease invited, by disregard of the laws of life. Wrong habits of eating, breathing, resting, thinking, etc., lie at the foundation of sickness, and it is useless to expect a true recovery from disease unless the life is brought into harmony with the laws of life.

Some will find this truth unwelcome. People have come to expect recovery from sickness through drugs. A drug may have its place when relief from pain or some other extremity may necessitate. But drugs never cure. They have no power to heal. Drugs may relieve pain, change the symptoms, or silence nature's warning bell, but the power of nature is the only healer.

People are sick because they have violated nature's laws. When nature exacts her price in the form of pain and suffering they hasten to the doctor expecting a miracle drug to rid them of the pain and inconvenience of sickness. They have no desire to change their bad living habits, but expect that a drug will give them health while they continue to violate the laws of health.

Often, if the doctor will not accommodate their desire for a quick and convenient relief, they will look for another doctor who will not insist that they change their living habits. But the

truth remains that there is no true prescription for health other than obedience to the laws of health. A man who will promise health upon any other foundation than this is not genuine.

No man can transgress the laws of life—either natural or moral—without suffering the consequences.

Galatians 6

⁷ Whatsoever a man sows, that shall he also reap,

—says the Book of Books.

2. Health and the Physical Laws of Life

MAN lives his life in a physical, human body. Everything we do embraces a physical function. Even thinking or praying is performed through the function of a physical body. Therefore it is only right that we first and foremost pay attention to the physical laws of our being. Good physical health will not only affect our physical powers, but our mental and spiritual powers as well.

Blood: The Basis of Life

Thousands of years ago, the earliest Bible writer said,

Leviticus 17 [also vs. 14, Genesis 9:4]

¹¹ The life of the flesh is in the blood.

It is a scientific truth that the life is in the living current of the blood. Health depends on good blood and good circulation of the blood throughout brain and body. It is impossible to have good health without good blood for “the life...is in the blood.” The mind is also affected by the bloodstream more than most people realize.

Our Creator has arranged that the life current of blood be sustained by four things—*air, water, food, and sunshine*. Therefore the first thing we must give attention to is that our blood is supplied with, proper amounts of air, water, food and sunshine.

Air

Above everything else, air, is the most vital commodity of life and health, yet millions suffer all sorts of ailments due to an insufficient supply of air. The majority of people do not breathe correctly, and are thereby robbing themselves of the chance to enjoy better health. One of the finest statements written on the importance of air are these words from the pen of a great health reformer and educator:

In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes

the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep. . . . [if] an insufficient supply of oxygen is received, the blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.⁸²⁹

Air is the greatest doctor that nature has provided. Therefore attention must be paid to these basic principles to secure and maintain optimum health:

1. As far as possible, place yourself in an environment where you have copious supplies of pure, unpolluted air.
2. In order to breathe well, you must have a correct posture in standing and sitting. The Bible says that God made man upright, and an erect bearing carries not only the grace and dignity of self-possession, but it promotes physical health and mental alertness. Walk like a thoroughbred, not in a proud sort of way, but in recognition that man was made in the “image of God.”⁸³⁰
3. In dressing, always allow the lungs the greatest freedom possible.
4. Develop a habit of deep breathing. Shallow breathing is a bad habit which is restricting your life as surely as an engine is restricted that is running on half its spark plugs. Take full, deep inspirations of air. Do not just fill the top of your chest, but bring the abdominal muscles into play to aid in full breathing. Always speak from the diaphragm, using full inspirations of air.
5. Avoid overcrowded rooms or poorly ventilated rooms. Never sleep without copious supplies of fresh air.

⁸²⁹ E. G. White, *The Ministry of Healing*, pp. 272, 237.

⁸³⁰ *Genesis* 1:26-27.

6. Get outdoors as much as possible, and enjoy the blessing of the open air.
7. Take plenty of exercise daily, and if your age and physical condition will allow, do some vigorous exercise every day that will cause you to “huff and puff.”
8. Do not overheat your homes. 65-70 degrees is the best temperature. It is better to dress warmer and have a clear mind and good health.

Water

The next great doctor that God has provided is the blessing of pure water. It should be used plentifully internally and externally every day. Water helps nature free the system of impurities, it cleanses the body tissues, and invigorates the vital organs. Used externally it cleanses the skin so that it may do its work of breathing and throwing off body wastes.

Water is one of the best ways to regulate the circulation of the blood in the system. It will help to reduce fever or relieve a congested head and many other ailments. Here are some simple and basic principles to follow in the use of water:

1. Drink at least 6 to 8 glasses of pure water daily. One or two warm glasses of water about a half an hour before breakfast cleanse the stomach and sharpen the appetite for the most important meal of the day.
2. Do not drink water at mealtimes. Digestion is a chemical process, and it is a fundamental scientific fact that excess water slows down a chemical reaction. Also, the habit of drinking frozen water is a bad one for the stomach.
3. Bathe the entire body at least twice a week. The daily bath is the best.
4. Use water freely internally and externally to quench a fever. Fever is a fire—nature’s effort to burn up body wastes or poisons. This fire may be regulated by an intelligent use of water. Use it freely to help nature combat disease. Learn



“And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” *Revelation 22:17*

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon your seed, and my blessing upon your offspring.” *Isaiah 44:3.*

“Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” *Ezekiel 36:25*

how to use compresses, hot and cold water treatments, and baths to aid in the recovery from different ailments.

Food

Correct eating habits are one of the greatest factors in health. Faulty nutrition lies at the foundation of most diseases. Millions dig their own graves with their teeth.

Then what shall we eat? The multitude of books that have poured from the press have often confused rather than helped people. The first thing to do is to forget about any single food as containing the answer to nutrition, or any fancy, rare, or expensive food or diet, and avail yourself of the information your Creator has provided. Use plain common sense.

The Bible says that the original diet that God gave to man was grains, fruits, vegetables, and nuts. Whenever or wherever people eat these in generous yet temperate supply, as near as practicable to their natural condition, they have little problem with nutrition, and in fact, very little disease. One who has access to an adequate supply of natural food and eats it sensibly need entertain few worries about lacking proteins, vitamins, or minerals.

Let us consider some basic principles of nutrition:

1. Follow man's original diet as closely as possible,
2. Partake very sparingly of highly refined or processed foods, *i.e.*, white flour, sugar, cakes, pastries, etc.
3. Eat as simply as possible, and learn to enjoy food in its natural state.
4. Avoid highly seasoned, pickled and spiced foods which irritate the stomach and inflame the blood (and tend to do the same to the temper as well).
5. Do not overcook food, or boil vegetables and throw away their water.
6. Do not eat too many mixtures at once, and avoid dishes that are a conglomeration of good food mixed together. Fruits and coarse vegetables should not be eaten at the

- same meal. 2 to 4 dishes at a meal are plenty. Just as your mind cannot dwell on many different subjects at once, your stomach cannot tolerate many kinds of food at one meal.
7. Do not eat any more than two or three times a day, and allow at least five hours between each meal. Never eat between meals. This hinders digestion, burdens the stomach, and often turns good food into poison inside the system.
 8. Never eat before retiring. When you retire, be sure that your stomach has retired. Remember, food takes 3 to 5 hours to digest.
 9. Do not eat the heavy meal in the evening. The habit of a very light breakfast and a very heavy evening meal is contrary to natural law. This may help some to remember: breakfast is golden, lunch is silver, and supper is *lead*. You don't drive your car on an empty gas tank all day, then fill it up in the evening.
 10. Do not overeat. The good book says, "Eat...for strength, and not for drunkenness."⁸³¹ Too much food afflicts the stomach, burdens the entire system with excess matter, brings physical debility, calls life and energy from the brain, checks the free flow of thoughts and hinders the memory, and has a prostrating effect upon the entire system. Leave the table feeling that you could comfortably eat more.
 11. Be regular in your eating habits.
 12. Eat slowly and chew your food thoroughly. Let the mealtime be a pleasant social occasion. Do not bring your worries to the meal table. Avoid strenuous brain work immediately before and after eating a meal. Avoid strenuous exercise immediately after a meal.
 13. An adequate supply of whole grains eaten as bread or cereal should be the basis of a good diet. Most processed grains and packaged breakfast cereals are devitalized and demineralized. Any owner of prize animal stock would

⁸³¹ *Ecclesiastes* 10:17.

know better than to feed such material to his animals. Obtaining your own grinder is an excellent way to ensure unadulterated grain, for then you can buy your grains in their natural state and crush them fresh. Real, wholemeal bread is almost impossible to buy, so there is much benefit in learning how to make your own bread from whole grains.

14. Obtain your fruits and vegetables as fresh as possible. Many of them deteriorate very quickly. The best health food store is your own garden. Get a small piece of land, and learn to raise healthy fruits and vegetables. Besides, the exercise in the open air and sunshine will do you a wonderful amount of good.
15. Never, never eat any animal fat or blood. God has a good reason in warning people not to eat it.⁸³² Only recently has medical science discovered the reason why animal fat is responsible for many cases of heart trouble.
16. Never eat unclean meats such as pork, crabs, duck, etc. The Bible clearly identifies what animals are clean and unclean for eating.⁸³³
17. Learn to do without eating dead animals of any description. Man's original diet did not consist of animal flesh. With disease in animals on the increase, meat eating is a definite hazard to health.
18. A little salt is necessary for good blood. Faddists who insist on no salt should consider that the Bible says, "Salt is good."⁸³⁴
19. Avoid extremes in diet—either excessively rich, spiced, or seasoned foods on the one hand, or an impoverished diet on the other hand.

⁸³² See *Leviticus* 7:23-27; *Acts* 15:20.

⁸³³ See *Leviticus* 11.

⁸³⁴ *Mark* 9:50.



“Ho, every one that thirsts, come you to the waters, and he that has no money; come you, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfies not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.” Isaiah 55:1-2

“Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God.” 1 Corinthians 10:31

20. Be sparing in the use of nuts, especially peanuts. Almonds are preferable.
21. Eat a variety of foods (but not at the same meal) and you will be assured of adequate nutrition.
22. Never drink anything with your meals or soon afterwards. This retards digestion. Soups and liquid food should also be sparingly used. Eat foods that require thorough chewing.
23. Never eat overripe fruit or fruit which is partly bad.
24. Eat with thankfulness to God for supplying your needs, and do not think too much about your stomach. If you think that your food will do you harm, it surely will. Life and health are much more than eating and drinking.

Sunshine

There can be no life without light. The sun which heats the seed in the ground, colors the vegetation, and tints the flowers is health and life-giving to your body. Get all the sunshine possible—whether you are young or old. It will give a glow to your cheeks and aid in your digestion. Expose the rooms of the house to sunlight. Draw back the drapes to admit God's doctor. It may fade your furniture and carpets, but it will add vigor to your life. Remove the morning bed clothes (blankets), one by one, and expose them to the light of the sun. Be careful to gradually build up your outdoor exposure to sunlight.

Circulation

We have now considered how blood receives its life from air, water, food, and sunshine. Good blood not only depends on a proper and adequate supply of these, but it depends on a good circulation throughout the body. Poor circulation will bring on coughs, congestion of the head or chest, nervous condition, heart palpitations, indigestion, congestion of the internal organs, nose bleed, stomach trouble, enfeebled mind, and other diseases. In order to obtain and maintain a good circulation, observe the following principles of living:

1. Correct posture and deep breathing are the first essentials to good circulation.
2. Avoid chilled body extremities which put a double strain on the heart. Clothe the limbs well.
3. Take a daily bath or shower, and if you have the will power, end with a good cold shower followed by a rub.
4. Obtain adequate exercise and sufficient rest.
5. Do not overeat.
6. Do not wear anything that compresses the body and restricts the circulation of the blood.
7. A mind that is active, alert, purposeful, cheerful and happy tends to send the blood bounding through the arteries and veins.
8. Know how to apply water to the body to improve circulation, *i.e.*, for a congested head, put the feet in a hot bath and add some dry mustard.

Elimination

The body must not only take in substances to maintain life, but it must throw off wastes and poisons. Therefore it is most important that all the channels of elimination are in proper working order. If any of these become clogged, life and health are endangered. In order to assist the channels of elimination to do their work, observe the following principles of healthful living:

1. Drink adequate water which cleanses the body internally and helps you to become regular.
2. Cleanse the skin surface daily, and occasionally do something that will cause you to perspire freely. You have a million little pores that breathe. Keep them cleansed.
3. Eat foods in their natural state, and avoid highly refined foods. Today, with our wonderful skills, we remove the bran and other things from the wheat before we eat it. So the cows are regular and the people are constipated.
4. Obtain adequate amounts of exercise.

5. Chew your food thoroughly.
6. Be careful of unnatural, habit forming laxatives. God has provided herbs “for the service of man.”⁸³⁵ Some of these are effective and safe purgatives when this sort of treatment is necessary.
7. In some cases, the bowels may be safely washed out by means of an enema. Remember, you cannot be well unless you have good elimination. A large proportion of people are like old, clogged drain and sewer pipes. Their blood moves as sluggishly as their bowels. Such people will never really live until their bowels start functioning like a well oiled machine.
8. Fresh fruits are good, natural laxatives.

Exercise

Every part of the living machine is made for action and service. It is the law of life that activity tends to life, and inactivity tends to death. More people die for want of exercise than from over-fatigue. Many more rust out than wear out. God ordained that man should work and sweat.⁸³⁶

Exercise equalizes the blood circulation, quickens the blood, helps the body expel impurities, invigorates the body, strengthens the bowels, aids digestion, relieves nervousness, prevents disease, strengthens the kidneys and liver, keeps the lungs in good condition and tones up the muscles. Exercise is one of nature’s greatest doctors.

Practical work is more beneficial than a gymnasium. Young men need some stern and severe exercise. Exercise is very necessary for students and for those doing much brain work. Lack of exercise depresses the blood circulation, causes dyspepsia, brings on weakness of limbs, feebleness of mind, deranges the nervous system, and can cause mental breakdown or heart failure.

⁸³⁵ *Psalm* 104:14.

⁸³⁶ *Genesis* 3:19.

Endeavor to practice these principles of healthful living:

1. Exercise daily in the open air.
2. Try to equalize muscle work and brain work as much as possible.
3. If your age and health will allow, exercise vigorously enough to induce perspiration and some good “huffing and puffing.”
4. Walking is one of the best forms of exercise, as it brings into play almost every muscle of the body.
5. The disposition to avoid exercise is a sure sign that death is stealing over you. Shake it off.
6. When you exercise, put your mind and will into it until it becomes a pleasure.

Rest

With hard work and exercise, there must be adequate rest. Even Jesus advised His disciples who were busily engaged in the greatest work committed to mortals,

Mark 6

³¹ Come you apart...and rest awhile.

He also said that:

Mark 2

²⁷ The Sabbath was made for man.

God has seen that man needs to rest from his work one day in seven. Those who obey His word and keep His Sabbath know the benefits to both body and mind.

During the sleeping hours, the body is repaired and invigorated for another day. Youth need abundant sleep. Observe these basic principles for good health:

1. Be regular in your hours of rest.
2. Sleep with an abundant supply of fresh air in your room, otherwise you may wake feeling tired and exhausted.

3. Remember that the wise man said, “The sleep of a laboring man is sweet.”⁸³⁷ Only those who work hard according to their strength can sleep well.
4. Go to bed early and arise early. Staying up late and then sleeping away the morning hours is not healthful.
5. If you cannot sleep, take a warm bath. It is relaxing and brings sleep.
6. Deep breathing induces sound, refreshing sleep.
7. Never retire soon after eating. Wait until the stomach has retired before you do.
8. A clear conscience and trust in God has much to do with good sleep. Read in *Acts* 12 how Peter slept soundly the night before his intended execution. The Bible says that God “gives His beloved sleep.”⁸³⁸ Prayer will help you to sleep well.
9. Before closing your eyes to sleep, read from the Word of God and by so doing, take your mind off the cares of the day. Watching exciting amusements on television or racing through exciting novels injures the mind, tends to derange the nervous system, and is a hindrance to sound, refreshing sleep.
10. Do not be a late riser. When nature awakes, you be awake. The daylight is not for sleep (except for a siesta during the day). The sluggards who cannot rise early from their bed are more often in poorer health than those who tend to be a little short on sleep.

Hygiene and Sanitation

Sanitation is still one of the biggest public health problems facing the world. Moses has been described as the greatest hygienist of all time. God chose him to be the leader of a nation emancipated from slavery, and through him, the Lord gave to the people prin-

⁸³⁷ *Ecclesiastes* 5:12.

⁸³⁸ *Psalms* 127:2.



“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall.”
Malachi 4:2.

“Blessed is the man that trusts in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”
Jeremiah 17:7-8

ciples of strict cleanliness and hygiene. People with contaminating diseases, or who came in contact with contaminating things were to be separated from the encampment.

Not only were the persons of the Israelites to be clean, but within and without their tents there was to be order and cleanliness. No waste water was allowed to remain about the encampment. When the people were careful to observe the instructions given to Moses, they were a disease free people. Whoever will observe the same principles will reap the same results.

Some principles to remember:

1. First there must be a clean mind in a clean body. Introduce nothing into the body or mind that would defile it. The Bible says that the body is “the temple of God,” and that if a man defiles that temple, “him shall God destroy.”⁸³⁹ Especially should the tobacco habit be regarded as an expensive, dirty and poisonous habit. Liquor is another poisonous habit.
2. The residence should, as far as possible, be situated on elevated or well drained land, away from damp or shaded places.
3. The rooms of the house should be accessible to sunlight and have a free flow of air in them day and night.
4. Take a daily bath or shower, and change and wash clothes frequently, otherwise the poisons that are thrown off through the skin will be reabsorbed back into the body.
5. See that you live in clean, sweet premises that are kept tidy and orderly.
6. Never allow decaying fruit or vegetables, or rotting material of any kind to lie around the house.

⁸³⁹ 1 Corinthians 3:16-17; 6:19.

Temperance

No survey of the laws of our physical life would be complete without a consideration of the importance of temperance. Paul the evangelist admonishes us to be...

1 Corinthians 9

²⁵ ...temperate in all things.

This means that we should shun that which is harmful, avoid extremes in anything, and be moderate in the enjoyment of those things which are lawful. Health is impossible without temperance. Our natural appetites must be kept under the control of enlightened reason. Sexual intemperance tends to paralyze the nerves and brain, causes loss of memory, weakens physical and mental strength, and breaks down the life forces. Indulgence of appetite is the greatest single cause of physical and mental debility.

All men have a tendency to intemperance, and in order to be truly temperate in all things, we need a power outside of ourselves to bring all the powers of mind and body under the control of the laws of life. That power is Christ.

3. The Relation Between the Mind and Good Health

THE mind has a vital bearing on physical health. It functions through the delicate brain nerves which connect with every part of the body. Mental impressions, emotional feelings, and every innermost thought convey their effects to every part of the body.

It has been reliably estimated that nine-tenths of all sickness has its foundation in the mind. Those who treat disease as merely a physical problem, are wide of the mark. In order to enjoy good health we must pay attention to the laws that govern the proper function of the mind.

The electrical power of the brain is necessary to vitalize the whole system and to resist disease. This vital electrical force can be developed or squandered.

Vital electrical force is developed by mental activity. An active mind is a wonderful stimulus to life and health. Vigor of mind tends to vigor of blood circulation. A mind that is possessed of a purpose in life, lawful ambition, and a will to live, energizes the entire system. Just as the body is made strong by exercise, so is the mind.

The mental faculties—perception, judgment, memory, observation, etc.—need developing by being put to the stretch to wrestle with hard problems. The mind is made to invent and grapple with questions of truth. Those who allow others to do their thinking for them, even though they may appear to be brawn without brain, are not really healthy brawn. This class fall more readily to disease because they have little vital force from the brain to resist it.

This vital force can also be squandered by wrong physical habits, by excess in eating and drinking, or by intemperance of any kind. In many respects the mind should be treated as the

stomach. Firstly, nothing impure should be placed in it. (You may wash your stomach out, but what is put in your mind is there to stay.) If the mind has no hard things to “chew” it will become soft and feeble.

Some imagine that the more they cram into their minds the better, but they do not consider that overloading the mind is worse than overloading the stomach. Cramming the mind with a mass of matter which it cannot digest, or the habit of hasty, superficial reading even of that which is good can do permanent injury to the mind and cause it to lose its power to expand. Sometimes less information and more discipline will be of far more benefit to the mental and physical health.

Like the stomach, the mind should have variation for its “food,” otherwise it may become unbalanced. It also needs rest as well as exercise. Too much study is detrimental to health. The wise man said,

Ecclesiastes 12

¹² Much study is a weariness of the flesh.

Do not become a television or novel reading addict. The mind is degraded and enfeebled, the nerves are deranged and the body is weakened by filling the mind with exciting trash.

4. The Moral Laws of Life

THE mind is not just a wonderful computer that can handle and store information; it is also a *moral* and *spiritual* entity. By this we mean that it has the power to discriminate between that which is morally right and morally wrong, and it is endowed with the capacity to enjoy a spiritual life in fellowship with the Creator. One's relation to the moral and spiritual laws of his being have a vital bearing on physical health.

The Bible says,

Proverbs 14

³⁰ A sound heart is the life of the flesh: but envy [is] the rottenness of the bones.

By *heart* is meant the *mind* where the thought processes are located. As a man...

Proverbs 23

⁷ ...thinks in his heart, so is he.

This means that right thinking will promote life and health, while wrong thinking will invite decay and death.

Thoughts are accompanied by corresponding feelings. If the thoughts are wrong the feelings will be wrong. If the thoughts run in the channel of complaining, distrust, suspicion, murmuring, jealousy, envy, resentment or anger, the feelings will be dark and gloomy. Such feelings have a positive poisonous effect on the glands, the blood, stomach, liver, heart, and indeed the whole body. Paul's prescription is a good one for life and health:

Philippians 4

⁸ Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things.



“The entrance of your words gives light; it gives understanding unto the simple.”
Psalm 119:130

“Your word is a lamp unto my feet, and a light unto my path.” Psalm 119:105

“Search the scriptures; for in them you think you have eternal life: and they are they which testify of me.” John 5:39

The Word of God gives us the true standard for right thoughts. That standard is the law of God—the Ten Commandments. There is health in obedience to God’s law. His Word says:

Proverbs 3

¹ Let your heart keep my commandments:

² For length of days, and long life, and peace, shall they add to you.

⁸ It shall be health to your navel, and marrow to your bones.

Concerning His commandments, He also says,

Proverbs 4

²² They are life unto those that find them, and health to all their flesh.

The promise given to the ancient Israelites still holds good today:

Exodus 15

²⁶ If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I am the Lord that heals you.

God's law of Ten Commandments is the most perfect document governing the conduct of life. The first thing to notice concerning it is that it is an enunciation of the principle of love.⁸⁴⁰

1 John 4

⁸ God is love,

—and His commandments are a transcript of His character, an expression of what He wants us to be. By *love* the Word of God does not mean mere sentiment or emotional feeling, but the divine principle of unselfish concern for others. Christ, who came to this world and sought nothing for himself, but who went about doing good, finally giving himself on the cross to save the world, even His enemies, is the embodiment of *love*. Paul, His evangelist, gives us an inspired definition of love when he writes:

1 Corinthians 13 [NEB]

⁴ Love is patient; love is kind and envies no one.

⁸⁴⁰ See *Romans* 13:10.

⁵ Love is never boastful, nor conceited, nor rude; *never selfish*, not quick to take offense.

⁶ Love keeps no score of wrongs; does not gloat over men's sins, but delights in the truth.

⁷ There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

⁸ Love will never come to an end.

In the economy of God's universe, love is the law of life. Nothing is to live to itself. Even everything in nature is created to serve. The law of service for others is the law of life. On the other hand selfishness is death. No part of the body could live unless it served its fellow members. So a life lived for the benefit of oneself is a living death, and every indulgence of selfishness tends to break down the life forces and invite disease and death. A mind centered upon self is a sick mind, and its influence is of positive injury to the entire body.

As an illustration of how unselfish love will promote life and health, we cite this passage from the Bible:

Isaiah 58

⁷ Deal your bread to the hungry, and...bring the poor that are cast out to your house. When you see the naked...cover him; and...hide not yourself from your own flesh.

⁸ Then shall your light break forth as the morning, and *your health shall spring forth speedily.*

Aside from the blessing of God, there is a physiological reason why this will promote health. An authority on this subject has said,

The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.⁸⁴¹

When you pass light through a prism it is dispersed into the colors of the rainbow. Just so, the Ten Commandments are love displayed in the spectrum of God's Word. The first four com-

⁸⁴¹ E. G. White, *Testimonies*, vol. 4, p. 56.

mandments embody our duty to God—a duty to love Him because He first loved us. Jesus and Moses said,

Mark 12 [Deuteronomy 6:5]

³⁰ You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

In the first commandment we see that love embraces the principle of *loyalty*—loyalty to our Maker and Redeemer. In the second commandment we see the principle of *worship*—a duty we owe to God as our Creator. In the third we see that love embraces the principle of *reverence*. The fourth commandment inculcates the principle of *holiness*, and as a sign of one's allegiance to the God of heaven, it enjoins the blessing of the Sabbath rest.⁸⁴² We rob ourselves of great physical and spiritual benefit when we neglect to rest from work one day in seven.

The last six commandments are concerned with love to our fellow men:

Leviticus 19

¹⁸ You shall love your neighbor as yourself.

In them we see the principles of *respect* for *authority*, *sacredness of life*, *purity*, *honesty*, *truthfulness*, and *contentment*.

We should not look upon the commandments of God from the prohibitory side; but from the mercy side. They are to guard our health and happiness. The law of ten precepts is an expression of the greatest love that has been shown to man. There is life and health in the way of God's commandments. A mind that rejoices in the worship and fellowship of God, that is respectful, pure, honest, truthful and contented, is indeed...

Proverbs 14

³⁰ ...the life of the flesh.

⁸⁴² *Ezekiel 20:12.*

Sin and Sickness

Transgression of God's law is what God's Word calls *sin*.⁸⁴³ It is not hardship or poverty which degrades humanity, but guilt which comes through wrongdoing. The greatest single cause of sadness and sickness in the world today is guilt. Guilt breaks down the life forces and invites decay and disease of the entire human organism. Jesus illustrated the relation between sin and disease when He said to a man whom He had healed of a grievous disease,

John 5

¹⁴ Sin no more, lest a worse thing come unto you.

We need to understand that unbelief, distrust of God's love and goodness toward us, is sin.⁸⁴⁴ When souls are shut up in the gloom of unbelief, their thoughts and affections turn inward to themselves, and grief, discontent, remorse, worry, guilt, distrust all work to break down the life forces and invite decay and death.

The Divine Remedy

It would indeed be tragic if we only saw our need to live in harmony with all the laws of life, without realizing that without divine power it is impossible to do it. Especially is this true in regard to the Ten Commandments which are a moral and spiritual law. There is no man able, of his own strength, to keep the commandments of God. Apart from God, man has no spiritual life, and the Word of God teaches us that in his natural state, man's nature is out of harmony with the law of God.⁸⁴⁵

True, there exists in every heart a desire for a better life of purity, goodness, and truth, (which is placed there by God⁸⁴⁶), but against this there is in every man's nature an evil force, a bent to wrongdoing. This is the result of man's original sin of rebellion against the will of God. Unless a man receives a power outside of

⁸⁴³ 1 John 3:4.

⁸⁴⁴ Romans 14:23.

⁸⁴⁵ See Romans 8:7.

⁸⁴⁶ John 1:9; Romans 12:3.

himself, he will find that the strong current of evil in his nature is too much for his good resolutions.⁸⁴⁷ The basic and obvious truth is that:

Romans 3

²³ All have sinned, and come short of the glory of God.

What we need is not just resolutions to live better lives, but we need cleansing from the guilt of our past sins and power to live in harmony with the laws of our being. Such a need is provided in Jesus Christ, God's gift to all men.⁸⁴⁸ Through His sinless life, death on the cross, and resurrected life, He provides pardon and power to all who believe on Him. For pardon for the sins of the past, God's Word has promised:

Proverbs 28

¹³ He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.

Isaiah 55

⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Isaiah 1

¹⁸ Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

1 Corinthians 15

³ Christ died for our sins according to the Scriptures.

1 John 1

⁷ The blood of Jesus Christ His Son cleanses us from all sin.

Romans 3

²² The righteousness of God...is by faith of Jesus Christ unto all and upon all them that believe...

²⁴ Being justified freely by His grace through the redemption that is in Christ Jesus.

⁸⁴⁷ See *Romans* 7:14-24.

⁸⁴⁸ *John* 3:16.



“Come now, and let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18

“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7

We are not made righteous in God’s sight by good works, by promises to keep His law, or even by attempts to keep His law.

Faith that embraces Jesus Christ as a personal Saviour brings forgiveness of all sin and power for obedience unto life.

John 1

¹² As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

The power that God imparts to those who believe on His Son is even the very life of Christ. Christ came to give us life—a new life. The old life is corrupt and sinful. God does not intend to reform that old life, but He puts it to death with Christ,⁸⁴⁹ and gives us a new spiritual life from above. The old nature, born of flesh and blood, cannot keep God’s commandments or enjoy fellowship with God. Before we can do good, we must be made good. He gives to all who believe the gospel of Jesus Christ a new nature, as it is written,

2 Peter 1

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the *divine nature*.

Through His Word and by His Spirit, Christ lives in the hearts of His followers, and by the power of His life, they...

Revelation 14

¹² ...keep the commandments of God, and the faith of Jesus.

There is a vital relation between divine forgiveness and recovery of health. When Christ was on earth, He healed the sick and forgave their sins. The assurance of pardon and the promise of a new start in life is all that many people need to recover their health. They need the good words of the great Physician,

Matthew 9

² Son, be of good cheer; your sins be forgiven you.

They need to know that God...

Psalms 103

³ ...forgives all your iniquities; [and] heals all your diseases.

⁸⁴⁹ *Romans 6:6.*

Guilt and remorse are poisoning the springs of their life, and a disease is upon them that no earthly physician can heal. Such need to come to Christ. Then,

Isaiah 33

²⁴ The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

The apostle Paul instructs us that faith in Christ makes us righteous in God's sight, and brings us peace, hope, love, and joy.⁸⁵⁰ With these great positive attributes go courage, sympathy, praise, thankfulness, and contentment. These attributes prolong life and promote health. In order to have optimum health, our hearts must be filled with faith and hope and joy in the Lord.

Proverbs 17

²² A merry (rejoicing) heart does good like a medicine.

God would have us know that in every trial we may have His strength to endure; in every sorrow a sympathizing Friend; in every burden and care One who will lift the heavy burden; and in every perplexity wisdom from above. God is ready and willing to hear the sincere prayers of all who come unto Him in the name of Christ.

We close this brief message with these wonderful words from a servant of God and a great writer and educator in the true philosophy of healthful living:

Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the peace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, with healing in His wings (*Malachi 4:2*). Not all that this

⁸⁵⁰ See *Romans 5:1-11*.

world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy.

Our Saviour's words, "Come unto me, . . . and I will give you rest" (*Matthew* 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.⁸⁵¹

Let us commend to you the words of the Bible as containing the true philosophy of healthful living. These are the leaves from the tree of life, which are...

Revelation 22

² ...for the healing of the nations.

⁸⁵¹ E. G. White, *The Ministry of Healing*, p. 115.



“I will lift up my eyes unto the hills, from whence comes my help. My help comes from the Lord, which made heaven and earth.” Psalm 121:1-2

“Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” Psalm 48:1-2

*Foundation
and
Progress*

An Undated Letter

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Present Dangers to Awakening Believers

A Letter from Robert D. Brinsmead

Dear Friends and Fellow Believers:

Unto what shall we liken the Awakening in the church? It can be likened unto a small boy who throws a stone into the middle of a pond. The ripples extend even to the outermost edge. So the stone of truth has disturbed the pond of Laodicean complacency, and the ripples continue to reach out unto the uttermost bounds of the church.

What Is the Message of the Awakening?

The goals of Adventism were firmly laid in the 1844 period. All who stood on the platform of the three angel messages understood that there would be a sealed, final generation who would reflect the image of Jesus fully, live without an intercessor, and stand without fault before the throne of God. But what was not fully clarified in that early period was the *means* by which the saints would be perfected. Three generations had to pass before God's people would appreciate the light of the final atonement.

Ten years ago in Australia,⁸⁵² as clear as if we had seen a vision, we saw a door opened into the most holy place of the heavenly sanctuary. We heard the invitation,

Hebrews 10

¹⁹ Having therefore, brethren, boldness to enter...

We felt the power of the call,

Matthew 22

⁴ All things are ready: come unto the marriage.

We saw the third angel pointing the way into the holiest of the heavenly sanctuary.⁸⁵³ We obeyed the command,

⁸⁵² This would probably have been somewhere between 1957 and 1959, hence this letter was written between 1967 and 1969.

⁸⁵³ *Early Writings*, p. 254.

Joel 2

¹⁵ Blow the trumpet in Zion...

¹⁶ Gather the people...

Review and Herald, February 25, 1890:

The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place where Jesus has gone to make an atonement for His children.

This was the call, we believed the final call, to God's people to gather by faith at the heavenly sanctuary in preparation for the Lord's sudden coming to His temple—the judgment of the living. Deep repentance and affliction of soul were the conditions to be fulfilled on this great antitypical day of atonement.

We saw by the clear testimony of *Leviticus* 16:30, *Malachi* 3:1-3, *Zechariah* 3, and other passages of God's word, that the final atonement was a final cleansing experience for God's children, and that all those who gathered at the sanctuary in the required way would receive the benefits of Christ's final atonement. The message met with stiff resistance, especially from those who stood as the expositors of truth. Well-meaning Adventist ministers and theologians took the position that since we had justification and sanctification available now as a day-by-day experience, no further experience was required. In support of the truth of *Leviticus* 16:30, we pointed to certain evidence that the record of sin remained in the mind of the born-again believer as well as in the books of heaven,⁸⁵⁴ and that in the final atonement, or blotting

⁸⁵⁴ PP Editor's note: What the Awakening folk did not see clearly at that time, is that it was not just the record of sin, but the power of sin, the "forfeited life of the sinner" (*The Great Controversy*, p. 418) that is cleansed away at forgiveness, and is transferred to the sanctuary in heaven. The records of sin record that it has been cleansed from the human, but it is stored in the sanctuary under his name, until by test and trial, he makes it clear that he no longer will go back to those old ways, but has become sealed into the way of truth. Then this "forfeited life" is transferred away from the sanctuary to the scapegoat, and the records of sin are updated to record an everlasting victory over that sin.

out of sins, this record would have to be purged so that the worshipers would have no more conscience of sins.

But as we continued to follow the truth, rising like a star from the east, clearer light began to break on the nature of man. Other texts began to shine with great force—those texts that speak of the unfathomable depth of sinfulness in the human heart. Many of us, in typical Laodiceanism, thought that such texts only applied to heathen sinners. We found that such texts apply to saints as well as sinners. Now the great Reformation light on *original sin* (man’s natural sinfulness of heart) began to shine with great luster;⁸⁵⁵ and the truth uttered more than 400 years ago by Martin Luther sounded in our time—*Simul Justus et Peccator* (righteous yet impure at one and the same time). Yes, Luther was a great exponent on the truth of righteousness by faith. Believers in Jesus are justified and sanctified in Christ, and in Him they stand fully righteous before God. But because of original sin that still clings to human nature throughout probationary time, by the decree of God, the best saints still confess that they are sinners.

So God’s people must come to the day of atonement with affliction of soul, with original sin not reigning, but still remaining. Light from the cross broke in new force upon our minds. Here was seen, in new power, the great sin of all hearts—the will to kill God, the great unconscious sin of all men, even Laodiceans, of whom the Lord says,

Revelation 3

¹⁷ You know not...

⁸⁵⁵ PP Editor’s note: This may have been a misstep on the part of the Awakening. In adopting the Catholic doctrine of “original sin,” they were entering upon a topic which neither Ellen White, nor Waggoner and Jones, ever wrote about, except in discussing some of the errors of Catholicism. The danger of this doctrine is that it makes a difference between Christ as a human, and us as humans. If we have “original sin,” even after conversion, and Christ did not, then it gives His humanity a striking advantage, and disconnects His example from us.

The cross was now seen as the catalyst that would bring the saints to that great repentance called for in the experience of the cleansing of the sanctuary.

But the greatest light yet to shine upon us was the realization that as wonderful as the final atonement, blotting out of sins, latter rain, and seal of God portended to be for the saints, yet the great motive before us was that the final atonement was for Jesus' sake. We saw Him still enduring the pain and agony of Calvary, the Lamb all mangled and bleeding in the sanctuary above.⁸⁵⁶ We were therefore shown that we must seek the experience portrayed on the ancient day of atonement so that Christ might be released from the great burden of sin in the sanctuary above.

These, my dear friends, in great brevity, are the truths of the Awakening that have been unfolded to our minds in this astounding decade of destiny.

Progress

What has been the progress of this Awakening message in 10 years? Has it been 10 years of progress? What are our goals? How are we going to measure progress?

Shall we dare speak the rude truth? We would far sooner celebrate 10 years of the Awakening than have our hearts shattered by a deeper experience. The foundation of the present truth is in the call to repentance, even the heartbroken repentance of the ages. Inspiration says that:

The Acts of the Apostles, p. 561:

At every advance step in our Christian experience our repentance will deepen.

Then, my brother, my sister, has there really been progress with you and with me?

In view of the great truth of original sin—the deceitfulness of the human heart—might we not expect that our old hearts will not

⁸⁵⁶ *Early Writings*, p. 78-79; *Education*, p. 263; *Isaiah* 43:24-25.

really welcome its final showdown of the ages. This is the day of atonement when we are called to afflict our souls, but our hearts would rather do anything than come to grips with the real thing. The greatest danger facing us is that we be drawn away from the powerful and simple truth of the Awakening message—drawn away by our hearts. Friends, cannot we see the root cause of all the side issues and distractions that have pressed themselves upon our path with increasing bombardment as we pursue our way up the path of truth? We would rather print books, hold institutes, build schools, set up medical-missionary centers, start institutions, build something (oh, how the human heart likes a visible monument), than to answer the call to the day of repentance.

Do not misunderstand! We are not against the aforementioned activities in their proper place; but it has been all too plainly evident that these activities are used by the carnal heart as ingenious detours around the great Rock of offense. And we wonder why the decree seems to be in double force,

Genesis 3

¹⁷ Cursed is the ground for your sake; in sorrow you shall eat of it...

We often think that those who reject the Awakening message are responsible for frustrating the climax of truth. Too often has the *Newsletter* reflected this false view. A classical example was an article called “What If...” The whole idea of the article was to suggest how well everything would proceed if certain channels would stop resisting the truth. Come now, what if...?

Let us take a look at past history—1888. It is generally thought that those who opposed the message in 1888 were responsible for turning the church back into the wilderness for another long period of wandering. A true view of 1888 would show us that it was those who professedly accepted the message who frustrated the finishing of the work. God could have easily taken care of the opposition, but it was because the ones who professed acceptance

did not allow the work of grace to go deep enough that the Lord could not bring His work on earth to a climax.

We must honestly state that we are not in favor of the tone of “Awakening” publications that adopt the self-righteous stance that if the General Conference would do this or that, all would be well. If the Awakening goes in that direction, then it is humbug. If the Awakening is an awakening to the sins of the brethren, if it ceases to be an Awakening to our own state before God on this day of atonement, then it has no authority or place in prophecy, and we are wasting people’s time.

The Lord has a greater problem with His people than with the Gentiles. Look how long it took Jesus to get the disciples ready for Pentecost! Think of all the instruction, Calvary and its humiliation, then more instruction, and finally 10 days of preparation! How long did it take the Gentiles to receive the same experience? Why, Peter had not even finished preaching one sermon at the home of Cornelius when the Spirit fell upon the Gentiles in the same way as it had originally fallen upon the 120. This teaches us that sin in the believers of truth is far deeper and more difficult to deal with than sin in the Gentiles. Consider the great preparation that the church must participate in before she will receive the latter rain. Thus far it has taken Christ 120 years to get His people ready—and still they are not ready. But when God’s people receive the Spirit, He will have no problem with the Gentiles.

Amos 9

¹³ The plowman shall overtake the reaper.

So, in view of the fundamental truth of the Awakening—the call to repentance—what progress are we making? Oh, we can testify of being in some blessed meetings where the truth and the Spirit have moved our hearts. We cannot deny that, and we bless God for it; but we must repent that in 10 years we have not yet reached that Pentecostal climax which is described in *Early Writings*, page 269. (Every Awakening believer should know this passage by heart.) The great barrier before us is not getting the

present truth to God's people in different countries. It is the barrier of our own sinful hearts!

A Temptation to Awakening Believers

There is but one great Advent Movement which arose according to prophecy. True, we have been warned that two companies would appear in the church, and that this would finally climax in the great final sifting among God's people. As that time approaches, one company is called "the little company who are standing in the light." They are described as those who grieve "over their own spiritual declension" and "mourn over the sins of others."⁸⁵⁷ Here again is the only way to measure progress—progress in this experience!

The light of present truth places before us privileges and duties previously undreamed of. But it also presents temptations and special dangers. Soon, wherein the shepherds have been unfaithful, the Lord will arise and take the reins into His own hands. There will be no problem from then onward. But now we are in a unique time—a period of strife and confusion among God's people, and a time of increasing light for that little company standing in the light.

If we yield to the temptation to take matters into our own hands by commencing a new church organization, or if we become impatient with the church and confront her with any discouraging message, then this constitutes apostasy from the truth. The present truth is a message of great encouragement to the entire house of Israel. What if two or three hundred ministers resigned from their positions and turned their energies against the church? Would that be progress?

It is time again for candid talk. Some time ago we declared that the Awakening was only a voice in the church. It was not the church, and would not become the church. Its work was temporary. Its work was to point God's people to the Bridegroom who

⁸⁵⁷ See *Testimonies for the Church*, vol. 5, pp. 209-211.

stands in the holy of holies, waiting for the marriage to be consummated. And having done this work, the duty of the Awakening is to step aside, and that gladly. It is not *Revelation* 18:1. It is not worthy to be compared with *Revelation* 18:1; and its testimony must constantly be,

Matthew 3

¹¹ He that comes after me...

The Awakening calls for no organization, no headquarters, no set of religious leaders to replace the existing ones in the church. The more simple and direct its approach, the more effective it will be.

But there have been some among us who have not been happy with this charter. They have long fretted under the restraint imposed upon them by this concept of the Awakening. There is a group in Cusick, Washington, who several years ago wanted to make a clean break with the church, ordain new ministers, rebaptize converts, call for the tithe, and place the curse of *Malachi* 3 on believers who would continue paying tithe through the regular church channels. They were all set to throw in their lot with the Fred Wright group which goes all the way and calls the church Babylon and antichrist.⁸⁵⁸ At that time, the Lord used me to save these people from that dreadful step, which they themselves testified. But, unfortunately, while the tops were cut down, the roots remained. It is now apparent that their errors were never rooted up, but they simply waited a more opportune time

⁸⁵⁸ PP Editor's note: This was, indeed, one difference between the movement that developed through the ministry of Fred Wright, and that of the Brinsmeads. Fred understood that if the gospel (call to the wedding) had been presented to the church a second time (once in 1888, and again during the Awakening) then the third call would go "to the highways and hedges" (*Luke* 14, *Matthew* 22); that is, it would go to the world, given by those servants who accepted the call. As well, in the pattern laid down in the giving of three angel's messages of *Revelation* 14, after the gospel (first angel) is clearly rejected, the rejectors become part of Babylon, and go on to build the image to the beast. Having turned from God's power in the gospel, they are left to build on human power. It is at that point that separation takes place.

to spring again into life. As far as they are concerned, those only who believe as they do constitute the church. As far as they are concerned, the whole institution known as the Seventh-day Adventist Church is finished and doomed, and they urge us to go on our way as if it no longer existed. Now, friends, God has never given the Awakening a message like this with which to confront God's church. We do not hesitate to say that it is apostasy from the truth—in letter as well as in spirit.

When God talked with Moses in the mount, He tested him by proposing that He reject Israel and make a nation out of his family. Was that pleasing to Moses? He chose rather to be blotted from God's book than to enjoy what could be a selfish advantage. And God has been testing us in the same way. He says,

“Shall I reject the church and make of Awakening believers the church?”

Well, what do we say? Do we answer,

“Yes, Lord, I have really been thinking this myself for quite a while now, and I am glad that You see that this is the only solution”?

Our dear friends, God is testing us as well as our brethren in the church. While we must be warned against a false love for the church that would compromise truth for the sake of peace, we must also be warned against an anti-church spirit. We regret that among some this spirit is gaining ground. Under the pressure of being rebuffed, disfellowshipped, or despised by the church, it is only human nature to react by saying in our hearts,

“If the church can do without me, I can do without the church. They have rejected me. I reject them. They do not consider me as belonging to the church, I do not consider them as the church.”

This reaction may be human, but it is sinful. God cannot bless when this spirit is nourished; and we say frankly that if this is the direction some people are going to go, then it would have been

better if they had never heard of the Awakening. The Cusick group can only live and be nourished where this spirit prevails.

Let everyone be warned that when people nourish an anti-church spirit—the spirit that says,

“We are now the church,”

—then they place themselves in a position where they can never manifest the intercessory spirit of Daniel, the very attitude essential in the cleansing of the heavenly sanctuary. It is the same spirit that cursed the so-called Reform movement, and dried up the souls of those who imbibed it in miserable self-righteousness. Those who receive the seal of God will be sighing and crying for the sins of the church.⁸⁵⁹ But once people place themselves in the spirit of being outside the church, they will not sigh and cry like Daniel. Oh, no! Every piece of evidence that points up the decadence of God’s people will be consumed greedily as the vindication of one’s position. The Reform movement degenerated in this way. The only thing that would cause a “revival” among its people would be some new evidence of further backsliding in “the big church.” But love does not rejoice in iniquity.⁸⁶⁰ The only way to manifest the spirit of Daniel is to actually identify ourselves with the church—and if not physically possible, at least in spirit.⁸⁶¹

All that glitters is not gold. If those who read every so-called Awakening publication see no difference between the spirit of some literature and other, it is because they have not drunk of the

⁸⁵⁹ *Testimonies for the Church*, vol. 3, p. 267.

⁸⁶⁰ *1 Corinthians* 13:6.

⁸⁶¹ PP Editor’s note: There is a truth in Bob’s words: the separation caused by the truth of the gospel is never built on self-righteousness. When the Christians separated from the Jewish church, or when the Reformers separated from the Catholic Church, it was mainly because the old group would no longer listen to the truth, but would persecute it. At such times, separation is the only feasible solution, as it shows respect to those who reject the truth, and it allows believers to unite together and study the truth that they love in peace and unity.

real Fountain of truth. There is even a proud and smug satisfaction among us that says,

“I have seen the light. The church has not. I do not need the church. I am able to discern the truth.”

Already, some walking in this self-confidence have stumbled or are about to stumble into the most foolish ideas being agitated.

2 Timothy 2

¹⁹ Nevertheless the foundation of God stands sure, having this seal, The Lord knows them that are His.

John 10

²⁷ My sheep hear my voice, and a stranger they will not follow.

The Future of IHI

As most of you know, I am not on the board of IHI.⁸⁶² IHI has no members. My relation to it is only in an advisory capacity, and that advice may be accepted or rejected.

IHI is simply a registered corporation, operated by a handful of men who receive and distribute funds held in trust. Because of US laws which offer special advantages to nonprofit corporations, IHI was registered to reap the advantages of tax concessions, postal concessions, etc, as well as to handle certain funds decently and in order. Operating in this restricted sphere, it has served a good purpose.

There has been increasing pressure placed on IHI to take on the support of certain “workers” in different parts of the world. Although it has never called for tithe, people can soon devise certain ways to get around restrictions. Without any effort, IHI could launch out and become quite a vast employment agency with a corps of preachers comparable to any conference. Are we supposed to move in that direction? We believe not. An unwise push in the wrong direction and IHI could become a rival church organization, an institution to hire and fire ministers of the gospel.

⁸⁶² International Health Institute.

The present Seventh-day Adventist Church organization was ordained by God with one of the specific functions being to ordain ministers. The church of God has a ministry. We see no evidence that God has rejected this established order. Therefore it is not hard to conclude that God has not called into being another organization to perform the same function.

This is not to say that we take the unwarranted position that the only ones ever called to preach are called through the regular church channels. God has often had irregular channels as well as regular ones. In Old Testament times there were priests and prophets. Priests were called to sacred work through the ordination of the religious institution. Prophets were called directly by God, and they gave evidence of their calling by the word of truth and the witness of the Spirit. In principle, the same applies in the New Testament age. Some, indeed most, are called by God to preach the word through the ordination of His ordained institution of the church. Some are called directly by God, especially in times of emergency. A case in point was that of William Miller. He received his calling from God directly, and not through ordinary channels of the church. He preached publicly for two years before his Baptist church gave him a license to signify that it recognized the call God had given him. In this sense, Miller's calling was not the calling of a priest, but of a prophet. We do not mean by this that he was inspired as were the prophets who wrote the word of God.

Now to use the terminology of the Old Testament, IHI's work is not to call men to the priesthood. That is the work of the Seventh-day Adventist organization. Neither could IHI presume to call "prophets" to speak to Israel. That prerogative belongs to God and to God alone. One called to preach by God will give unmistakable evidence of it by his word of truth and by the abundant witness of the Spirit. The percentage of apostasies among those who have gone out to publicly preach the Awakening message points to the fact that God had not called them. Far safer it would be to poke a

crowbar into high-powered electrical works than to assume the call of God falsely.

In harmony with the principles here presented, we advise that IHI seriously restrict its activities, and function only in those areas that God could approve and which will not increase problems of church relationships. Grandiose schemes and plans are not necessary for the accomplishment of the mission of the Awakening. In fact, the more activity increases, the greater danger there is in losing sight of the great goal of truth.

A further thought.—The true prophet always respected and recognized the office and function of the priest, even when the priest refused to acknowledge the calling of the prophet. So in this age God has a regular ministry and, in times of need, an irregular ministry. Even though the regular minister fails to recognize the irregular minister, the true irregular minister will still recognize the regular minister. But self-sent irregular ministers will not recognize the office of the regular ministry—and the main reason is that they run greedily after the error of Balaam who loved the wages of unrighteousness. Let us learn what this means!

A Broader View

Some feel that they must restrict their witness to the church of God. Admittedly, the special emphasis of the Awakening is to the people of God; but there is no basis for restricting our witness in that direction. In some places the Spirit of Prophecy advises us that when the church will not hear our witness, then we must work for others.

In fact, if the Awakening proceeds any further in the direction of concentrating on the church, it will become an unhealthy situation. Ten years of agitation have aroused God's church all over the world to the fact that there is a present issue. We are not obliged to keep hammering on a shut door. When we have done all we can, we must patiently rest matters in God's hands, and work for others. This is the very experience that many who believe present truth need. Let eyes be lifted up to regions beyond

the church. Christ belongs to the world. Let us get some vital practice giving truth to those outside the house of Israel. The loud cry will only come to those who are doing what they can, humbly pursuing the work of *Isaiah* 58.

Seeing this broader work is just what is needed now. It will provide an outlet for restless energies. It will keep us more in sympathy with the great task of the church. It will save the Awakening from narrow fanaticism that already is trying to insinuate its way among believers of present truth. Some are now arising who only have a message for Awakeners—the virgins, as they say (for they would judge the rest of the church as hypocrites, God forbid). Their theories are so finely spun and fantastic that not even Adventists could understand their specialized talk. They think it their duty solely to run around groups of believers who already know the Awakening message; and to be sure, both their hands are held out for tithe. If they would only try and preach their “gospel” to the world, they might preserve their balance and realize that they must have a message that will reach any human being whose heart is open to truth.

Further, ministering the truth to those not of our faith presents fewer problems. You do not need a special calling from God to do this. Here is a legitimate field of service for IHI and others. Let energies be put into placing the best literature possible before those not of our faith. Unless groups of Awakening believers see the need for this work, they will degenerate into narrow, clannish Christians who will lose all the precious experience they have had in the present truth. They will sit around waiting for somebody to tickle their ears with something new and startling.

Tithe

Now a word about the tithe. The group in Cusick want to anathematize all who would pay tithe to the church. This is not the spirit of the Awakening, brethren. We dare not give the least sanction to that position. We refuse to be drawn into pointless disputes on the tithe question from either side, or to encourage side issues

which divert from the message of the hour. But we would ask one question: Do you think that people merit tithe who do nothing except to run around to groups of Awakening believers? If so, then the Awakening...

Hosea 10

¹ ...is an empty vine; he brings forth fruit unto himself.

The Divine Credentials

May God grant that those who profess to believe present truth might have enough spiritual discernment to discern the difference between testing truth and twaddle. Testing truth will bear the following credentials:

1. BUILT ON THE WORD

It will be Bible based. Every point must be clearly presented from the Bible. The Spirit of Prophecy has its place for the comfort and guidance of the saints, but Sister White did not sanction any message that found its primary basis in the Spirit of Prophecy. Listen to her own statement:

Testimonies to Ministers, p. 106:

All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible.

If anyone cannot find his message in the Bible and sustain it solely from the Bible, then he has no authority from God to present a message. The present Awakening message may be presented with power solely from the Scriptures. In different places on earth I have had the privilege of presenting it thus, and we have rejoiced to see those outside the faith of Adventism embrace the third angel's message in consequence. And as this message is being preached in areas such as Europe, we practically use only the Bible.

There is a brother from New York who is trying to present what he calls an urgent message to Awakening believers—and mark, only to Awakening believers. Does he present it from the Bible?

No! Is there anything in the Bible to support it? No! Does it help anyone understand the word of God? No! It is just based on a mass of idle speculation founded on parallels and a few statements (misused) from the Spirit of Prophecy. Friends, we should sit down and candidly examine the Scriptures with anyone who claims to have a message of truth; but we would save a lot of time in many cases if we simply demanded that the brother first set forth his teaching solely from the Scriptures. Afterward, it would be legitimate to have some confirming counsel from the Spirit of Prophecy.

2. UPLIFTING THE CROSS

All true light is light from the cross of Calvary. Paul determined to know nothing save Jesus Christ and Him crucified.⁸⁶³ Sister White said that the 1888 message brought more prominently before the world the uplifted Saviour, the Sacrifice for the sins of the whole world.⁸⁶⁴ So we must always ask:

“Does this message more clearly illuminate the cross? Is it central? Or is it a tangent?”

3. PREPARING US FOR THE JUDGMENT

Is it in harmony with the heart experience of the cleansing of the sanctuary? Will it lead us into the experience of repentance called for on the day of atonement? Or does it lead us away from the experience of deeper and deeper repentance?

4. SALVATION FROM SIN

My brother John always asks,

“Is this theory good for snake bite?”

Does it present the cure for the sting of that old serpent, the devil? Does it kill sin in the soul?

⁸⁶³ *1 Corinthians* 2:2.

⁸⁶⁴ *Testimonies to Ministers*, p. 91-92.

5. UNFOLDING THE THIRD ANGEL'S MESSAGE

Does it make the great truths of the third angel's message more simple and direct so that it is an aid to explaining the truth to those not of our faith? Or is it making the message so specialized and complicated that only a "special" kind of person would understand what it is all about.

I have never been embarrassed when non-Adventists have been brought along to our Awakening meetings. Not a few times have non-Adventists come forward at the close of the meeting and revealed that God had spoken to their hearts. Let us not merit the reproof of Paul who warned that if...

1 Corinthians 14

²³ ...there come in those that are unlearned, or unbelievers, will they not say that you are mad?

6. THE WITNESS OF THE SPIRIT

Finally, the message presented must not only be truth based on the Bible, but it must have the witness of the Spirit. Some things may even be true, but if the Holy Ghost gives no positive witness to its proclamation, it should not be agitated.

Remember those people who were rebuked for urging the Adventists to refrain from eating pork in the early days of the Advent Movement? So we are warned:

Testimonies to Ministers, p. 106:

Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time.

Testing truth will always be witnessed to by the Holy Spirit in genuine conviction, sorrow for sin, and conversion of hearts to the Lord Jesus Christ.

Whatever has these divine credentials should be embraced, no matter by whom it comes.

An Hour of Great Decision

Ever since the great sealing message of the third angel was consolidated into a body of truth by 1848-49, God has especially visited His people with opportunity to move across the Jordan about every 40 years.

The first time is well-known. 1888 was the first occasion. That generation was not ready to enter the heavenly Canaan. It seems that when God brings a generation to a great point of decision and they fail, there is no other opportunity for that generation to be the generation to go through.

Again, about 1928, at the end of another 40 years, Daniells and MacGuire tried to revive the message of 1888 in the church. It never got off the ground, and so that generation had to die in the wilderness.

Friends, we have come to the end of the third 40-year period. It is entirely possible that before this decade is passed, God's people today will decide whether this will be the generation. And having been prepared by 10 years of Awakening, what if again God's people fail to make the adequate response? There will never be another chance for us. God and truth will not be trifled with. Can we endure the thought of having Christ sentenced to another needless 40 years of sin-bearing?

Everything indicates that we have come to a very critical point in the history of the church and the history of the Awakening. The Awakening has nothing to fear from outright opposition—that has been adequately demonstrated. But never before have those who believe the present truth been bombarded by so many distracting voices. Never before has the truth shone with such beauty and clarity before God's people. But it must now be proved whether we will be settled upon it so that we cannot be moved, whether we can continue to stand unitedly upon it. I have often been able to say without fear of contradiction that in view of all the conflicting opinions abroad in the church, the Awakening is the only place where unity can be found. As every wind of

doctrine blows upon us, will we continue to hold to the great Rock of solid Bible truth?

Recently, I have received some anxious letters from some of my brethren in America; but I must confess my confidence that the Awakening believers around the world will, by the grace of God, defy the machinations from within as well as they have defied the opposition from without. And if this proves true, then:

Lead on, O King Eternal,
The day of march has come!⁸⁶⁵

RDB.

⁸⁶⁵ Ernest W. Shurtleff, Hymn: *Lead On, O King Eternal*, 1887.

Our Present Position

Gems of Truth – News Bulletin
September 1967

Our Present Position

HAVING completed a world-wide itinerary, I wish to share with my friends my observations and convictions about the astonishing progress of events in the church of God and in the religious world in general. Upon returning to the United States I was overwhelmed with the rapid changes taking place in the nation. Evidence upon evidence indicates that this is the decade of the impending conflict, and a few short years will certainly bring us to the breaking of the final conflict.

The Awakening

The awakening message continues to make its way in the church against what appears to be insurmountable obstacles. It is now penetrating into all parts of Europe, Eastern Europe, Russia, Korea, Philippines and many other places. The light from the most holy place grows brighter and brighter, and the faith of many souls around the world testify that our only hope as Adventists rests upon the present truth of the sanctuary as it is illuminated by the righteousness of Christ.

A question is often asked:

“Has the new administration of the Seventh-day Adventist Church brought a new attitude to the awakening message?”

The answer is no! Opposition is still the order of the day. The attitude of the past administration of the church was well expressed by the Secretary of the General Conference, in a letter dated September 4, 1964:

A lot of this discussion on Christian perfection leads through the Manichean errors of reformation times, through the extremism of the Anabaptists, and ends up wittingly or unwittingly, in the realm of “holy flesh.” This and other denials of some basic principles of the everlasting gospel were built into a package by A. T. Jones in the period 1888-1889, and Robert Brinsmead has added nothing, or very little, to this package which the church

considered then, as it has now, and without difficulty recognizes it to be erroneous in many essential aspects.⁸⁶⁶

Events in the history of our church indicate that God has sent an awakening at the most appropriate time. In 1950 the officers of the General Conference were warned by Elders Wieland and Short that there was definite danger of our being confused with Protestant theology. In 1956 representatives of the “Evangelical” churches met with some of the leading officials of our church. Some of our basic doctrines were seriously compromised, and both parties declared before the world that on basic essentials Adventists were one with the “Evangelical” churches in proclaiming the one “gospel” to the world.

As our institutions of higher learning and our ministry and people continued in this serious drift toward Babylonian Protestantism, God raised up and sent to His people an awakening message in the 1960’s. This message is not only a revival and re-emphasis on the great historic Advent doctrine of the sanctuary which came to the church in 1844, but by the very admission of the Secretary of the General Conference, it is the revival of the message that came to the church in 1888.⁸⁶⁷

Conditions in the Church

Prophecy has explicitly pointed out that the danger and depression of the church would be greatest just before the sealing of the living saints would take place.⁸⁶⁸ Please study these passages as if your very lives were at stake. Says the prophet:

Ezekiel 8

¹⁶ And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the

⁸⁶⁶ PP Editor’s note: Apparently, Walter Beach was the General Conference Secretary from 1954 to 1970, and must have been the one to write this letter.

⁸⁶⁷ See *Testimonies to Ministers*, pp. 91-92.

⁸⁶⁸ See *Ezekiel 8 & 9; Testimonies*, Vol. 5, pp. 209-214.

east; and they worshiped the sun toward the east.

The new administration of the church sensed the spiritual deadness of the church. But did it accept the means that God has ordained for the restoration of Zion? It did not! It began calling for a revival and reformation in the church, for the fire of the latter rain. Did it turn its face toward the sanctuary, and toward the present truth of the sanctuary so that a people could be prepared to receive the latter rain from the judgment bar of God, in accordance with the prophecy of *Joel 2* and *Acts 3:19*? It did not! It has turned its back to the temple of the Lord.

Be assured that all of this talk about revival and reformation is just talk. Read of the work of reformation that took place in the days of King Josiah when the book of the law was found. Oh, what a mighty work of reformation was wrought in Judah! How the people and the leaders of the nation wept and changed their ways, and pulled down the monuments to the idols of the nations! But even that reformation did not go deep enough to stave off the great calamity of the Babylonish captivity.

Now by way of comparison, what changes will be wrought in Israel today as the present administration calls for a thorough work of reformation? It is only reasonable to expect that those who call for such a reformation will lead out and set the example before the people.

- Will the leadership bring out the law of Israel and read it before the people?
- Will the majority of our own ministers cease to eat the flesh of dead animals?
- Will our officials cease to make mockery of the solemn warnings of the Spirit of Prophecy in regard to our institutions of the medical work?
- Will they now say that since the time has come for a thorough reformation to take place that we must stop serving meat and coffee and stop the great drug traffic in these institutions?

- Will all of the spurious “higher learning” in our educational institutions be regarded for what it is—Baal worship?
- Will our administration indeed lead out in the most thorough-going reformation ever seen among God’s people in the history of 6000 years?

It will be most evident if such a work takes place. But one does not have to be a prophet or a son of a prophet to know that it will not take place. All this talk about revival and reformation is mere talk. It is mocking heaven with empty and vain words. It is a poor human attempt at divine things. Only that which comes from God will lead to God. Man cannot reject the very light that would bring such a revival and reformation and make one of his own choosing. All that will come from this man-initiated call for reformation will be talk—statistics, statistics, statistics. That has indeed been the response to the President’s call for the fire from heaven. Oh, that we would cease to number Israel! When will we learn that 100 million Laodiceans would not mean finishing the work.

On the other hand, while we as a people boast that we are rich and increased with goods, and have need of nothing, the churches are going from deadness to deadness. There is scarcely a breath of life in the Adventist churches of America. All around the country sincere souls expressed their deep concern and distress over the spiritual deadness of the churches. There is no message from the pulpit. In this great time of impending crisis there is no end, as one doctor put it, to the “spiritual lullabies” from the pulpits. Read:

Testimonies for the Church, vol. 5, p. 210:

But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

Whole churches are dying. In the east, where Adventism started, Adventism is making less impact upon the community than it did over 100 years ago. We are further from finishing the work than we were over 100 years ago. It is shocking, but it is

true, and not a sensible man would attempt to deny it. Hundreds of people are asking all over the country:

“Why is it that in the last two or three years our church has become so dead? We go to church. We come away hungry. It is almost impossible to endure.”

The Lord says,

Ezekiel 11

⁶ You have multiplied your slain in this city, and you have filled the streets thereof with the slain.⁸⁶⁹

Is it any wonder when Christ is so shamefully treated in the treatment rendered to His precious message of present truth?

Protestantism

Basically, Protestantism falls into two categories—liberal and conservative (“Evangelical”). Both branches, however, are included in Babylon, and both have grasped spiritualistic theories and doctrines of devils.

LIBERAL PROTESTANTISM

Liberal Protestantism is in reality infidelity and heathenism. Not only are the Bible, the divine person of Christ, His miracles, His resurrection, heaven, hell and the judgment freely denied, but in espousing existentialism, the new morality, situation ethics, and such theories, they are voicing the theories of spiritualism. Says the Spirit of Prophecy:

The Great Controversy, p. 554-556:

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration: in place of the perfect righteousness of His law, the true standard of human attainment. Satan has substituted [in the teachings of liberal Protestantism) the sinful, erring nature of man himself, as the only object of adoration, the only rule of judgment, or standard of character. . . .

⁸⁶⁹ Read the context.

And to complete his work, he declares, through the spirits that “true knowledge places man above all law;”...When the people are thus led to believe that liberty is license and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand. Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. . . . Satan exultingly sweeps into His net thousands who profess to be followers of Christ.

These modern churches have far more faith in the science of psychology than in the Word of God, and Satan has worked through this science in a marked degree to corrupt the churches of Christendom. As generally taught, psychology is the science of the great deceiver who has been experimenting on the properties of the human mind for thousands of years. It is a science that is akin to spiritualism and hypnotism. Yet every would-be minister is required to make psychology his special study. It is strange fire indeed.

Education, p. 228:

At the same time anarchy is seeking to sweep away all law, not only divine, but human. . . . the spirit of unrest, of riot and of bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution all are tending to involve the whole world in a struggle similar to that which convulsed France.

The professed churches of Christendom are largely responsible for the spirit of lawlessness, rioting, and licentiousness that is sweeping the world. They have cast aside the divine law and have taught the world to sin.

The fruitage of liberalism is seen in the great unrest in American society—in the rioting, crime, break-up of marriage, the reckless pursuit of pleasure, and the Sodomistic youth movements that are convulsing society. American society is breaking up. The long-established Biblical standards of morality have been openly cast off. Love is thought to be above law, and the seventh commandment is being swept aside as a thing of naught. Crime is on

the increase in astronomical figures. A popular magazine submitted evidence that the average American is not honest. In reality the country is fast becoming a nation of thieves. Again, the churches of liberal Protestantism are responsible for much of this terrible condition of society, for that institution which should be the guardian and bulwark of the society's morals is teaching men to cast off the divine law. Intensity seems to be taking possession of every element of society.

EVANGELICAL PROTESTANTISM

This is the conservative branch of Protestantism, but it also became Babylon through its rejection of the judgment hour message in 1844. In recent years, since about 1960 in fact, these evangelical bodies have welcomed the Pentecostal churches into their ranks. As a result, many of the Protestant churches have been swept with the fires of Pentecostalism. This "charismatic movement" (charismatic refers to the so-called baptism of the Spirit with the revival of the gifts) is sweeping millions into its ranks. Multitudes are exulting that God is now working marvelously for the churches, when it is the work of another spirit.⁸⁷⁰

Pentecostalism is another form of Spiritualism. We have been warned by inspiration that Spiritualism in its ultimate deception will be a counterfeit gift of the Holy Spirit. Prophecy says that Protestant America will bring fire down from heaven. In America today, thousands are talking about the fire of the Holy Ghost which is falling from heaven. It is indeed the fire of Pentecostalism, the fire of *Revelation* 13:13-14, that will deceive men into making an image of the beast.

Satan's special object in all this is not only to counterfeit the latter rain, but to draw back and deceive God's children.⁸⁷¹ We must now trace some startling facts about how some of God's professed people are getting involved in the false revival that is going on in Protestantism.

⁸⁷⁰ See *Early Writings*, p. 261; *The Great Controversy*, p. 464.

⁸⁷¹ See *Early Writings*, pp. 55, 261.

First, God sent a warning to the General Conference officers through Elders Wieland and Short in 1950. In their manuscript, *1888 Re-examined*, they showed that because we as a people had neglected the true message of righteousness by faith that came in 1888, we were in grave danger of being confused with Babylonian versions of righteousness by faith and Spiritualism.

But the Seventh-day Adventist conscience cannot deny that Babylon will eventually come under the influence of Spiritualism, while supposing that they are receiving the great power of the Holy Ghost. If this is the time for the true loud cry to go forth in the finishing of the work of the Advent movement, it is also the time for the outpouring of Satan's counterfeit "Holy Ghost" upon those willing to receive it.⁸⁷²

Since this warning was rejected by those to whom it was sent, it should be no overwhelming surprise that six years later the same officers seriously compromised the Adventist faith when they met with representatives from the Evangelical churches. All this has been well documented and is a matter of unbiased history. One major point stands out as a result of the discussions of 1956 which led to the publication of *Questions on Doctrine*: the leading officials of the church gave the Evangelicals to understand that we no longer regarded these Protestant bodies as Babylon. When asked the straightforward question,

"Who constitutes Babylon?"

—the officials of the church merely included liberal Protestantism in the divine appellation. One of the special committee of three who wrote *Questions on Doctrine* was so enthusiastic that the Evangelical Protestant churches had...

...discovered that instead of our being a cult we were sound evangelical Christians...and joyfully received us as brethren in Christ,

⁸⁷² *1888 Re-examined*, p. 237.

—that he wrote to the President of the North New Zealand Conference:

Let me declare my personal conviction that we have come to the time in our history and of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power.⁸⁷³

Then in the year 1962, a group of representatives from these Evangelical churches met in Seattle to receive the Pentecostal outpouring of power. And some form of power did come mightily upon many of those assembled. They spoke in tongues, they danced in the spirit, they fell prostrate on the floor, they prophesied and engaged in a whole host of spiritualistic phenomena. It was indeed a remarkable fulfillment of the fire from heaven spoken of in *Revelation 13:13*, spiritualism's counterfeit of the fire of the Holy Ghost.

Now this same high official of the Seventh-day Adventist Church was not only present (along with other ministers and laity of our church) but he got up before the meeting as a representative of the church and endorsed the experience as a genuine manifestation of the Holy Spirit. Note the progression here: first he denies that these bodies are part of Babylon; next he witnesses the spiritualistic revival (so long prophesied) among them and then declares that it is the manifestation of the Holy Spirit.

But these startling developments have not stopped there. In October of 1966 in Berlin, these Evangelical Protestant churches, well represented by the Pentecostals, met in a World Congress of Evangelism. This same official⁸⁷⁴ was present as a Seventh-day Adventist observer. In the *Review and Herald* of December 1 & 8, 1966, he wrote a most enthusiastic report of the Congress, endorsing it as being inspired by the Holy Spirit. In the *Ministry* of February, 1967, the incumbent secretary of the Ministerial Association wrote a report of the Congress. In his report he acknowl-

⁸⁷³ See Brochure, *The Incarnation of Christ*, by Dr. Fred Metz.

⁸⁷⁴ PP Editor's note: This official was Roy Allan Anderson.

edges his convictions that it was a good Congress “in every respect,” and spoke enthusiastically of how the spirit of love and unity was present, how the messages were Biblically sound, and how the Holy Spirit was sought for and enjoyed at this gathering.

In this same year, the President of our church⁸⁷⁵ has been vigorously calling for an evangelical thrust under the power of the Spirit that will finish the work. What kind of power and what spirit is he calling for? What are his aims? By his own words he aligns the aims and purposes of the Remnant Church with the Evangelical Protestant bodies. He says:

During recent months two large and important church meetings were held. At these gatherings remarkably parallel actions were taken. From October 26 to November 4, 1966, the World Congress on Evangelism was convened in Berlin. From more than one hundred nations, evangelists, pastors, theologians, and other church leaders gathered to discuss ways and means of preaching Christ’s gospel to the ends of the earth. . . . These Christian leaders, gathered in conviction that the second coming of Christ is near, and that they must hasten greatly to proclaim His saving gospel with increasing power to help prepare the world for this great event. . . .

Ministers of other faiths share our sense of urgency in these challenging days. . . . they reflect our own thinking so nearly. . . .

The other memorable church meeting held in recent months convened in Washington, D. C., during the month of October, a few days prior to the historic Berlin gathering.⁸⁷⁶

Faces Toward the East

Evidence upon evidence indicates that the power of the spirit being sought for in this call for revival is the same power of the spirit that is being sought for, and received, by many of the Protestant groups. It does not come from the most holy place of

⁸⁷⁵ PP Editor’s note: Robert H. Pierson served as General Conference president from 1966 to 1979.

⁸⁷⁶ *The Ministry*, August, 1967.

the heavenly sanctuary. It comes from Satan.⁸⁷⁷ Will God now allow Satan to answer these prayers for light and power? As prophesied in *Ezekiel 8*, some have turned their backs to the sanctuary and have turned their faces toward the east. When the crisis breaks, the Spirit of Prophecy says they...

Testimonies for the Church, vol. 5, p. 463:⁸⁷⁸

...will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending [because] they have come to view matters in nearly the same light.

Be assured that these Babylonian churches have not changed for the better since 1844. Let us not be so blind as to rejoice that they acknowledge that we are now Christians or because they are beginning to give an Adventist emphasis to the gospel. Let us not be so deluded as to think that Babylon preaches the gospel which can prepare people for the coming of Christ.

But the awful reality is that these fallen churches are indeed experiencing that false revival which is the last act in the drama before the final test of the Sunday law and the judgment of the living.⁸⁷⁹ Shall God's people become involved in this crowning deception of spiritualism? Shall we turn our backs on the sanctuary and call the awakening message of the devil, and turn our faces toward Protestantism and call its revival of God? Many are doing this. The administration of our church is doing this. It has made it perfectly evident that one cannot be in sympathy with the sanctuary awakening message and be a good Seventh-day Adventist. Yet, one can participate in the revival of Protestantism and be regarded as a good Seventh-day Adventist.

How is it that our people can freely join in the popular revivals of Protestantism without incurring the displeasure of the administration of the church, but let them join in an Adventist group

⁸⁷⁷ See *Early Writings*, pp. 55, 56.

⁸⁷⁸ Also *The Great Controversy*, p. 608.

⁸⁷⁹ See *Revelation* 13:13-14; 16:13-14.

that wants to discuss the sanctuary, the judgment of the living, our preparation in view of the day of the Lord and they will be subject to all types of pressure and ostracism. It is high time that every Seventh-day Adventist read *Testimonies for the Church*, vol. 5, pp. 207-216, that we may be prepared for the awful crisis that is coming upon Gods people.

Protestantism's Change Toward Rome

This is the decade of Vatican Council II. Rome has appeared to have made such astounding changes in this decade that Protestants in general have no hesitation in extending the hand of fellowship to Romanism as part of the Christian brotherhood. Most Catholic theologians now concede that they accept Luther's teachings on justification by faith. In this age of freedom and liberty, Rome has declared herself in favor of religious liberty.

The Papacy has even gone out of its way to become friendly with Seventh-day Adventists. Some of its publications have even advertised *The Great Controversy*. Recent Catholic publications have said the nicest and most flattering things about Seventh-day Adventists. The editor of the *Signs of the Times*, in a sermon in California recently, said that we must no longer call Romanists anti-Christ. In different places, Jesuit priests are actually being invited into our pulpits, and taken around our institutions with such fanfare that one would think that they were angels of heaven.

Calamities

The Great Controversy, pp. 589-592, and other passages of the Spirit of Prophecy mention one more significant sign of the impending crisis—calamities in the great cities of America. We are told that these calamities would follow in the wake of the false revival in the fallen churches. We have seen the false revival working in Protestant America. Now what have we seen in the cities of America? *The Great Controversy* especially mentioned great fires in the cities as well as lawlessness, disorder, riots, crime, and corruption.

I was shocked to return to America and note the mighty changes taking place. Since first coming to the country at the beginning of the 1960's, the economic growth and prosperity of the nation has been fantastic. It is a nation of untold wealth. Yet, the increase of wealth is not solving America's problems. Intensity is taking possession of every element of society. Poverty and degradation of multitudes has never been worse. Crime is rising at an almost unbelievable rate. No one is safe on the streets of New York and Washington.

There is a youth-quake across the nation as the younger members of society are casting off all moral restraint. Now there are strife, riots, bloodshed and great fires in the cities. Did not the Spirit of Prophecy warn us that there would soon be such strife in the cities that those who would want to leave would not be able? Yet Seventh-day Adventists in general are a city-dwelling people, in spite of the warnings that if we needlessly tarried in these cities we and our children would perish with the ungodly in them. Look at the mammoth institutions we erect in the cities, even though we have been explicitly warned not to do so.

Now what is to be the outcome of all this lawlessness and disorder, crime, riots, bloodshed, and fires in the cities of America? Suddenly the people will discover that the nation has gotten away from God, from the Sunday-sabbath. Fired on by the popular religious teachers and revivalists, a popular demand will arise for a law enforcing Sunday observance. This is the next act in the drama, and with it will come the great final test of the mark of the beast and the judgment of the living.

The End Is Upon Us

Signs in the church of God and in the religious world in general loudly proclaim that the events of the impending conflict have just about been fulfilled. The awakening of the 1833-1844 period took about ten years, it being an awakening to prepare God's people for the commencement of the judgment of the dead in 1844. Could it be that the awakening in the church that precedes

the judgment of the living would be a similar period? By every evidence, we are now well along in this decade of destiny. With the coming Sunday crisis, our probationary time as Seventh-day Adventists who have known the truth will be ended, and then the door of mercy will be open during the loud cry for those who have never had an opportunity to know what is truth. For us, the highly-favored people of God, the Sun of Mercy is fast sinking in the west. Where are the faithful watchmen and the earnest voices that will lift up their voice of warning in the streets of the city?

Testimonies for the Church, vol. 5, p. 209, 211:

Those who walk in the light will see signs of the approaching peril: but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. . . . These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God.

Time to Stand Openly for Truth

One more thing deeply impressed me on my recent itinerary: There is a growing, yea more, a settled conviction on the part of believers of present truth that now is the time to stand openly and unashamedly for truth in the church, indeed, that a solemn obligation rests upon us to give the trumpet a certain sound.

I talked to ministers who think that the time has now come to take a bold and open stand for the awakening message. God grant that they be men faithful to conviction and duty. How is it possible for those who know the truth and see signs of the approaching peril to remain silent in order to protect their influence? Certainly influence is a talent. Soon the great Judge will say to you, O minister of the gospel,

“I gave you the talent of influence to use to push the cart of truth. When I was being abused and insulted in the message of present truth, where were you? When the battle for truth was waxing hot, where were you? When I was being crucified in the treatment given to my precious truth, were you avoiding the

cross? You who have preached to others to take their stand for the Sabbath even though it meant the loss of job and influence, were you willing to do the same when I brought the test to you? I gave you a tongue to speak for the slain in the streets of the city. You knew they were standing for truth. They looked and prayed that you would use your influence on the side of truth. You saw the sword coming. Did you give a faithful warning and shun not to declare the whole counsel of God?"

We have reached a new turn in the road. It is time to make all things ready for the crisis. It is time that parents gathered their children about them and diligently taught them the truth. It is time that those who believe the truth get out of debt and stay away from debt that they may have their shoes on their feet and their staff in their hand, ready to be used at the call of God. It is time that we move forward in a thorough work of reformation right in our own homes, a reformation that will be the most earnest and thorough going ever seen in the history of God's people. It is time to rend our hearts for our own sins and for the sins of the church. *To the sanctuary, O Israel!*

Appendix

1. Another Look at Acts 3:19

By F. T. Wright

Messenger of Living Righteousness, January & February 1966

Note: This article addresses the misuse of *Acts* 3:19 to try and prove that the latter rain comes *after* the judgment of the living and blotting out of sin from the sanctuary in heaven. This error is repeated a few times in this collection, especially in the articles, *Trying the Spirits*, and *The Way to Perfection*.

Question: "Does not *Acts* 3:19 prove conclusively that only upon those who have had their sins blotted from the Sanctuary in the judgment can the Latter Rain fall?"

THIS Scripture means just what it says as does every other text in the Inspired Word. But, like all other Scriptures, it can be made to speak a very different to its intended message if is lifted out of its context and considered apart from the rest of the evidence of the Word. And it is a fact of the plainest truth that when this text is studied in the light of its context and along with the rest of the evidence in the word on the subject of the blotting out of sins and the times of refreshing it offers no proof at all that the Latter Rain can come on those only who have passed the judgment of the living. In fact it supports the opposite position fully, and entirely.

To Blot Out

Ever bear in mind that no Bible truth can be established on one text alone. If it could then *Revelation* 20:10 taken alone would seem to strongly justify the belief that there is to be an eternally burning hell. But when viewed in the light of the rest of the Word this view cannot be sustained and a deeper study of this Scripture is needed. Such a study soon reveals that the Bible uses the term *forever*, in a different sense to that used in normal modern English.

And it is a sound principle of Bible study that you must take the Bible definition of the Word if you are to understand the Bible meaning. To discover the Bible use of the word requires but the

study of the use of that word through Scripture by which means its meaning soon becomes crystal clear.

Just as the correct understanding of *Revelation* 20:10 depends on a clear understanding of the Bible definition of the terms used, so also does a correct understanding of *Acts* 3:19 depend on a correct understanding of the Bible definition of the term, *blotting out*. And we shall find that the Bible meaning differs from the usual meaning. The term *to blot out*, is usually understood to mean:

“...to wipe out, to erase, to smear away, to stamp into non-existence, to obliterate.”

If that is the meaning *then a certain thing could be blotted out only once*. That is obvious.

But the Bible meaning differs somewhat from that as we shall soon demonstrate, and, inasmuch as the whole matter of the blotting out of sins is a transaction taking place in the Sanctuary, we shall find the evidence that we are seeking there better than anywhere else. And there we shall find that the term does not mean *to wipe out* or *to obliterate from existence* but *to remove* or *to take away*. True, this removing is so complete that the sin is obliterated from the place where it was, but not from existence. That which has been blotted out or removed from the one place is put into or onto another.

Two Cleansings

So we turn to the blotting out of sins that is to take place after the judgment. We know that the cleansing of the Sanctuary is to be accomplished by the blotting out of sins which have accumulated there up till the judgment. Now notice how specifically and exactly we are told what that blotting out is.

The Great Controversy, p. 421-422:

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred in figure to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to

the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the *removal*, or *blotting out* of the sins that are there recorded.

Now notice how in connection with the sanctuary service the term blotting out is defined as being a *removal* from the one place to another. The one place is the sanctuary. The other is the scape-goat. A. T. Jones understood it:

The Consecrated Way to Christian Perfection, p. 118:

The cleansing of the sanctuary as to the sanctuary itself, was the *taking out of and away from* the sanctuary all the transgressions of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year.

Now notice carefully that that which is at this time taken out of and *away from* the sanctuary, has previously been taken out of and *away from* the sinner to be put into the sanctuary. In other words that which has previously been effected in the repentant one to provide his cleansing is now *repeated* in the sanctuary. And if the repetition is called a *blotting out of sins* what must the original be but also a *blotting out of sins*. In other words,

1. Sin is first blotted out of the sinner by being removed from him and placed in the sanctuary. This blotting out must take place before the judgment.
2. Then that which has been previously removed from or blotted out of the sinner is now removed or blotted from the sanctuary.

We are well aware that the term *blotting out of sins* is not generally understood at the present time to apply to the removing of the sins from the person in the daily experience, but this was very much the view held in the early days of the Advent Message. So Crozier understood it when he said:

The Sanctuary, p. 14:

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others are used to signify the same work.

So also E. J. Waggoner understood it:

Review and Herald, September 30, 1902:

We need to be on guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. . . . The blotting out of sin is the erasing of it from the nature the being of man. The blood of Jesus Christ cleanses from all sin.

These men had a broader and much more correct understanding of the blotting out of sins and it is because we have allowed our concept of it to become so narrowed that we have failed to understand the message of *Acts 3:19*.

Peter's Appeal

It is plainly evident that there are two blottings out of sin and that being so the question immediately arises,

“To which was Peter referring in particular when he addressed the people at the temple gate that day so long ago?”

Let us turn to the Scriptures and see. In the previous chapter Peter had been preaching to this crowd that had assembled at the sound of the outpouring of the Spirit. He was preaching to a crowd of people unconverted and guilty of the crucifixion of Jesus. And to that crowd he pressed home the charge of their sin with telling force, for he accused them of slaying the Son of God. And when they were convicted to the heart he said to them,

Acts 2

³⁸ Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

Now it is evident to all that Peter here was making the call to basic repentance and that the remission of sins spoken of was the remission from the individual to the sanctuary in the daily experience.

Let us now compare this with the experience at the gate of the temple and we will find that it is identical. Once again Peter was addressing an unconverted audience. It was not the same group that had heard him previously for he pressed home to them the same charge that he had laid upon the others; the crucifixion of Christ. And when he had laid on them that same straight testimony then he called on them to repent just as he had done on the previous group. And while the actual words were slightly different, the meaning was the same exactly.

Let us compare them side by side.

Acts 2:38	Acts 3:19
Repent	Repent
be baptized	be converted
for the remission of sins	that sins may be blotted out
to receive the Holy Ghost	that times of refreshing may come

One of the great beauties of the Inspired Word is that the same truth will be expressed several times in different passages in different words. The message is the same but the expression of it is different so that the reader is better able to grasp through the varied expressions something more of the fullness of the meaning. Thus the message of *Daniel* 9:24 is repeated in *Revelation* 10:7. Both Scriptures say the same thing only in different words and as we compare them we understand the truth that much more clearly.

Likewise, Peter said the same thing in *Acts* 3:19 that he had said in *Acts* 2:38. Both verses begin with the same word, “repent,” and in both cases to an unconverted audience. To the first he said “be baptized,” while to the second he said, “be converted.” What dif-

ference is there? There is none because to be baptized is to be converted. Now as has already been clearly shown remittance or removing or taking away of sin is exactly the blotting out of sin and the result in both cases is to receive the Holy Spirit which reception is indeed a time of refreshing.

Now there is no fair denying that each of the steps called for in these two verses is dependent on the step before it being taken. Conversion or baptism can never be unless there is first repentance. Likewise there can never be a time of refreshing except there have been a remitting or blotting out of sin from the believer. The word “when,” as translated in the *Authorized Version*, is more correctly translated “that” or “so that” with the definite idea of purpose in it. That is to say,

“Your sins are to be blotted out *so that* times of refreshing may come.”

And this is exactly right and as it only can be in the life’s experience. Notice too that it is not only “a time” of refreshing, but “times,” plural, and inasmuch as the verse carries the idea of purpose in it:

“Your sins may be blotted out so that *times* of refreshing may come,”

–it is evident that each time of refreshing, can come only upon there being a blotting out of the sin first.

In the Daily Experience

A careful study of the experience of the remission or blotting out of sin in the daily experience shows this to be the exact order of events. This subject is treated in careful detail in our previous, publication, entitled *Acceptable Confession*, the points of which we will but summarize here.

1. The individual is convicted of sin and repenting of it comes to the sanctuary with his offering.

2. Over the head of this he confesses his sin which is more than just the guilt, but the sinfulness as well, and the sin is blotted out of him so completely that only a vacuum remains where the sin was.
3. The sin which is blotted out of him is remitted, or sent, into the sanctuary and defiles it.
4. Now and only now can the Spirit of God come into the person. The vacuum must be made first so that there is room provided for the admission of the Holy Spirit. He comes into the space *where the sin was*.

Therefore it is true and strictly true that the sin must first be blotted out so that the time of refreshing may come, for every time that there is a receiving of the presence of the Holy Spirit it is indeed a time of refreshing.

And this will be, and in fact must be an oft repeated experience, for we do not see all of our sinfulness at once. We see it more and more and must repent again and again along the way and receive more and still more of the Holy Spirit as more and more of the sin is blotted out and room is made for the Spirit to enter. And so on till the ultimate time of refreshing is reached in the mighty outpouring of the Latter Rain to which Peter definitely looked forward as the richest fulfillment of the experience of the blotting of sin from the soul.

So it is clear that Peter was calling on those people to enter into the personal experience of the blotting out of sins in their daily lives and when applied to that experience the order of events in *Acts 3:19* is strictly and exactly right.

In the Cleansing of the Sanctuary

Now we turn to the next, blotting out of sins, namely from the Sanctuary to the scapegoat which blotting out of sins can only take place after the judgment. And we must frankly recognize the fact that there is an application of *Acts 3:19* to this blotting out too. And this application is made by the *Spirit of Prophecy* so that

we must consider the way in which that application is made by that source of Inspiration.

Now a very natural assumption is that whatever relationship exists between the blotting out of sins and the times of refreshing in the daily experience will be identical in the final experience. But the *simple fact is that it is the exact opposite*. In the daily the blotting of sin must precede the times of refreshing but in the final the times of refreshing must precede the blotting of sin from the sanctuary.

Apart from *Acts 3:19* there is evidence upon evidence to prove this but there is not the space to spell all that out just here. But we will take up two very important arguments to sustain the above contention.

We know that there are two experiences of justification. There is the justification we receive on conversion which is provisional upon our finally passing the searching of the scrutiny of the judgment, and there is the justification full and complete given to us in the judgment. And each becomes ours subsequent to a blotting out of sin. The fact is that the blotting out of sin in each case is the experience of justification. Now the fact is that there is a reversal in the order of events, which is to say that what is so in the daily, is exactly reversed in the final. Let us read it in the Bible. Paul says:

Romans 3

²⁸ Therefore we conclude that a man is justified without the deeds of the law.

And this is absolutely true for the unjustified man just simply cannot do even the first deeds of the law. He must become justified, that is to receive forgiveness by having his sins blotted out or remitted and receiving the righteous life of Christ through the Spirit, before he can keep the law at all. In other words, justification comes first and the deeds of the law after. That is the order in the daily experience.

But in the judgment it is exactly the opposite. Read it there in plain language. The same Paul, writing by the inspiration of the same Holy Spirit said when speaking of the judgment,

Romans 2

¹³ For not the hearers of the law are just before God, but the doers of the Law shall be justified.

And while this is the plain opposite of the text just quoted it is also absolutely true, but only in the judgment. In the first case we must be justified before we keep the law; in the Judgment we must be doers of the law before we can be justified. Read the context to this verse in *Romans 2* and you will see that the whole discussion is on the conditions to be found in the judgment.

And so it is that in every single instance where the *Spirit of Prophecy* quotes *Acts 3:19* it quotes it in a way that is in harmony with this principle. We all know that the *Revised Version* was often quoted when it gave a clearer meaning to the Scripture. In the *Revised Version* the word “when” is replaced by “that,” but with unfailing consistency Sister White always uses the translation “when” in every instance where she quotes this Scripture.

And it must be very apparent that the word “when” gives a different meaning to the word so that in two places she actually paraphrases the verse to convey the exact meaning that she intended. These are as follows:

Review and Herald, August 28, 1883:

Are we by repentance and confession sending our sins beforehand to judgment that they may be blotted out when the times of refreshing shall come?

And again:

Review and Herald, October 21, 1884:

An effort was made to arouse them by presenting our true position in the antitypical day of atonement when every man should afflict his soul before God, when sins should be confessed and go beforehand to judgment that when the times of refresh-

ing shall come they may be blotted out.

There is no question that the author is referring to the blotting out of sins from the heavenly sanctuary and not the previous blotting out of sins from the soul in these statements. Now read the way that the statement is worded and see that the opposite order of events is stated. See what it says? The sins *will be* blotted out *when* the times of refreshing come, which is but to say that the sins cannot be blotted out until the times of refreshing do come. Therefore the times of refreshing must come *before* the blotting out of sins. It is just the same as saying,

“There has been a long drought but the grass will grow again when the rains come.”

Now we all know that the falling of the rain must come before the grass will grow. Again we might say to one,

“Hurry and get ready so that you might meet Henry *when* the train comes in.”

Now we know that the train must come in and actually finish coming in and be stopped at the platform before you will meet Henry as he alights from the carriage.

Thus *Acts 3:19* provides no contradiction with the rest of the Scripture and means exactly what it says when applied as Peter applied it on the days after Pentecost. And when given a wider application than the original one, then it must be given that application in harmony with the principle that the order of events in regard to justification or the blotting out of sins is reversed in the judgment.

2. Perfection in Christ

“From the Editors,” Review and Herald, May 6, 1956
Editorial by R. F. C.⁸⁸⁰

This article is referred to in *The Men of Romans 7 and 8* as an example that the idea of character perfection was being labeled as “holy flesh” teaching, by Adventist theologians.

TWO weeks ago we began a study of the perplexing disparity between the sincere Christian’s aspiration to perfection in Christ, and his persistent falling short of the mark. This week we turn to counsel from the messenger of the Lord to the remnant church on the problem, both as a prescription for radiant spiritual health and as a safeguard against discouragement on the one hand and fanaticism on the other.

Ellen G. White states the problem as follows: A healthy concern for one’s spiritual condition leads all...

Steps to Christ, p. 64:

...who have known the pardoning love of Christ, and who really desire to be children of God [to] realize that their character is imperfect, their life faulty;

–but, confronted by this disappointing fact, some Christians of limited experience begin...

...to doubt whether their hearts have been renewed by the Holy Spirit.

Sooner or later most of these find their way through to God’s own solution to this universal problem. But in the experience of some this healthy concern gives way to a morbid brooding over their spiritual condition, and to misguided efforts...

Selected Messages, book 2, p. 32:

...to obtain by faith so-called holy flesh,

–that is, absolute, sinless perfection, here and now.

⁸⁸⁰ Most likely Raymond F. Cottrell (1911-2003).

When a Sincere Christian Makes Mistakes

First let us ask,

“How does God regard the sincere, repentant Christian who aspires to live above sin, but who stumbles and falls before the onslaughts of the evil one?”

The answer is given:

Steps to Christ, p. 64:

Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God.

Failure on our part “does not make” us “less dear to the heart of God.”⁸⁸¹

Prophets and Kings, p. 589:

While the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies.

Of such the Lord says,

They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven them.

Selected Messages, book 1, p. 360:

When we are clothed with the righteousness of Christ...we may [still] make mistakes, but we will hate the sin that caused the sufferings of the Son of God.

Next we ask,

“When can an earnest Christian expect to be immune to the onslaughts of Satan? When will his aspirations to perfection be translated into reality? When will he attain to absolute, sinless perfection?”

We are told that:

⁸⁸¹ *The Faith I Live By*, p. 118.

Acts of the Apostles, p. 560:

Sanctification is not the work of a moment, an hour, a day, but of a lifetime, [and that] so long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and, say, I have fully attained.

Signs of the Times, March 28, 1888:

We cannot say, "I am sinless," till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ; robed in His righteousness and perfection.

To some who supposed it possible to reach a state of absolute, sinless perfection this side of the close of probation, the servant of the Lord once wrote:

Selected Messages, book 2, p. 32-33:

To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility. . . . When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body" (*Philippians 3:21*).

Acts of the Apostles, p. 561:

Let not God be dishonored by the declaration from human lips, "I am sinless; I am holy." Sanctified lips will never give utterance to such presumptuous words.

When Christ is at work in our minds to will and to do of His good pleasure, we learn to think and act from principle instead of from inclination.

The Desire of Ages, p. 555-556:

The righteousness of Christ...is a principle of life that transforms the character and controls the conduct. . . . It is the entire

surrender of heart and life to the indwelling of the principles of heaven.

Next week we will continue this study from the Spirit of Prophecy, with special attention to the means by which perfection in Christ can become a present reality in the life.

3. The Renewing Power of the Holy Spirit

Sanctuary Institute Syllabus, No. 2, “The Holy Spirit”

Lesson 9: Justification by Faith – Part 3

By J. B. and R. D. Brinsmead

1962

Note: This study is referred to in the pamphlet, *Trying the Spirits*, Chapter 4.

Reading Course

Steps to Christ, p. 49-65; *Romans 8*; *Ephesians 2*; *Titus 3:4-6*; *John 3*, *Bible Studies on the Book of Romans*, by E. J. Waggoner, pp. 26-41.

Introduction

Speaking of justification by faith, the Spirit of Prophecy says that:

Selected Messages, book 1, p. 360:

There is not one in a hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare.

In view of this serious statement, we must pursue the subject of justification further.

In our first lesson on justification by faith we dealt largely with the aspect of the free grace of God in imputing righteousness to the sinner’s account.

In the second lesson we saw how God could not do this unless there was an entire surrender of heart to Christ—*i.e.*, death to self and sin. This means that justification by faith is not a matter of attempting to get rid of one sin at a time—it is a matter of leaving the cursed load at the foot of the cross.⁸⁸² God insists that the sinner must come to Christ without delay and must not in any wise work for the free gift. *This subdues the pride of the heart and is a crucifixion of self.*

Not that the sinner can free himself from the “old man” or as *Romans 7* calls him, the “first husband,” but he chooses to be free, he wills to be made willing. Then, the Holy Spirit makes operative

⁸⁸² *Selected Messages*, book 1, p. 327; *Christ’s Object Lessons*, p. 97.

in his experience what has been wrought out by the World's Redeemer,⁸⁸³ in this case the death of the old man. Let it be thoroughly understood that there can be no justification while one is "married" to the flesh, the "old man," the "first husband," for:

Romans 8

⁸ They that are in the flesh cannot please God.

We must conclude that unless the Holy Spirit has cleansed the heart of the believer from the satanic principle of selfishness (as far as the believer is consciously aware of this known sin), so that he is *dead* to sin, he has not entered the experience of justification by faith. He has tried to get into the sanctuary by by-passing that altar that stands in the very entrance of the court. He has attempted a detour around the cross.

Now in this lesson we must press the matter further. While it is the death of Christ (and death with Christ) that reconciles us to God—for by dying with Him, we lay down the tools of rebellion,—it is the life of Christ, the resurrection life of Christ which justifies.⁸⁸⁴ The Scripture is emphatic:

Roans 5

¹⁰ *We are saved by His life.*

This means making the life of Christ our own.⁸⁸⁵ It means putting on the life of Christ.⁸⁸⁶ The man at the wedding without the wedding garment answered the call of the gospel, he extolled the riches of free grace,⁸⁸⁷ but he failed to put on Christ's life. Justification by faith is nothing short of putting on the *new life*.

Now before we can put it on, God waits until we come to the lowest point possible—death—and it is at the point of death that we make contact with Christ. As we meet Him at the cross, the Holy Spirit frees us from the tyranny of the *old nature*, and we

⁸⁸³ *The Desire of Ages*, p. 671.

⁸⁸⁴ *Romans* 4:25.

⁸⁸⁵ *The Desire of Ages*, p. 82.

⁸⁸⁶ *Galatians* 3:27.

⁸⁸⁷ *Christ's Object Lessons*, p. 316.

step into the life of Christ. We become “married” to Him.⁸⁸⁸ Now mark: patching the old garment will never do. We must procure a new one. This is nothing less than receiving Christ, in the person of the Holy Spirit, into the soul.

We will now see how the Holy Spirit is a quickening, renewing power that renews the life yielded to Christ.

Justification More than Pardon of Past

1. THE TRANSFORMING POWER OF THE HOLY SPIRIT

SDA Bible Commentary, vol. 6, p. 1098:

By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him.

2. LAYS THE GLORY OF MAN IN THE DUST

Testimonies to Ministers, p. 456:

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.

3. MORE THAN A JUDICIAL ACT

Thoughts from the Mount of Blessing, p. 167:⁸⁸⁹

God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed,

Psalm 51

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

And again he says,

Psalm 103

¹² As far as the east is from the west, so far has He removed our transgressions from us.

⁸⁸⁸ See *Romans 7*.

⁸⁸⁹ Comment on *Luke 11:4*.

4. BREAKS THE POWER OF SATAN

Gospel Workers, p. 161:

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.

5. MORE THAN ACCOUNTED RIGHTEOUSNESS

Steps to Christ, p. 62:

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart.

6. BEING TRANSFORMED BY THE HOLY SPIRIT

Selected Messages, book 1, p. 374:

In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature.

7. MORE THAN REMISSION OF PAST SINS

Christ's Object Lessons, p. 112:

...without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul.

8. RENEWING AND REGENERATING

Titus 3

⁵ Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

⁶ Which He shed on us abundantly through Jesus Christ our Saviour;

⁷ That being justified by His grace, we should be made heirs according to the hope of eternal life.

9. FRUIT UNTO HOLINESS

Selected Messages, book 1, p. 359:

The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness.

10. THIRD ANGEL'S MESSAGE IN VERITY

Selected Messages, book 1, p. 372:

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

Much more could be quoted in this connection, but if it be true that justification by faith is the third angel's message in verity it is an exceeding great and broad truth. We have personally observed that when this statement is quoted verbatim that most people say,

"Righteousness by faith is the third angel's message in verity."

The reason is that in their minds they have a very partial and limited concept of what justification by faith is, and do not really believe that it is the sum and substance of our whole message. On a number of occasions we have quoted the statement verbatim just as Inspiration has written it, and have been challenged time and time again to produce the statement—because people do not understand how justification can be the third angel's message in verity.

But the simple fact is this: Justification by faith is not just a theory or a doctrine. It is a transaction whereby the sinner opens His heart to receive the Holy Spirit into the life: and the Holy Spirit forthwith cleanses from all guilt, mortifies the deeds of the body, crucifies the flesh with its affections and lusts, resurrects the believer into newness of life, brings the very personal presence of God to the soul.

Let us examine this mighty transforming experience in more detail:

Justification: Resurrected by the Holy Ghost

The Holy Spirit is the Spirit of resurrection. Once the heart surrenders to Him, taking up the cross, the Holy Spirit resurrects the believer unto newness of life. The Scripture is specific that if we die to self and sin with Christ we will be raised up with Christ by the power of the Holy Ghost. The Spirit raised Christ from the prison house of death. The same Spirit raises the believer from the prison-house of sin. The same Spirit that raised Christ from the dead, and far above the power of death, releases the believer from the power of sin and his *sinful nature*, and raises him far above the power of sin.⁸⁹⁰

How many are vainly trying to serve God in their old sinful nature instead of putting it off by the circumcision of the Spirit, and being raised up by His resurrection power to walk, not in the flesh, but a new state altogether in Christ.

1. SPIRIT RESURRECTS SOUL FROM DEATH IN SIN

The Desire of Ages, p. 209-210:

This same resurrection power is that which gives life to the soul “dead in trespasses and sins” *Ephesians* 2:1. That spirit of life in Christ Jesus, “the power of His resurrection,” sets men “free from the law of sin and death.” *Philippians* 3:10; *Romans* 8:2. The dominion of evil is broken, and through faith the soul is kept from sin. He who opens his hear to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave.

2. DO NOT WAIT TO FEEL WHOLE – ACT ON THE WORD

The Desire of Ages, p. 203:

Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is

⁸⁹⁰ See *Romans* 6:4-15; *Ephesians* 1:17–2:10; *Colossians* 2:11-13; *Romans* 8:9-13; *Philippians* 3:10; *Colossians* 1:13.

“dead in trespasses.” *Ephesians* 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin.

3. QUICKENING POWER OF CHRIST

SDA Bible Commentary, vol. 6, p. 1115:

As God raised Christ from the dead, that He might bring life and immortality to light through the gospel, and thus save His people from their sins, so Christ has raised fallen human beings from spiritual death, quickening them with His life, filling their hearts with hope and joy.

4. SATAN CANNOT HOLD IN SPIRITUAL DEATH

The Desire of Ages, p. 320:

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ’s word of power. God is saying to all who are dead in sin,

Ephesians 5

¹⁴ Awake you that sleep, and arise from the dead.

That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ’s word,

Luke 7

¹⁴ Young man, I say unto you, Arise,

–gave life to the youth of Nain, so that word, “Arise from the dead,” is life to the soul that receives it.

Colossians 1

¹³ [God] has delivered us from the power of darkness, and has translated us into the kingdom of His dead Son.

It is all offered us in His word. If we receive the word, we have the deliverance.

Justification: Renewed by the Holy Ghost

See *Titus* 3:5-7; *Romans* 12:2; *2 Corinthians* 5:17; *Galatians* 3:27; *Ephesians* 4:22-23; *Colossians* 3:10; *Psalms* 51:10; *John* 3:3-5; *1 Peter* 1:23; *Ezekiel* 36:26; *2 Peter* 1:4; *Romans* 1:16-17.

The thing that sets Christianity apart from every false religion is that it alone brings re-creation, regeneration, renewing of the human heart and mind. This also sets the true gospel apart from every false version that abounds within and without the church to-

day. Justification by faith is an experience of renewing of heart and mind by the power of the Holy Ghost. It is an act of the sovereign grace of God to recreate the soul dead in trespasses and sins. It is as mighty a miracle as the creation of this world. By it the believer is delivered from the law of sin and death (selfishness), and renewed by the Holy Spirit to be in harmony with the law of love. The law of God is written in the mind and heart, and the believer is made free in Christ.⁸⁹¹

Here we see the practical outworking of the Incarnation in the life of the believer. Although Christ partook of the fallen nature of man, He had no propensities or inclinations to sin, for He was born of the Holy Ghost. Now, when the believer is born of the Holy Spirit through faith in Christ, heredity and cultivated tendencies to wrong are cut away from the character, the sinful nature is crucified, and he partakes of the divine nature.⁸⁹²

He could not serve God in his natural state, for the works of the flesh are sinful. Before he can bring forth the fruits of the Spirit, he must be born of the Spirit. The old nature has a disposition and bent to evil and is therefore incapable of being made conformable to the law of love. The new nature, implanted in the life by the Holy Spirit, has only a disposition and bent to righteousness. Its fruit is always unto holiness. Thus when the divine enters the fallen human there is a *new creation*, a *new creature* who has no relish for sin.⁸⁹³ The life of Christ is reproduced in the soul.

There is a tremendous amount of material in the Spirit of Prophecy in this all-important matter of the renewing power of the Holy Spirit. We quote here some of the pertinent statements:

1. TRUE FAITH IN CHRIST RECREATES LIFE

Selected Messages, book 1, p. 311:

Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

⁸⁹¹ 2 Corinthians 3:17.

⁸⁹² SDA Bible Commentary, vol. 7, p. 943.

⁸⁹³ Selected Messages, book 1, p. 360.

Selected Messages, book 1, p. 346:

To believe that...

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life,

–will change the heart, and reproduce in man the image of God.

2. THE EXAMPLE OF PAUL'S CONVERSION

Selected Messages, book 1, p. 346:

When Christ revealed himself to Paul, and he was convinced that he was persecuting Jesus in the person of His saints, he accepted the truth as it is in Jesus. A transforming power was manifested on mind and character, and he became a new man in Christ Jesus.

3. SIMPLE ACT BRINGS NEW LIFE

Steps to Christ, p. 52:

Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are a child born into the family of God, and He loves you as He loves His Son.

4. FAITH IS SELF-SURRENDER

The Desire of Ages, p. 535:

Implicit belief in Christ's word is true humility, true self-surrender.

5. SURRENDER BRINGS NEW BIRTH

The Desire of Ages, p. 173:

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven.

No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.

The Desire of Ages, p. 176:

Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to himself. Then the law of God is written in the mind and heart, and we can say with Christ,

Psalm 40

⁸ I delight to do your will, O my God.

The Desire of Ages, p. 324:

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature.

6. OLD LIFE NOT IMPROVED – NEW LIFE OF SPIRIT**The Desire of Ages, p. 172:**

The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.

Signs of the Times, January 8, 1902:

Patching will not do. The only way is to discard the old garment and procure a new one. The religion of self, composed of threads that fade and give way under the stress of temptation, must be cast aside, to be replaced by the religion woven by Him in whose life no selfishness found place. Christ's plan is the only safe one. He declares,

Revelation 21

⁵ Behold, I make all things new.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

7. NEW HEART GIVEN ONE WHO BOWS AT THE FOOT OF CROSS**Christ's Object Lessons, p. 163:**

As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature

in Christ Jesus. Holiness finds that it has nothing more to require. God himself is...

Romans 3

²⁶ ...the justifier of him which believes in Jesus.

8. LOVE TAKES PLACE OF HATRED

The Desire of Ages, p. 391:

The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude.

9. HOLY SPIRIT IMPLANTS NEW PRINCIPLE

Testimonies to Ministers, p. 378:

Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, rebuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this may be accomplished, men must yoke up with Christ.

10. SPIRIT WRITES LAW IN HEART, EMPTIES SOUL, FILLS VACUUM

Review and Herald, June 10, 1902:

God is the mighty, all-powerful agency in the work of transformation. By His Spirit He writes His law in the heart. Thus divine relationship is renewed between God and man. . . .

The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ.

11. HOLY SPIRIT QUICKENS, RECUPERATES, TRANSFORMS

Testimonies for the Church, vol. 5, p. 267:

Pray that the might energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus be-

come partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.

12. A WORK THAT FEW APPRECIATE

Testimonies for the Church, vol. 2, p. 294:

Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is the charm of his life, the crown of his rejoicing. Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who has redeemed him by His precious blood.

13. NEW MOTIVES, TASTES, TENDENCIES

SDA Bible Commentary, vol. 6, p. 1101:

The new birth consists in having new motives, new tastes, new tendencies.

14. SPIRIT MUST RENEW LIFE BEFORE WE CAN SERVE GOD

The Desire of Ages, p. 189:

In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God.

15. NOT NEW FACULTIES BUT CHANGE IN EMPLOYMENT

Christ's Object Lessons, p. 99:

A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has

are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

16. THE FRUIT OF NEW BIRTH

Signs of the Times, April 30, 1896:

“Whosoever is born of God does not commit sin,”—break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not willfully transgress the law of God in thought, or, word, or action.

Steps to Christ, p. 57-58:

Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts, or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

Steps to Christ, p. 58-59:

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit,

Galatians 5

²² Love, joy, peace, longsuffering, gentleness, goodness, faith,

²³ Meekness, temperance.

They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become seri-

ous and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the outward adorning, but...

1 Peter 3

⁴ ...the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.

17. DEFINITION OF NEW HEART

SDA Bible Commentary, vol. 4, p. 1164:

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—a changed life. There is a daily, hourly dying to selfishness and pride.

18. LOVE BECOMES THE PRINCIPLE OF ACTION IN LIFE

Romans 5

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

⁵ And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Medical Ministry, p. 115:

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing...It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit, health-giving, life-giving joy.

Testimonies for the Church, vol. 4, p. 224:

This love is the Spirit of God.

Conclusion

This blessed and joyful experience of being clothed with Christ's righteousness is described in the words of the gospel prophet:

Isaiah 61

¹⁰ I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

There is only one way that God clothes His people with righteousness. The scripture says that God rains righteousness on His people:

Isaiah 45

⁸ Let the skies pour down righteousness.

Hosea 10

¹² It is time to seek the Lord, till He come and rain righteousness upon you.

These scriptures speak of the bestowal of the Spirit. It is the Spirit who clothes the believer with righteousness. This is a new life from above bestowed upon the believer, even the life of Christ. The conclusion we must come to is this: Justification is a baptism of the Holy Spirit.

Justification the Seal of the Spirit

When a soul believes on Jesus,⁸⁹⁴ God justifies.⁸⁹⁵ Likewise when souls believe, they are sealed by the mighty working power of the Holy Ghost.⁸⁹⁶ This is the “down payment,” the guarantee that He who began the work will finish it completely. Even as Abraham believed God, and received the...

Romans 4

¹¹ ...seal of the righteousness by faith,

–so we are to receive the blessing of Abraham,⁸⁹⁷ as we receive the Spirit through faith. Thus,

⁸⁹⁴ *Romans* 4:5.

⁸⁹⁵ *Romans* 8:33.

⁸⁹⁶ *Ephesians* 1:13.

⁸⁹⁷ *Galatians* 3:14.

SDA Bible Commentary, vol. 6, p. 1098:

By receiving His imputed righteousness, through the transforming power of the Holy Spirit we become like Him.

The blessing of Abraham is righteousness, and this is the work of the Spirit to cover us with that beautiful robe.

Acts 19

²⁰ Have you received the Holy Ghost since you believed?

Assignment

List the miracles of Christ's healing that teach the renewing power of justification.

4. An Examination of an Erroneous Teaching

By F. T. Wright

This article is chapter 3 from the booklet, *Facing the Judgment*. It analyzes the teaching occasionally put forth by Robert Brinsmead, that believers would come to the judgment of the living without character perfection, such as in the booklet: *Crisis and Victory in Revelation 13 and 14*, and perhaps a few other places in this collection.

VERY prevalent today is the teaching that inward perfection of character is not possible. Christ alone has this, His perfection being so immaculate that it is far beyond the reach of any human being clad in sinful flesh. Accordingly, it is taught, God, knowing this, accepts Christ's character in the place of the believer's imperfection so that, in fact, the individual is not judged, but Christ is judged in his place.

This is a fatal misconception, for Christ will do no such thing. Remember, as emphasized on the first page, the point being discussed here is the state in which the believer must be in himself when he faces the judgment. It is not discussing the records of the past for which the Saviour *does* substitute His perfect righteousness.

Every false doctrine is built on the failure to clearly distinguish between one work and another, and then to make one work the whole. A clear distinction must be maintained between the perfect character which each must have and the imperfect record of the past. Christ will not stand in our place in regard to the former, but He does in respect to the latter.

In the preparation of this study, full awareness of this distinction was maintained. But, it is not a study of both aspects of the work of Christ. It is a concentration on the problem of determining the state of being in which the successful candidate for eternal life must be found in the judgment.

To aid in a clearer understanding of the truth, an analysis will now be made of one presentation of the false teaching that Christ

stands in the place of the believer in the judgment, offering His perfect character in place of the imperfect state of the suppliant.

In examining the main points and arguments in this statement, no aspersions whatsoever are leveled at the author. We are not concerned with his motives or character but only with the teaching. The former we have no right to examine. It is God's work alone to judge character, but it is ours to determine whether a teaching is truth or error, and why.

The Open Door

The argument opens with the statement that Jesus is inviting us to enter through the open door into the most holy place of the heavenly sanctuary.

The Open Door—The Call to Enter

In *Revelation*, chapter 3, verse eight, the Lord says to us, "Behold, I have set before you an open door." And that door, as we've understood, and rightly so, is the door to the most holy place of the heavenly sanctuary. That door was opened in 1844. Now what does the Lord mean when He says to us: "Behold, I have set before you an open door"? Isn't that an invitation to enter? To enter what? It is an invitation to enter this experience, friends, an eternal release from sin.⁸⁹⁸

This is true, and it is also the truth that Christ's invitation is to enter into a personal experience. Thus the presentation is launched from a platform of truth. What must now be watched is what the writer declares the experience to be. Is it the one to be obtained, or is it another? Is it offering too much, too little, or something else altogether?

An Erroneous View

It is next asserted that the advent people have not entered into this wonderful blessing because they have had an erroneous view of what they must be before they can enter in.

⁸⁹⁸ Robert D. Brinsmead, *Perfection Through the Sanctuary Service*, p. 25-27, as given at College Place, Washington, 1960.

Now why don't we enter? Why haven't we as a people entered into that experience? Many haven't entered into that experience, I suppose, because we have this view of perfection: "When we are fully perfect, then we can come to the judgment of the living and get the seal of the living God." How many years will it take for us to be ready? Didn't Jesus say in 1844 with His hand lifted to heaven, that there should be time (or delay) no longer? But there has been a delay of one hundred and sixteen years because we have been trying to work out our own righteousness, to develop a righteousness that would pass the judgment. And how many more years do you think we want to work out that righteousness? Hasn't Jesus a perfect righteousness? Doesn't He give the wedding garment as a free gift? Aren't we complete in Him? Does it take long years to get that righteousness, friends? The true acceptance of the Lord Jesus gives us the righteousness of Christ.⁸⁹⁹

That mistaken view, it is claimed, is that character perfection must be achieved before the believer can enter into the most holy place of the heavenly sanctuary and receive the benefits of the final atonement. This blessing, the writer teaches, is the final victory over all sin. Therefore, it is argued, the time has come to cease from attempting to develop a righteousness acceptable to the law, and boldly enter in here and now, to receive the promised benefits of full and complete justification.

Thus it is denied that perfection is the required standard for the judgment. Instead, each is to come just as he is with no further waiting. Jesus stands ready to impute His righteousness to cover all the imperfection of the believer and thus assure him of immediate and total release from all his sin.

"There is nothing, [it is urged,] to prevent this church from coming and laying hold of the eternal victory over sin."

The victory referred to is the one to be gained through the ministry of the final atonement.

⁸⁹⁹ *Ibid.*

Let these propositions now be examined in the light of the Scriptures and the sanctuary. It is plainly understood that when reference is made to entering into the most holy place, it is really referring to the entry into the judgment of the living. This entering in, is not to be confused with the special work of purification which is ministered from the most holy place prior to the commencement of the judgment of the living.

The failure to make this distinction arises from the fact that few realize there is a difference between the day of atonement and the service on that day. The day was from even to even and occupied a full twenty-four hours. The actual service of the day occupied only a part of it. On the day of atonement right up till the service began, a full daily ministry was available, so that, wherever necessary, a person could still bring his sins on that day until the final atonement actually began. That this was so is made clear in the Scriptures:

Numbers 29

⁷ And you shall have on the tenth day of this seventh month a holy convocation; and you shall afflict your souls: you shall not do any work therein:

⁸ But you shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

⁹ And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

¹⁰ A several tenth deal for one lamb, throughout the seven lambs:

¹¹ One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

These verses prove that on the great day of atonement, a full daily service was maintained. There was the complete provision of burnt, meat (meal), and sin offerings, apart from the sin offering of the final atonement.

In the antitype, this arrangement is reproduced. On October 22, 1844, the great day of atonement began, and it has been proceed-

ing ever since. On that day, Christ entered the most holy place and began His ministry there. But the final atonement did not begin on that day except for those who had previously died. A full daily ministration is still being offered to the living and will continue to be until the final atonement commences for each one in turn. For the living, that is still future. For the dead, it opens at the point of death.

In 1844 and ever since, God's people have been called upon to enter into the most holy place by faith. They do this by following their High Priest in His ministration there, by understanding His work and by responding to the greatly expanded light which comes from the ministry in this apartment. This was designed to do a great work in them, a transformation which would occupy a period of time. When that work was completed, they would be ready to enter into the second phase of the most holy place ministry—the judgment.

The distinction between these two works needs to be clearly kept in mind. The first is a work within the people themselves by which they will be brought to a state of readiness for translation, and the second is the judgment which determines that this condition has been achieved. The ideas set forth in the quotation under study call for the bypassing of the first as unnecessary. There, the ideas are erroneous.

The history of the 1844 period testifies to the truth of these distinctions. Prior to the opening of Christ's ministry in the inner apartment, the people of God had been engaged in the most intensive preparation for the coming of Christ. They had abandoned every known sin, had made a complete consecration and a full sacrifice, and they expected to be translated to heaven. But they were not because they did not understand the full implications of the work to be accomplished before they could be ready.

Early Writings, p. 239:

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were

watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality.

But they were destined again to be sadly disappointed. The time to which they looked, expecting deliverance, passed; they were still upon the earth, and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation had tasted immortal deliverance; but their hopes were not realized.

A tremendous work of sanctification had been done within those believers, and they confidently expected to be translated, but there was a reason why this was not done for them.

The Great Controversy, p. 424-425:

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

The people living before October 22, 1844, had received none of the light to be ministered from the most holy place. They had received the light from the first apartment, and it had wrought a wonderful work in their lives, but not sufficient had been accomplished to fit them for translation. They had to pass on to the additional light from the next apartment so that they could have the further fitting up which would prepare them for a place in the kingdom. When that preparation was complete, then they could enter into the judgment and be declared fit for translation.

The advent people were not mistaken when they understood that perfection of character is the standard by which they are to be judged. That this standard has not been achieved is the fault of

the people who failed to understand and apply the correct way to achieve it.

Convincing Logic

There is considerable convincing logic in the argument.

And thus, He says to us: “Behold, I have set before you an open door.” “There should be delay no longer.” And in the confidence of the righteousness of the Lord Jesus which we receive as we accept Him as our personal Saviour, in the confidence of that righteousness, friends, we are bidden and we are invited to come up around that sanctuary to plead before the judgment bar of God for the seal of the living God—for the free gift.

There is nothing to prevent this church from coming and laying hold of the eternal victory over sin. This work can be cut short in righteousness. In *Hebrews*, the tenth chapter, the invitation of the Holy Spirit is given: “Having therefore, brethren, boldness to enter into the holiest.” That means having freedom, having liberty, having confidence, having fearlessness. In other words we can have the fearlessness, that through the provision that Jesus has made for us we can have the boldness to come to the judgment by faith pleading and agonizing before that judgment shall sit and take away from our lives the dominion of sin forevermore, and give us an eternal victory over sin; that while the angels are holding the four winds of strife, we might be sealed with the seal of the living God; that we might receive from the most holy place the latter rain.

We all have in Christ the perfect freedom and privilege to come by faith to the judgment along with God’s people at this time and claim an eternal victory over sin. The door is open. The Holy Spirit invites us to come. Some look upon themselves and say, “Well, how can I come to the judgment? I don’t have a perfect character to pass the judgment.” Oh what blindness! Are we told to open the book and look thereon ourselves? We are told in *Revelation* that no man can open the book and look thereon.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” There in the most holy place is a lamb, as it had been slain. We come in the confidence of His blood which

justifies us from all sin. “By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh.” *Hebrews* 10:19-20. Jesus took our nature. He developed a perfect character. He is the forerunner who has entered into the most holy place. He stands in the presence of God for us.⁹⁰⁰

When it is believed that character perfection is *not* the requirement of the judgment, then it is logical to conclude that the people can enter into it *at any time*. Consequently a strong point is made of this. Having declared that it is a mistake to spend long hard years attempting to achieve perfection when it is unnecessary, the writer then urges his hearers to come directly and immediately to Christ to receive the benefits of the final atonement.

Today,⁹⁰¹ the same author believes even more emphatically that it is impossible for any person to have perfection of character within; that this is a condition reserved for Jesus Christ who credits His abundant righteousness to the believer’s account. However, something of the consistency displayed in 1960 has disappeared, for there is no longer any urging to enter in immediately to receive the bountiful blessing.

That the doctrine is fallacious is proved by the witness of time. There were thousands of people who completely subscribed to the theory when it was preached eighteen years ago. They gathered in assemblies around the world and followed the preacher’s instructions to enter in. But they did not receive the blessing they sought because they could not. It was entirely necessary for the special work of purification to be undertaken first, for, without this, no man can be prepared for the judgment.

An Illustration

An illustration is provided so that there can be no mistaking the writer’s thought.

⁹⁰⁰ *Ibid.*

⁹⁰¹ This would be about 1978. The presentation by Brinsmead was done in 1960. In the next paragraph Fred mentions that it was “preached eighteen years ago.” 1960 plus 18 years equals 1978.

The name of Bro. Jones is called in the judgment. Bro. Jones has accepted Christ as his very own Saviour, he is hiding his life in Him. Thus Jesus virtually stands in the judgment and says, "I am Bro. Jones." And to the law which virtually says, "I want a perfect character," Jesus stands there and says, "Here is the perfect character." And thus we can come to the judgment through the new and living way which He has consecrated.⁹⁰²

Brother Jones is the subject of this story. He presents himself to the judgment with an imperfect character which cannot pass the scrutiny of the law. But he is not dismayed by this, for he expects that Christ will answer to his name, and thus the law will judge Christ on his behalf. In this way he believes he will pass the judgment.

There is some truth in this. Everyone will come with a sinful record. Christ will substitute His perfect righteousness for this imperfect past. But, a sinful record is not a sinful character. The argument that the story of Brother Jones is intended to support is that Christ will substitute His perfect character in place of the suppliant's imperfect character.

This Christ will not do. Furthermore, it is a disparagement of His power and ministry to suggest such a doctrine.

Christ has a covenant with the Father which was made before the foundations of the earth were laid. In this contract, Christ has agreed to take sinful men and fashion them into beings fit for the inspection of God who will not permit into heaven any who are with spot or wrinkle or any such thing.

Christ has the power to do this, and He will do it. In the judgment He will have no cause to be ashamed of His workmanship. He will not need to ask God not to inspect Brother Jones. Rather He will be able to say that Brother Jones is His workmanship, a man who, through the saving power of Jesus, has been prepared for just such an inspection. He will then confidently submit Brother Jones to the most searching scrutiny knowing that His

⁹⁰² *Ibid.*

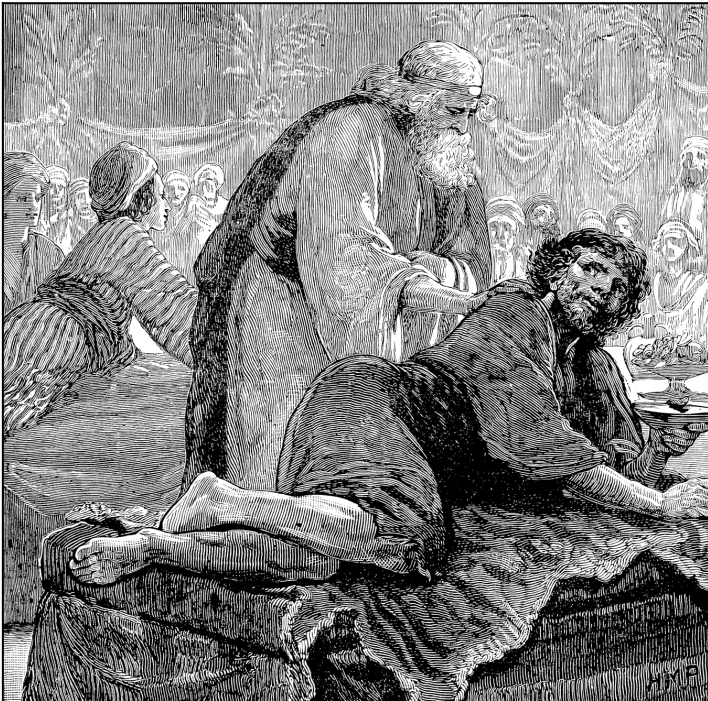
workmanship is well able to pass such investigation. Not one person whom Christ has prepared for the judgment will fail to pass.

But to suggest that Christ has to ask God not to examine His workmanship because it is defective, is to disparage the Saviour's wonderful power, the marvelous and entirely adequate ministry of our great High Priest. Let none be guilty of such insult to their Divine Majesties.

Thoughts from the Mount of Blessing, p. 76:

God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace.

This provision leaves Brother Jones with no excuse. He is represented as coming to the judgment without the wedding garment on and when asked by the King why this is so, he cannot reply.



"Friend, how did you come in without a wedding garment?"

The Scriptures make it plain that each person is to be judged, not someone else in his place.

Romans 2

⁵ But after your hardness and impenitent heart treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God;

⁶ Who will render to every man according to his deeds.

2 Corinthians 5

¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to what he has done, whether it be good or bad.

Christ's Object Lessons, p. 312:

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

The Great Controversy, p. 490:

Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

In respect to character, there is only one question which will be asked in the judgment. It will NOT be any of these:

- Is he a member of the Remnant Church?
- Has he believed all the doctrines?
- Is his life hidden in Christ?
- Is he sorry for his sins?
- Is he agonizing for the blotting out of sins?

It will only be this:

Gospel Workers, p. 315:

The *only* question asked in the judgment will be, "Have they been obedient to my commandments?"

Inasmuch as what we do, rightly evaluated, is the revelation of what we are, then this question is the same as asking,

“Does he have a perfect character?”

That is the question by which eternal life will be determined.

5. The Human Nature of Christ

Sanctuary Institute Syllabus, No. 3 “The Nature of Man” Lesson 3

By Robert D. Brinsmead

Note: This study is referred to in the article, *The Incarnation*, Chapter 1.

Reading Course: *Hebrews 2; Selected Messages*, book 1, p. 247-289; *The Desire of Ages*, p. 114-131; *SDA Bible Commentary*, vol. 4, p. 1126-1131; *SDA Bible Commentary*, vol. 7, p. 924-930.

Introduction

The fall shut man out from God. The last lesson presented the true picture of human nature in its degenerate and sinful condition. Would God abandon the human race to its deserved destruction? Would Satan...

Steps to Christ, p. 17:

...thwart the divine plan in man’s creation...

–to glorify and vindicate His law? Would Satan continue to triumph in the claim that human beings could not keep God’s law?

God did not relinquish His original intention that man be a new revelation to the universe of His love and wisdom. He had an eternal purpose for the human race, a purpose which He planned in Jesus Christ from the beginning.⁹⁰³

God gave His only Son to the human family as the second Adam,⁹⁰⁴ to become the representative of the fallen race. Through the man Christ Jesus, God would reveal His original purpose for the human soul⁹⁰⁵:

1. The man Jesus was a revelation to the world and to the principalities and powers of the character of the Father. Thus He demonstrated God’s purpose for man:

⁹⁰³ *Ephesians* 1:3-11; *The Desire of Ages*, p. 22.

⁹⁰⁴ *1 Corinthians* 15:45.

⁹⁰⁵ *Education*, p. 36.

Testimonies to Ministers, p. 18:

The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display.

Ephesians 3 [RSV]

¹⁰ That through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places.

¹¹ This was according to the eternal purpose which He has realized in Christ Jesus our Lord.

2. The character of God and His Law would be vindicated only by man's living a sinless life. The Man Jesus lived such a life. Thus He demonstrated God's purpose for human nature here and now—*i.e.*, a sinless life.

The Desire of Ages, p. 664:

Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him.

3. Man was created to enjoy a fellowship of love with his Creator and with his fellowmen. The Man Jesus was such a demonstration of God's purpose for man. Jesus enjoyed unbroken communion with His Father. He walked in the light of His Father's presence. In His fellowship with God He experienced holy joy, sweet love, profound peace, full contentment, reverential awe, and above all, an UNINHIBITED emotional response. In His relationship with His fellowmen, the love of God flowed from Him "in irrepressible streams."⁹⁰⁶ Thus He demonstrated man's potential in fellowship with God and man—IN THIS LIFE!

4. Satan rejoiced in the fall of man. He imagined that he thwarted the divine plan for this new order of being made in God's image to give a new revelation of God's love to the universe. On the contrary, through the amazing gift of God's love in the sacrifice of Jesus, the original purpose for the creation of man would be more gloriously achieved. Now it would be man in his

⁹⁰⁶ *The Desire of Ages*, p. 678.

fallen and degenerate condition that would glorify God and vindicate His law. This Jesus did when He became...

John 1

¹⁴ ...flesh and dwelt among us.

He did it, not that man might escape the obligation and privilege, but that man might have grace to fulfill the obligation and enjoy the privilege. Thus Satan has not thwarted the original plan for the creation of man, but has helped to make that purpose the more glorious through Jesus. Only in this light can we understand the following statement:

The Mount of Blessing, preface:

Christ can look upon the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom and love He sees man's possibilities, the height to which he may attain.

SUMMARY

The Incarnation is not alone the revelation of the Father. It is the revelation of God's purpose for humanity. Jesus of Nazareth is the revelation of God's, purpose for human nature—in this life.

Selected Messages, book 3, p. 134.⁹⁰⁷

Having taken our fallen nature, He showed what it might become.

To lose sight of this would be to miss the gospel, and to go the way of pseudo-Protestantism which sees in the Incarnation not the possibility of what man should be in this life, but the escape from what he should be in this life.

So then, let us remember that not only is Jesus the revelation of all we know about God, but He is also the revelation of all we may know about God's plan for human nature—both in this life and in the life which is to come.

⁹⁰⁷ Letter 81, 1896.

The Meaning and Usages of the Word “Nature”

We must now consider some theological problems relating to the human nature of Christ, but as we do, let us not lose sight of God’s loving purpose for us in the gift of Christ, ere we fit into the following description:

Review and Herald, January 16, 1913:

There are many who in dwelling so largely on theory have lost sight of the living power of the Saviour’s example.

We have already seen how the Hebrew word *ruach* and the Greek word *pneuma* may mean either “breath,” disposition,” or “Holy Spirit,” according to the context.

Failure to carefully note the context of “spirit” could lead to disastrous conclusions. So, too, the meaning of the expression “nature” must be determined by the context and its overall usage in Inspiration. There are two main usages of the word “nature” in reference to the Incarnation:

1. DISPOSITION, SPIRIT, OR CHARACTER

The disposition, spirit, or character with special reference to the mind, heart, will, affections.

Ephesians 2

¹ And you has He quickened, who were dead in trespasses and sins;

² Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:

³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Review and Herald, September 1, 1885:

The transformation of character must take place before His coming. Our natures must be pure and holy.

Fundamentals of Christian Education, p. 280:

A Christlike nature is not selfish, unsympathetic, cold.

The Signs of the Times, July 26, 1905:

Self—the old disobedient nature—must be crucified.

Steps to Christ, p. 43:

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: “Dead in trespasses and sins;” “the whole head is sick, and the whole heart faint;” “no soundness in it.” We are held fast in the snare of Satan, “taken captive by him at his will.” *Ephesians* 2:1; *Isaiah* 1:5-6; *2 Timothy* 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

Patriarchs and Prophets, p. 688:

Men do not know their own hearts; for “the heart is deceitful above all things, and desperately wicked.” *Jeremiah* 17:9. But God understands the tendencies of the depraved nature of man.

SUMMARY

From the foregoing it is seen that “nature” has reference to the state of the heart and mind, *i.e.*, the disposition and character. It is equally as clear that the nature of the heart of man is totally depraved and sinful.

Christ DID NOT take (in the sense of partake of, or possess) this nature of man. To be sinful by nature is to be altogether sinful. Christ was altogether sinless.

SDA Bible Commentary, vol. 7, p. 925:

He (Christ) was to take His position at the head of humanity by taking the nature but not the sinfulness of man.

SDA Bible Commentary, vol. 5, p. 1131:

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.

2. THE POWERS AND FACULTIES OF THE HUMAN ORGANISM

Hebrews 2 [RSV]

¹⁴ Since therefore the children share in flesh and blood, He himself likewise partook of the same nature.

Review and Herald, April 5, 1906:

He [Christ] did in reality possess human nature.

Hebrews 2

¹⁴ As the children are partakers of flesh and blood, He also himself likewise took part of the same.

He was the son of Mary; He was of the seed of David according to human descent.

Here the Scripture declares that Christ had the same nature (*i.e.*, flesh and blood) as “the children.” Christ did not have the same nature as Adam had before the fall, but the nature of Adam’s children since the fall. This is “fallen nature.”

Hebrews 2 [RSV]

¹⁷ Therefore He had to be made like His brethren in every respect.

Early Writings, p. 150:

The angels prostrated themselves before Him...Jesus also told them that He would take man’s fallen nature.

Selected Messages, book 3, p. 134:

He condescended to connect our fallen human nature with His divinity. Having taken our fallen nature, He showed what it might become by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.

Early Writings, p. 152:

He [Satan] told his angels that when Jesus should take man’s fallen nature, he could overpower Him.

Selected Messages, book 1, p. 253:

Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition.

SDA Bible Commentary, vol. 4, p. 1147:⁹⁰⁸

He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.

SDA Bible Commentary, vol. 5, p. 1131:

In taking upon himself man's nature in its fallen condition, Christ did not in the least participate in its sin.

SUMMARY

From the foregoing it is evident that "fallen nature" has reference to the human flesh which was the tabernacle of the divine Spirit. This flesh was the same flesh as all men have—weakened and degenerate.

"Flesh" means more than the physical members of the body. It embraces the whole human organism with its physical, mental, and moral powers. See Lesson 1, pages 6-8, for the creation of the three-fold powers of man.

Christ Partook of the Weakened Powers and Faculties of Human Nature

1. TOOK INFIRMITIES OF PHYSICAL, MENTAL, AND MORAL POWERS

The Desire of Ages, p. 117:

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the

⁹⁰⁸ *The Youth's Instructor*, December 20, 1900.

lowest depths of his degradation.

2. TOOK DEGENERATE PHYSICAL, MENTAL, MORAL POWERS

Selected Messages, book 1, p. 267-268:

The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed. Christ must reach him where he was.

3. TOOK MAN'S ENFEEBLED FACULTIES

Review and Herald, December 11, 1888:

He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed His divinity with humanity, thus bringing himself to the level of man's feeble faculties.

4. TOOK WHOLE HUMAN ORGANISM, ALL MAN'S FACULTIES

SDA Bible Commentary, vol. 7, p. 924:

He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.

SDA Bible Commentary, vol. 5, p. 1130:

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism.

5. BORE OUR INFIRMITIES AND WEAKNESSES

Selected Messages, book 1, p. 256:

He was subject to the infirmities and weaknesses by which man is encompassed,

Matthew 8

¹⁷ That it might be fulfilled which was spoken by Isaiah the prophet, saying, himself took our infirmities, and bore our sicknesses.

Testimonies for the Church, vol. 2, p. 508-509:

He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are, Jesus endured agony which required help and support from His Father.

Testimonies for the Church, vol. 2, p. 202:

He is a brother in our infirmities, but not in possessing like passions.

Christ Partook of Man's Weakened Mental and Moral Powers

It has already been proven that Christ took the weaknesses and infirmities of man's fallen nature. These infirmities exist in the physical, mental, and moral realm.

That Christ took the weakened physical powers of man is self-evident, and is universally admitted by all Protestants and Catholics. But since professed Christians in general conceive of an independently acting meta-physical soul, it is their understanding that the weakened physical powers of Christ had no effect upon His soul.

But according to the light of the third angel's message, man is fundamentally a physical being. Everything he does is through the function of his physical body.⁹⁰⁹ Therefore the condition of the physical powers directly affects the condition of the mental and moral powers. Here are some emphatic statements from Inspiration:

Testimonies for the Church, vol. 3, p. 152:

A sound body is required for a sound intellect.

⁹⁰⁹ *Education*, p. 195.

Counsels to Parents, Teachers, and Students, p. 299:

Wrong physical habits affect the brain and prevent the attainment of that which the students desire—a good mental discipline.

Education, p. 195:

Since the mind and soul find expression through the body, both mental and spiritual vigor are in a great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character.

Review and Herald, November 12, 1901:

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy.

Testimonies for the Church, vol. 2, p. 347:

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.

Review and Herald, June 27, 1882:

...a confused brain...among the results of his disregard of nature's laws.

The Ministry of Healing, p. 128:

Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.

Spiritual Gifts, vol. 4a, p. 146:

A diseased body affects the brain.

Review and Herald, January 25, 1881:

Any habit which does not promote healthful action in the human system, degrades the higher and nobler faculties.

Testimonies for the Church, vol. 3, p. 486:

To neglect the body is to neglect the mind.

Review and Herald, Oct. 31, 1871:

Mental and moral power is dependent upon physical health.

Child Guidance, p. 187:

...health has a great deal to do with their intellect and morals.

Counsels on Diet and Foods, p. 165:

A close sympathy exists between the physical and the moral nature.

Counsels on Diet and Foods, p. 48:

Anything that lessens physical strength enfeebles the mind...

Testimonies for the Church, vol. 3, p. 51:

If our physical habits are not right, our mental and moral powers cannot be strong, for great sympathy exists between the physical and the moral Habits which lower the standard of physical health enfeeble mental and moral strength.

Testimonies for the Church, vol. 1, p. 502:

Those whose moral faculties are beclouded by disease...⁹¹⁰

Review and Herald, July 11, 1899:

Physical and moral health are closely united.

Education, p. 209:

Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which Heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.

CONCLUSION

If it be admitted that Christ possessed man's weakened physical powers it must be admitted that He possessed man's weakened mental and moral powers. Otherwise we must accept the Catholic and pseudo-Protestant position that Christ had man's weakened

⁹¹⁰ See also *Healthful Living*, p. 42-43 on the relation of disease to moral power.

physical powers only; a position that leads directly to their false concept of an independently working meta-physical soul.

Mental and Moral Powers Not Character

Testimonies for the Church, vol. 4, p. 606:

The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.

Therefore in affirming that Christ took all the weakened faculties of man's fallen nature, we are not surrendering the affirmation of the sinlessness of Christ's character. The condition of the mental and moral powers does not constitute either a condition of sinlessness or sinfulness.

The Secret of Christ's Wonderful Mental and Moral Powers as a Man

Even though Christ as the Son of Man, partook of man's enfeebled powers, it is equally as clear that He was not weak in mental and moral power. This is no contradiction, for in Christ blended the nature of the human and the nature of the divine.

1. UNION OF DIVINE AND HUMAN

SDA Bible Commentary, vol. 7, p. 927:

But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.

SDA Bible Commentary, vol. 7, p. 926:

In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man.

Selected Messages, book 1, p. 408-409:

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was a hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience.

SDA Bible Commentary, vol. 5, p. 1124:

He was compassed with our infirmities, but His divine nature knew what was in man.

Review and Herald, October 13, 1874:

Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God.

Selected Messages, book 3, p. 134:

Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.

2. RIGHT ACTION OF WILL

The faculty of the will is one of the moral faculties that have been weakened by the effects of sin. Loss of physical power always means loss of will power, for whatever affects the physical strength will affect the moral strength.

Christ took man's weakened moral powers—among which is the faculty of will power. In order that Christ might experience what the weakest soul with the weakest will would experience, the Spirit led Him to the wilderness.

The Desire of Ages, p. 118:

His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony,

Isaiah 52

¹⁴ His visage was so marred more than any man, and His form more than the sons of men.

Now was Satan's opportunity. Now he supposed that he could overcome Christ.

That His will was weakened is evident by what is said on page 120,

The Desire of Ages, p. 120:

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome.

Review and Herald, October 13, 1874:

Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God.

Christ's supreme struggle in the Garden of Gethsemane illustrates how Christ overcame. Three times His will shrank from the great sacrifice, and He prayed that the cup pass from Him. But there in submission to God He prayed,

Luke 22

⁴² ...nevertheless, not as I will, but your will be done.⁹¹¹

⁹¹¹ Also *Matthew* 26:39.

Christ proved the truth of this statement:

Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, it becomes omnipotent.⁹¹²

3. FAITH WROUGHT OBEDIENCE OF A TRUE HUMAN BEING

The Desire of Ages, p. 389:

So fully was Jesus surrendered to the will of God that the Father alone appeared in His life.

The Desire of Ages, p. 336:

He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God. As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour.

SDA Bible Commentary, vol. 7, p. 925:

He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us.

SDA Bible Commentary, vol. 7, p. 929:

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes...When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity.

SDA Bible Commentary, vol. 7, p. 924:

He overcame in human nature, relying upon God for power.⁹¹³

The Laws of Inheritance as They Related to Jesus

Romans 1

³ [Christ] was born of the seed of David according to the flesh.

He was affected by the laws of inheritance.

⁹¹² See also *Testimonies for the Church*, vol. 5, p. 514-515; *Messages to Young People*, p. 55; *Thoughts from the Mount of Blessing*, p. 142-143.

⁹¹³ From *Youth's Instructor*, April 25, 1901.

The Desire of Ages, p. 49:

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

See Lesson 2, where the laws of inheritance were grouped into two general headings.

1. WEAKENED PHYSICAL, MENTAL AND MORAL POWERS

We have seen how Jesus took man's weakened physical, mental, and moral powers. Indulged appetite had been for centuries strengthening the natural appetites of the lower nature and weakening the mental and moral power of man. Christ understood...

The Desire of Ages, p. 329:

...by experience what are our weaknesses.

2. EVIL TRAITS, DISPOSITIONS, PROPENSITIES, ETC. OF HEART

In Lesson 2 it was shown how man inherits evil traits of character and evil dispositions and propensities of heart. By inheritance he is sinful. But Christ did not take into His life any of these things. He was altogether sinless by nature.

SDA Bible Commentary, vol. 7, p. 925:

He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord."

Selected Messages, book 1, p. 256:

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.

SDA Bible Commentary, vol. 7, p. 925:

He was born without a taint of sin.

SDA Bible Commentary, vol. 5, p. 1128:

Because of sin his [Adam's] posterity was born with inherent propensities of disobedience...but not for one moment was there in Him [Christ] an evil propensity.

SDA Bible Commentary, vol. 5, p. 1128-1129:

Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such a one as ourselves; for it cannot be.

Question: If Christ was subject to the laws of heredity, why did He partake of the weakness of man's faculties (which are inherited) and not the tendencies and propensities, etc., (which are also passed on in the normal course of inheritance)? The reason is that He was born of the Holy Ghost.

The Operation of the Holy Spirit upon Human Nature

In studying the subject of the human nature of Christ, we must not only know what human nature is itself, but we must understand also the changes brought about in human nature when acted upon by the third Person of the Godhead. Christ was born...

Matthew 1 [Luke 1:35]

²⁰ ...of the Holy Ghost.

Through the Spirit, Jesus was filled with...

Colossians 1 [RV]

¹⁹ ...all the fullness,

Colossians 2

⁹ ...[even] the fullness of the Godhead bodily.

Therefore we are to see in Jesus our example, the demonstration of what the Holy Spirit will do when He acts upon human nature.

1. NO NEW FACULTIES BUT NEW FUNCTION

Since Jesus did not receive any new faculties, but took all the powers of humanity in their fallen condition, we must conclude that when a man receives into this life the power of the Holy Spirit, he will not receive any new faculties.

Christ's Object Lessons, p. 99:

Man is not endowed with new faculties.

The human faculties which Jesus had were the same as ours. Because He was born of the Spirit and totally filled with the Spirit, His faculties were sanctified and put to a holy use. Therefore we are to conclude that when a man receives the Holy Spirit, his faculties will be sanctified,

Christ's Object Lessons, p. 99:

...roused to action in new lines.

2. NEW CREATION—NEW TRAITS, DISPOSITIONS, PROPENSITIES, MOTIVES

Jesus did not have our evil traits, dispositions, propensities, or motives. This was not because the laws of inheritance failed to operate in Mary. Jesus did not take from Mary a sinless human nature. She was a sinner by nature like all the human family, as consecrated as she was.

But when the divine nature through the Holy Spirit united with the sinful nature, there was a new creation. Christ had new tastes, new inclinations, new dispositions, new propensities, new motives. He was God's NEW CREATION. From this we must conclude that when a man surrenders his sinful nature to the operation of the Holy Spirit he too will have new tastes, inclinations, dispositions, propensities, and motives. This is abundantly testified in Inspiration as we will study in detail in Lessons 5-8.

It has been very aptly stated by a writer as follows:

That “holy thing” was the man, Christ Jesus. He was fully a son of fallen Adam with all that that means; but just as fully a Son of God with all that that means. Jesus came to prove the truth later set forth by John. “Whosoever is born of God does not commit sin; for His seed remains in him; and he cannot sin, because he is born of God.” (1 John 3:9)⁹¹⁴

As Jesus was born of the Spirit and the woman and never sinned, so may we be born of the Spirit having been born of the woman and become sinless. This is the great truth of the incarnation—the hope of the remnant church to be able to meet Jesus in peace. This is the hope that Dr. Barnhouse says the Adventist church has repudiated with horror.⁹¹⁵

“If any man be in Christ, he is a new creature.” (2 Corinthians 5:17)

“For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.” (Galatians 6:15)

“Who is the image of the invisible God, the first born of every creature.” (Colossians 1:15)

“Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures.” (James 1:18)

As we have already mentioned in section one of this brief, nowhere in the writing which we have read does Mrs. White say Christ “took” sinless human nature. But it is the glorious, transcendent fact of the incarnation that when Christ took sinful human nature which was just like yours and mine it thereby “became” sinless.

The difference between these two concepts is the difference between life and death—between truth and error.

When a sinful human being and divinity unite a new “creature” is made as the Bible abundantly testifies. John states the divine law involved: “Whosoever is born of God does not commit sin; for His seed remains in him; and he cannot sin, because he is born of God. Whosoever abides in Him sins not; whosoever sins has not seen Him, neither known Him.” (1 John 3:9, 6)

⁹¹⁴ Statement by A. L. Hudson.

⁹¹⁵ *Eternity*, November, 1957, p. 47.

The secret of Christ's life of victory was that the divine seed always remained in Him. That Seed is the Holy Spirit operating through the word. Never did the Holy Spirit leave Him because never did He choose to sin regardless of the strength of the temptation.

Concerning the "nature" of a human-divine being with reference to sin and corruption, Mrs. White writes: "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us." (*Christ our Righteousness*, p. 121)

"When a man is converted to God a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus." (*Id.*, p. 122)

Because professing Christians still have a relish for sin and still find that they do not have a new moral taste created in them does not prove these words untrue. It merely proves that we are unconverted in the true Biblical sense of the word. It means that we have never become a partaker of the divine nature to escape the corruption that is in the world through lust.

The only way we can hope to understand the expressions used by Mrs. White about the nature of Christ in the incarnation is to experience the fact that a human-divine being does not have the propensities of sinners nor the inclination to sin.⁹¹⁶

AN OBSERVATION

It is sometimes said that Christ took the sinless human nature of Adam before the fall. This would not be possible. It is sometimes said that Christ took the spiritual nature of Adam before the fall. This would not be possible. When Christ came to earth there was no sinless, spiritual human nature for Christ to take. Man had long since lost these attributes, and Mary could contribute no more than humanity had to contribute to the union of the human and the divine. But Christ did by the Holy Spirit take the sinless, spiritual nature of His own eternal pre-existence. This exalts the spiritual nature of Jesus far above the spiritual nature of man be-

⁹¹⁶ *Supporting Brief*, by A. L. Hudson, pp. 42, 43, 45-46.

fore the fall. We too may be partakers of this sinless, spiritual nature.

The Signs of the Times, June 17, 1897:

The life which Christ offers us is more perfect, more full and complete than was the life which Adam forfeited by transgression.

GENERAL CONCLUSIONS

Let us return to our major point of this lesson. The incarnation is a revelation of God's purpose for man. We are to know that the Father wants to treat us the same way as He treated Jesus. It would please God to bestow on us nothing less than He bestowed on His Son.

The Desire of Ages, p. 73:

And the grace that He received is for us.

The Desire of Ages, p. 363:

His experience is to be ours.

Therefore we can confidently draw the following conclusions:

1. CHRIST'S SINLESSNESS CAN BE OURS

In Jesus we see a Man born by, and filled with the Holy Spirit. His life testifies that degenerate physical, mental, and moral powers are no excuse for sin.⁹¹⁷

SDA Bible Commentary, vol. 7, p. 925:

He came as a helpless babe, bearing the humanity we bear.

Hebrews 2

¹⁴ As the children are partakers of flesh and blood, He also himself likewise took part of the same.

He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or igno-

⁹¹⁷ *Romans 8:3.*

rance, and say, “Because of these things, I cannot obey the law of Jehovah.”

Therefore, when man is...

Ephesians 3

¹⁹ ...filled with all the fullness of God,

–through the complete infilling of the Spirit, the function of his weakened faculties will be sinless and holy.

2. CHRIST’S PURITY AND HOLINESS CAN BE OURS

In Jesus we see a Man born by, and filled with the Holy Spirit. He had no evil propensities or inclinations. His motives and traits of character were without a taint of sin. In short, His nature was pure and holy.

Therefore, when man is...

Ephesians 3

¹⁹ ...filled with all the fullness of God,

–through the complete infilling of the Spirit, he will be without sinful propensities, and his nature will be pure and holy.

SDA Bible Commentary, vol. 7, p. 943:

We need not retain one sinful propensity.

Review and Herald, September 1, 1885:

The transformation of character must take place before His coming. Our natures must be pure and holy.

3. CHRIST’S OBEDIENCE CAN BE OURS

SDA Bible Commentary, vol. 7, p. 929:

Christ’s overcoming and obedience is that of a true human being.

The Desire of Ages, p. 24:

His life testifies that it is possible for us also to obey the law of God.

SDA Bible Commentary, vol. 6, p. 1118:

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.

This is the very substance of the third angel's message:

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

The life of Jesus of Nazareth testifies that all this is God's purpose for humanity in this life. To man is offered the same joy, love, peace, contentment and pleasure of uninhibited fellowship with God that Jesus experienced. Let us ever remember as we study and contemplate the life of Jesus, that His life is the revelation of man's potential with God and man. Everything that the human nature of Christ was in this life, human nature today may be through the same grace as He received. This is the hope, and must be the faith of those who will be sealed for eternity and who will be translated from this earth.

6. The Nature of Man in the Cleansing of the Sanctuary – Part 2

Sanctuary Institute Syllabus No. 3, “The Nature of Man,” Lesson 8, Part 2
By Robert D. Brinsmead
~1964

Note: This study is referred to in the article, *The Incarnation*, Chapter 1.

Reading Course: *Counsels on Diet*, p. 43-65; Sanctuary Syllabus No. 2, Lesson 20; *Healthful Living*. The reader is recommended to read as much as possible of Dr. Paulsons splendid compilation of E. G. White material.

Introduction

In this lesson we continue with the great work of reformation, the special work of putting away of sin, which is called for on the part of all who will work in harmony with Christ in the cleansing of the sanctuary.

The third angels message is a complete message. It throws great light on the nature of man, and shows the relationship between right living and the work of perfecting character.

Testimonies for the Church, vol. 1, p. 486:

The health reform, I was shown, is a part of the third angels message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. Gods people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do...*In order to be fitted for translation, the people of God must know themselves.*

Testimonies for the Church, vol. 3, p. 161:

To make plain natural law, and urge the obedience of it, is the work that accompanies the third angels message, to prepare a people for the coming of the Lord.

Review and Herald, November 12, 1901:

His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has

been entrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity.⁹¹⁸

The great commandment is:

Mark 12

³⁰ And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

This command is far reaching. It embraces the whole man. To fulfill this command means that we develop every power and faculty of our being to the highest peak of development possible in order that all may be devoted to the Master. It means that we bring our beings into obedience to the laws of health which are truly divine.

The Scope of Health Reform

1. THE WHOLE MAN

Health Reform is a vital part of the third angels message and the cleansing of the sanctuary. But it has a much broader scope than most of us realize. It embraces nothing less than the whole man—physically, mentally, and spiritually.

It means obedience to the laws of God in our physical powers, our mental powers, and our moral powers. It is concerned with physical, mental, and moral development. Anything short of this will not be true health reform, and will not answer to the call of:

Joel 2

¹⁶ Sanctify the congregation.

Perfection of character cannot be attained while we violate the laws of our beings.⁹¹⁹ Those who use their physical, intellectual or

⁹¹⁸ See also *Education*, p. 196-197; *Healthful Living*, p. 21; *Testimonies for the Church*, vol. 3, p. 161.

⁹¹⁹ *Testimonies for the Church*, vol. 1, p. 554; *Testimonies for the Church*, vol. 9, p. 154; *Education*, p. 195.

moral powers recklessly will frustrate the divine plan of the perfection of the character, and will fail of translation.

2. RELATION OF PHYSICAL, MENTAL AND MORAL POWERS AND CHARACTER DEVELOPMENT

In Lesson 1 we considered how man is basically a physical being. Everything he does is through the function of a part of his physical organism. Therefore whatsoever affects the body will necessarily affect the intellect and moral powers.

Upon this point, Inspiration is specific:

Testimonies for the Church, vol. 3, p. 152:

A sound body is required for a sound intellect.

Counsels to Parents, Teachers, and Students, p. 299:

Wrong physical habits affect the brain and prevent the attainment of that which the students desire—a good mental discipline.

Education, p. 195:

Since the mind and soul find expression through the body, both mental and spiritual vigor are in a great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character.

Review and Herald, November 12, 1901:

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy.

Testimonies for the Church, vol. 2, p. 347:

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.

Counsels on Health, p. 458:

...a confused brain...among the results of disregard of nature's laws.

Ministry of Healing, p. 128:

Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.

Spiritual Gifts, vol. 4, p. 146:

A diseased body affects the brain.

Counsels on Diet and Foods, p. 62:

Any habit which does not promote healthful action in the human system, degrades the higher and nobler faculties.

Testimonies for the Church, vol. 3, p. 486:

To neglect the body is to neglect the mind.

Review and Herald, October 31, 1871:

Mental and moral power is dependent upon physical health.

Child Guidance, p. 187:

...health has a great deal to do with their intellect and morals.

Counsels on Diet and Foods, p. 165:

A close sympathy exists between the physical and the moral nature.

Counsels on Diet and Foods, p. 48:

Anything that lessens physical strength enfeebles the mind.

Testimonies for the Church, vol. 3, p. 51:

If our physical habits are not right, our mental and moral powers cannot be strong, for great sympathy exists between the physical and the moral. Habits which lower the standard of physical health enfeeble mental and moral strength.

Testimonies for the Church, vol. 1, p. 502:

Those whose moral faculties are beclouded by disease...⁹²⁰

⁹²⁰ See also *Healthful Living*, pages 42 and 43, on the relation of disease to moral power.

Healthful Living, p. 55:

Physical and moral health are closely united.

Education, p. 209:

Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.

Testimonies for the Church, vol. 4, p. 60:

The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body.

Testimonies for the Church, vol. 3, p. 485:

Between the mind and the body there is a mysterious and wonderful relation.

Testimonies for the Church, vol. 3, p. 69-70:

The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires; and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain. If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood vessels, and the good effects of the bath are lost. All this is because the blood is prevented by the mind and will from flowing readily, and from coming to the surface to stimulate, arouse, and promote the circulation. For in-

stance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and the blood vessels, held in obedience to your will, cannot perform their office and cause a reaction after the bath.⁹²¹

Testimonies for the Church, vol. 7, p. 247:

...vigor of mind depends largely upon vigor of body.

Selected Messages, book 2, p. 434:

Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high.

Fundamentals of Christian Education, p. 427:

Anything that lessens the physical power enfeebles the mind, and makes it less clear to discriminate between good and evil, between right and wrong.

Testimonies for the Church, vol. 5, p. 444:

Sickness of the mind prevails everywhere. Nine-tenths of the diseases from which men suffer have their foundation here.

SDA Bible Commentary, vol. 7, p. 909:

Sanctification—how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart.

CONCLUSION

The idea obtains that our principles of health reform are only to do with health of the body, and is not a question of moral duty and spiritual attainment. This is a colossal and inexcusable error in view of all the instruction God has given us. What we do with any of our God-given powers is very much a moral question.⁹²²

⁹²¹ See also *Ministry of Healing*, p. 128, 241; *Selected Messages*, book 2, p. 434; *Counsels on Health*, p. 28; *Testimonies for the Church*, vol. 3, p. 152.

⁹²² See *Counsels on Diet and Foods*, p. 43-65; compare QD 622-4.

Development of the Whole Man Required

Mark 12

³⁰ And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.

This command calls for the harmonious development of all our powers to the highest peak of development possible in this life. Although we are never given new faculties in this life,⁹²³ and we will never have holy flesh in this life,⁹²⁴ great improvement may be made through the grace of God in the condition and strength of the physical, mental, and moral powers. One thing is certain: those who fail to engage in bringing the powers of their being into the best possible condition, will not stand in the battle of the day of the Lord.

1. GOSPEL CALLS FOR SANCTIFIED AMBITION FOR DEVELOPMENT

Counsels to Parents, Teachers, and Students, p. 360:

The very highest sanctified ambition is demanded of those who believe the word of God.

Ministry of Healing, p. 398:

It should be their ambition to excel in all things that are unselfish, high and noble. Let them look to Christ as the pattern after which they are to be fashioned. The holy ambition that He revealed in His life they are to cherish,—an ambition to make the world better for their having lived in it. This is the work to which they are called.

Fundamentals of Christian Education, p. 82:

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations.

⁹²³ *Christ's Object Lessons*, p. 98-99.

⁹²⁴ *Selected Messages*, book 2, p. 32.

You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

Testimonies to Ministers, p. 194:

The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.

2. BELIEVERS SHOULD SHOW HIGHER DEVELOPMENT THAN WORLDLINGS

The Ministry of Healing, p. 283:

Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength, and vigor of intellect. They would have been the mightiest nation on the earth.

Christ's Object Lessons, p. 333:

This lays upon us the obligation of developing the intellect to its fullest capacity...

Christ's Object Lessons, p. 358:

We are to show a superiority in intellect, in understanding, in skill and knowledge.

Testimonies for the Church, vol. 4, p. 545:

The Christian should possess more intelligence and keener discernment than the worldling.

3. POSSIBILITY OF REACHING HIGHEST DEVELOPMENT

Testimonies for the Church, vol. 4, p. 413:

God alone can measure the powers of the human mind. It was not His design that man should be content to remain in the lowlands of ignorance, but he should secure all the advantages of an enlightened, cultivated intellect. Every man and woman should feel that obligations are resting upon them to reach the very height of intellectual greatness.⁹²⁵

Sons and Daughters of God, p. 333:

Every youth should make the most of his talents, improving to the utmost present opportunities. He who will do this, may reach almost any height in moral and intellectual attainments. But he must possess a brave and resolute spirit. He will need to close his ears to the voice of pleasure; he must often refuse the solicitations of young companions. He must stand on guard continually, lest he be diverted from his purpose.

Counsels to Parents, Teachers, and Students, p. 512:

They [youth] may reach to the highest point of intellectual greatness.

Messages to Young People, p. 190-191:

If the youth will but learn of the heavenly Teacher...they may, like Daniel, turn every privilege and opportunity to the very best account, and may rise to any height of intellectual attainments. Consecrated to God, and having the protection of His grace and the quickening influence of His Holy Spirit, they will manifest deeper intellectual power than the mere worldling.

Testimonies for the Church, vol. 4, p. 399:

The intellect should be cultivated, the memory taxed. All intellectual laziness is sin.

⁹²⁵ Page 415 says some preachers are “too indolent to search the Scriptures diligently and prayerfully that they may become giants in the understanding of Bible doctrines and the practical lessons of Christ.”

How Our Physical Habits Affect the Mind

1. INDULGENCE OF LOWER NATURE GREATEST CAUSE OF MENTAL DEBILITY AND GREATEST HINDRANCE TO SOUL SANCTIFICATION

Testimonies for the Church, vol. 9, p. 156:

We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

Education, p. 204:

The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet.

Testimonies for the Church, vol. 3, p. 491:

Abstemiousness in diet and control of all the passions will preserve the intellect and give mental and moral vigor.

Testimonies for the Church, vol. 2, p. 391:

Moral pollution has done more than every other evil to cause the race to degenerate...The drain upon the system is sensibly felt. The brain force is weakened, and memory becomes deficient.

Testimonies for the Church, vol. 2, p. 477:

Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction [sexual excess].

Testimonies to the Church, vol. 2, p. 469:

...sieve-like memories. [result of vice]

Testimonies for the Church, vol. 2, p. 470:

The moral and intellectual faculties are overborne by the baser powers. The body is enervated, the brain weakened...The fine nerves of the brain, being excited to unnatural action, become benumbed and in a measure paralyzed. The moral and intellec-

tual powers are weakening, while the animal passions are strengthening.

Fundamentals of Christian Education, p. 227-228:

The giving of the faculties to lustful practices disorders the brain and nerve powers...This sin of impurity is lessening physical vigor and mental capabilities, so that everything like mental taxation will after a short time become irksome. Memory is fitful.⁹²⁶

2. RESULTS OF OVEREATING UPON THE MIND

Counsels on Diet and Foods, p. 137:

...life and energy are called from the brain.

Counsels on Diet and Foods, p. 138:

...forgetfulness and loss of memory.

Counsels on Diet and Foods, p. 138:

...the free flow of thoughts and words is checked.

Testimonies for the Church, vol. 3, p. 487:

...physical and mental debility.

Counsels on Health, p. 578:

The affliction of the stomach afflicts the brain.⁹²⁷

Testimonies for the Church, vol. 2, p. 414:

The brain nerve energy is benumbed and almost paralyzed by overeating.

Testimonies for the Church, vol. 3, p. 487:

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions.⁹²⁸

⁹²⁶ See also *Testimonies for the Church*, vol. 2, p. 347.

⁹²⁷ See also *Counsels on Health*, p. 576-7; *Counsels on Diet and Foods*, p. 160, 181.

⁹²⁸ See also *Testimonies for the Church*, vol. 3, p. 310; *Counsels on Diet and Foods*, p. 131-142.

3. RESULTS OF FLESH EATING ON MIND

Counsels on Diet and Foods, p. 389:

It is impossible for those who make free use of flesh meats to have an unclouded brain and an active intellect.

Counsels on Diet and Foods, p. 395:

The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened, and the fine sensibilities of the mind are blunted.

Counsels on Diet and Foods, p. 384:

Oh, if every one could discern these matters as they have been presented to me, those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a flesh meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves.

Counsels on Diet and Foods, p. 413:

The light has come to me for many years that meat eating is not good for health or morals.

Counsels on Diet and Foods, p. 382:

There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

4. OTHER ERRORS IN DIET THAT AFFECT THE MIND

Stimulants, Hurtful Indulgences, Drugs:

Testimonies for the Church, vol. 4, p. 214;

Evangelism, p. 531;

Testimonies for the Church, vol. 4, p. 408-9;

Testimonies for the Church, vol. 1, p. 618;

Testimonies for the Church, vol. 2, p. 370;
Counsels on Diet and Foods, p. 327;
Spiritual Gifts, vol. 4a, p. 139;
Messages to Young People, p. 290.

Irregular Meals: “Sap the brain power.”

Counsels on Diet and Foods, p. 395;
Fundamentals of Christian Education, p. 154.

Foods Soft and Liquid:

Fundamentals of Christian Education, p. 226.

Too Much Variety:

Counsels on Diet and Foods, p. 333.

Eating Hurriedly:

Counsels on Diet and Foods, p. 111;
Counsels on Health, p. 565; *Gospel Workers*, p. 241.

Eating Too Often:

Testimonies for the Church, vol. 1, p. 618.

Improper Combinations:

Testimonies for the Church, vol. 7, p. 257.

Late Suppers:

Education, p. 205.

Two or Three Simple Kinds of Food at One Meal Best:

Ministry of Healing, p. 310.

Avoid Brain-work After Meals:

Counsels on Health, p. 565.

Two Meals a Day Best:

Testimonies for the Church, vol. 2, p. 371.

Effect of Excellent and Nourishing Food Upon the Mind:

Fundamentals of Christian Education, p. 226-227.

Review and Herald, September 12, 1871:

Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions.

5. THE RELATION BETWEEN PHYSICAL EXERCISE AND THE MIND

(a) Need to Combine Physical and Mental Work

Testimonies for the Church, vol. 2, p. 413:

Healthy, active exercise is what you need. This will invigorate the mind.

Testimonies for the Church, vol. 3, p. 489-490:

Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent, because the system is clogged. Others become lean, feeble, and weak, because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and unable to throw off the impurities of the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body. When the minds of ministers, school teachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked

and enfeebled, while the muscles lose their vigor for want of employment.

There is no inclination to exercise the muscles by engaging in physical labor, because exertion seems to be irksome.

Testimonies for the Church, vol. 3, p. 486:

Their mental and moral powers would be stronger if they combined physical labor with mental exertion. With strictly temperate habits, and with mental and physical labor combined, they could accomplish a far greater amount of labor and preserve clearness of mind.

Testimonies for the Church, vol. 3, p. 487:

Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary.

Testimonies for the Church, vol. 4, p. 269-270:

Many of them [ministers] have suffered from severe mental taxation, unrelieved by physical exercise. The result is a deterioration of their powers, and a tendency to shirk responsibilities. What they need is more active labor. This is not alone confined to those whose heads are white with the frost of time, but men young in years have fallen into the same state, and have become mentally feeble.

They have a list of set discourses; but if they get beyond the boundaries of these, they lose their soundings. The old-fashioned pastor, who traveled on horseback, and spent much time in visiting his flock, enjoyed much better health, notwithstanding his hardships and exposures, than our ministers of today, who avoid all physical exertion as far as possible, and confine themselves to their books.

Testimonies for the Church, vol. 2, p. 523-524:

They [women] sit in the house, generally inactive, fearing they shall weary themselves and get sick if they exercise either indoors or out in the open air. They could take habitual exercise in

the open air every pleasant day, if they only thought so. Continued inactivity is one of the greatest causes of debility of body and feebleness of mind.⁹²⁹

(b) Need to Equalize Physical and Mental Taxation

Fundamentals of Christian Education, p. 146:

Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed.

Testimonies to Ministers, p. 241-242:

The physical training will, if properly conducted, prepare for mental taxation. . . .

The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done.

Testimonies for the Church, vol. 3, p. 309-310:

Some of our ministers eat very heartily, and then do not exercise sufficiently to work off the waste matter which accumulates in the system. They will eat, and then spend most of their time sitting down, reading, studying, or writing, when a share of their time should be devoted to systematic physical labor. Our preachers will certainly break down in health unless they are more careful not to overload the stomach by too great a quantity of even healthful food. I saw that you, Bro. and Sister A, were both in danger on this point.

Overeating prevents the free flow of thought and words, and that intensity of feeling which is so necessary in order to impress the truth upon the heart of the hearer. The indulgence of appetite beclouds and fetters the mind, and blunts the holy emotions of the soul. The mental and moral powers of some of our preachers are enfeebled by improper eating and lack of physical exercise. Those who crave great quantities of food should not indulge their appetite, but should practice self-denial, and retain the blessings of active muscles and unoppressed brains.

Overeating stupefies the entire being by diverting the energies from the other organs to do the work of the stomach. The failure of our ministers to exercise all the organs of the body propor-

⁹²⁹ See also *Gospel Workers*, p. 240.

tionately, causes some organs to become worn, while others are weak from inaction. If wear is left to come almost exclusively upon one organ, or set of muscles, the one most used must become over-wearied and greatly weakened.

Each faculty of the mind, and each muscle, has its distinctive office, and all are required to be equally exercised in order to become properly developed and to retain healthful vigor. Each organ has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. All the faculties have a bearing upon one another, and all need to be exercised in order to be properly developed.

(c) Results of Too Much Physical Work

Selected Messages, book 2, p. 282-283:

...overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers.

Testimonies for the Church, vol. 3, p. 157:

Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to Him, which is their reasonable service. The habits and customs of fashionable society should not gauge their course of action. The inspired apostle Paul adds:

Romans 12

¹² And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God.

The minds of thinking men labor too hard. They frequently use their mental powers prodigally, while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised while their brains are robbed of intellectual strength, just as the minds of thinking men are worked while their bodies are robbed of strength and vigor by their neglect to exercise the muscles.

Those who are content to devote their lives to physical labor and leave others to do the thinking for them, while they simply carry out what other brains have planned, will have strength of muscle but feeble intellects. Their influence for good is small in comparison to what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked by disease; the system is vitalized by the electrical force of the brain to resist disease.

Education, p. 197:

The electrical power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease.

Testimonies for the Church, vol. 1, p. 306:

...overtaxed with labor, the mind becomes depressed, for it sympathizes with the weariness of the body.

6. OTHER PHYSICAL HABITS THAT AFFECT THE MIND

(a) Respiration

Ministry of Healing, p. 272-273:

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

The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply.

Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tight lacing. Sufficient room is not given to the lower part of the chest; the abdominal muscles, which were designed to aid in breathing, do not have full play, and the lungs are restricted in their action. Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the

blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.⁹³⁰

(b) Posture and Dress

Education, p. 198:

Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote.

Education, p. 199-200:

The dress should be so arranged that a full respiration can be taken, and the arms be raised above the head without difficulty. The cramping of the lungs not only prevents their development, but hinders the processes of digestion and circulation, and thus weakens the whole body. All such practices lessen both physical and mental power, thus hindering the student's advancement, and often preventing his success.

Review and Herald, October 31, 1871:

These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight-lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring.

Review and Herald, Sept. 12, 1871:

The head should ever be kept cool. The heat caused by these artificials induces blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart

⁹³⁰ See also *Education*, p. 198-199.

is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal.⁹³¹

(c) Air, Ventilation, Right Temperature:

Selected Messages, book 2, p. 436-437;

Testimonies for the Church, vol. 4, p. 264;

Testimonies for the Church, vol. 2, p. 67-68;

Ministry of Healing, p. 271, 274;

Testimonies for the Church, vol. 2, p. 526.

(d) Sleep and Rest

Counsels on Diet and Foods, p. 123:

Irregular hours for eating and sleeping sap the brain forces.⁹³²

Testimonies for the Church, vol. 7, p. 247:

Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind.⁹³³

(e) Recreation

Testimonies for the Church, vol. 1, p. 514;

Counsels on Health, p. 563.

(f) Hygiene and Order

Ministry of Healing, p. 276.

(g) Daily Bathing

Education, p. 200:

The value of the daily bath in promoting health and in stimulating mental action, should be emphasized.⁹³⁴

⁹³¹ See also *Child Guidance*, p. 434; *Ministry of Healing*, p. 291; *Selected Messages*, book 2, p. 469; *Medical Ministry*, p. 230.

⁹³² See also *Education*, p. 205.

⁹³³ See also *Testimonies for the Church*, vol. 2, p. 535.

⁹³⁴ See also *Ministry of Healing*, p. 276.

(h) Circulation of the Blood

Testimonies for the Church, vol. 3, p. 490:

If physical exercise were combined with mental exertion, the blood would be quickened in its circulation.

Review and Herald, April 9, 1901:

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished.

Review and Herald, October 31, 1871:

Health is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well.

The Nerves

1. BRAIN NERVES

Testimonies for the Church, vol. 2, p. 486, 357, 412;

Ministry of Healing, p. 302;

Education, p. 203;

Selected Messages, book 2, p. 437;

Testimonies for the Church, vol. 2, p. 46;

Fundamentals of Christian Education, p. 143.

2. FUNCTION OF

Heaven communicates to man.

Education, p. 209.

Connect whole body.

Testimonies for the Church, vol. 3, p. 69-70;

Spiritual Gifts, vol. 4a, p. 146;

Fundamentals of Christian Education, p. 426;

Selected Messages, book 2, p. 436.

Controls circulation of blood.

Testimonies for the Church, vol. 3, p. 69-70.

3. WHAT ILL-AFFECTS

Improper care of stomach.

Counsels on Diet and Foods, p. 53;

Counsels on Health, p. 578, 114;

Testimonies for the Church, vol. 3, p. 136.

Indulge Passions.

Testimonies for the Church, vol. 3, p. 51;

Testimonies for the Church, vol. 2, p. 347, 470, 477.

Story reading:

Testimonies for the Church, vol. 2, p. 433.

Lack of exercise.

Testimonies for the Church, vol. 1, p. 700;

Testimonies for the Church, vol. 6, p. 180.

Lack of benevolence.

Testimonies for the Church, vol. 4, p. 56.

Imagination.

Testimonies for the Church, vol. 5, p. 310.

4. WHAT IMPROVES

Doing good to others; flashes through nerves.

Testimonies for the Church, vol. 4, p. 56.

Correct breathing.

Ministry of Healing, p. 272.

Fresh air.

Testimonies for the Church, vol. 1, p. 702.

Religion of Christ.

Testimonies for the Church, vol. 5, p. 444.

Scriptures.

Counsels on Sabbath School Work, p. 22.

Neutral bath.

Ministry of Healing, p. 237.

Will.

Testimonies for the Church, vol. 2, p. 428;

Adventist Home, p. 259;

Counsels on Health, p. 79;

Spiritual Gifts, vol. 4a, p. 145;

Testimonies for the Church, vol. 1, p. 381;

Selected Messages, book 2, p. 432.

Out of doors.

Medical Ministry, p. 296.

Spirit of God.

Counsels on Health, p. 593.

Right Words.

Testimonies for the Church, vol. 1, p. 696.

Christ's love.

Ministry of Healing, p. 115;

Testimonies for the Church, vol. 4, p. 155.

5. NEED OF GOOD NERVES

Ministers should have strong nerves.

Testimonies for the Church, vol. 3, p. 466.

Mental feebleness caused by shattered nerves.

Counsels on Health, p. 442.

Need to keep in most healthful condition to know God.

Messages to Young People, p. 149-150;

Counsels on Health, p. 592.

God's law written on every nerve.

Education, p. 196;

Christ's Object Lessons, p. 347-348;

Evangelism, p. 265-266.

6. INHERITED

Temperance, p. 269.

Important Laws of Mental Development

1. EQUAL DEVELOPMENT OF ALL MENTAL POWERS.

Testimonies for the Church, vol. 3, p 32-33:

When all the faculties are in exercise, the intellect will be strengthened, and the purpose for which they were given will be accomplished.

Many are not doing the greatest amount of good because they exercise the intellect in one direction and neglect to give careful attention to those things for which they think they are not adapted. Some faculties that are weak are thus allowed to lie dormant because the work that should call them into exercise, and consequently give them strength, is not pleasant. All the powers of the mind should be exercised, all the faculties cultivated. Perception, judgment, memory, and all the reasoning powers should have equal strength in order that minds may be well balanced.

If certain faculties are used to the neglect of others, the design of God is not fully carried out in us; for all the faculties have a bearing and are dependent, in a great measure, upon one another. One cannot be effectually used without the operation of all, that the balance may be carefully preserved. If all the attention and strength are given to one, while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some minds are dwarfed and not properly balanced. All minds are not naturally constituted alike. We have varied minds; some are strong upon

certain points and very weak upon others. These deficiencies, so apparent, need not and should not exist. If those who possess them would strengthen the weak points in their character by cultivation and exercise they would become strong.

It is agreeable, but not most profitable, to exercise those faculties which are naturally the strongest, while we neglect those that are weak, but which need to be strengthened. The feeblest faculties should have careful attention, that all the powers of the intellect may be nicely balanced and all do their part like well-regulated machinery. We are dependent upon God for the preservation of all our faculties. Christians are under obligation to Him to so train the mind that all the faculties may be strengthened and more fully developed. If we neglect to do this, they will never accomplish the purpose for which they were designed. We have no right to neglect any one of the powers that God has given us.

Testimonies for the Church, vol. 3, p. 34-35:

All the faculties should bear a part of the labor, working harmoniously, balancing one another. Those who put the whole strength of their mind into one subject are greatly deficient on other points, for the reason that the faculties are not equally cultivated.

Testimonies for the Church, vol. 2, p. 671:

The habit of concentrating the mind upon one thing, to the exclusion of other things, is a misfortune... Too great activity of one organ of the mind strengthens that organ to the enfeebling of other organs.

Education, p. 232-233:

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the life-work, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough,

all-round training.⁹³⁵

2. NECESSITY OF MENTAL TAXATION AND DISCIPLINE

Testimonies for the Church, vol. 5, p. 403:

Exercise enlarges these faculties.

Counsels to Parents, Teachers, and Students, p. 455:

Let students put to the stretch their mental faculties.⁹³⁶

Testimonies for the Church, vol. 5, p. 24:

Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or put to the stretch to comprehend important truths, it will, after a time, almost lose the power of growth.

Fundamentals of Christian Education, p. 226:

The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect.

Fundamentals of Christian Education, p. 127:

The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth.

Counsels to Parents, Teachers, and Students, p. 37:

...seek constantly to preserve and put to the stretch his powers of mind, that he may become an intelligent Christian.

⁹³⁵ See also *Testimonies for the Church*, vol. 3, p. 152-155; *Counsels to Parents, Teachers, and Students*, p. 295; *Counsels on Health*, p. 504; *Fundamentals of Christian Education*, p. 256.

⁹³⁶ *Fundamentals of Christian Education*, p. 170.

The mind must be exercised and taxed. Strength is gained by the effort.

Education, p. 123;

Testimonies for the Church, vol. 4, p. 499;

Testimonies for the Church, vol. 2, p. 188;

Testimonies for the Church, vol. 4, p. 415;

Fundamentals of Christian Education, p. 257.

3. MUST NOT OVERTAX—PURSUING ONE LINE

Testimonies for the Church, vol. 7, p. 199:

We have no right to overtax either the mental or the physical powers... The mind strengthens under the correct treatment of the physical and the mental powers. If the strain is not too great, it acquires new vigor with every taxation.⁹³⁷

Testimonies for the Church, vol. 4, p. 652:

The mind must not be constantly confined to close thoughts, for the delicate mental machinery becomes worn.⁹³⁸

4. SOMETIMES LESS INFORMATION, MORE DISCIPLINE, NEEDED

Testimonies for the Church, vol. 4, p. 497-498:

You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts,—politics, history, theology, and anecdote,—only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value...The result is a loss of physical and mental power.

5. THE EVILS OF CRAMMING

Education, p. 189:

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit

⁹³⁷ See also *Education*, p. 209.

⁹³⁸ *Healthful Living*, p. 198.

of reading hastily and superficially, and the mind loses its power of connected and vigorous thought.

Fundamentals of Christian Education, p. 339:

The student becomes a mental dyspeptic by being crammed with much that he cannot use.

Counsels to Parents, Teachers, and Students, p. 296:

...it is as great a sin to overload the mind as it is to overload the digestive organs.

Testimonies for the Church, vol. 2, p. 434:

You should deny your propensity for crowding your mind with everything it can devour.⁹³⁹

Testimonies for the Church, vol. 3, p. 465:

Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic. You cannot digest and use one-half that you read. If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished.

Fundamentals of Christian Education, p. 257-258:

By superficial study, the mind gradually loses its tone, and degenerates into imbecility, and is not capable of any taxing effort.

6. STUDY OF INSPIRATION BEST MEANS OF MENTAL IMPROVEMENT

Counsels to Parents, Teachers, and Students, p. 441:

A failure to study God's word is the great cause of mental weakness and inefficiency.

Counsels to Parents, Teachers, and Students, p. 396:

When the Bible is made the guide and counselor, it exerts an ennobling influence upon the mind. Its study more than any other will refine and elevate. It will enlarge the mind of the candid student, endowing it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand, far-reaching truths. If the mind becomes

⁹³⁹ See also *Education*, p. 226, 230; *Testimonies for the Church*, vol. 7, p. 205.

dwarfed and inefficient, it is because it is left to deal with commonplace subjects only. Let the Bible be received as the food of the soul, the best and most effectual means of purifying and strengthening the intellect.

Fundamentals of Christian Education, p. 165:

If the Bible were studied as it should be, men would become strong in intellect...If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people.⁹⁴⁰

See also:

Counsels to Parents, Teachers, and Students, p. 357;

Testimonies to Ministers, p. 210;

Testimonies for the Church, vol. 5, p. 272;

Child Guidance, p. 507;

Education, p. 17-18;

Counsels on Sabbath School Work, p. 49;

Testimonies for the Church, vol. 4, p. 499;

Counsels to Parents, Teachers, and Students, p. 450-451;

Fundamentals of Christian Education, p. 132, 393.

7. WRONG IDEAS OF RELIGION, FANATICISM, DERANGE THE MIND

See:

Testimonies for the Church, vol. 1, p. 231;

The Great Controversy, p. 566;

Selected Messages, book 2, p. 34;

Testimonies for the Church, vol. 1, p. 26;

Evangelism, p. 610-611;

Life Sketches, p. 87.

8. ILL-CHOSEN READING'S DISASTROUS EFFECT ON THE MIND

Testimonies for the Church, vol. 5, p. 545:

What havoc has this love for light reading wrought with the mind!

⁹⁴⁰ See also *My Life Today*, p. 24.

Racing through exciting stories.

Counsels to Parents, Teachers, and Students, p. 134-135;

Fundamentals of Christian Education, p. 163;

Messages to Young People, p. 280.

Trashy stories, etc.

Testimonies for the Church, vol. 5, p. 544;

Testimonies for the Church, vol. 4, p. 497-9.

Feeding on uninspired writers.

Christ's Object Lessons, p. 41.

Bad reading.

Testimonies for the Church, vol. 4, p. 497-8.

Mind needs pure food.

Counsels to Parents, Teachers, and Students, p. 15;

Messages to Young People, p. 290.

Examine before you "eat."

Fundamentals of Christian Education, p. 458.

9. MIND NEEDS TO BE DISCIPLINED

Counsels to Parents, Teachers, and Students, p. 136;

Messages to Young People, p. 115;

The Sanctified Life, p. 93;

Testimonies for the Church, vol. 2, p. 561;

Testimonies for the Church, vol. 3, p. 12.

10. SELF-RELIANCE NECESSARY, FORCED SUBMISSION HINDERS

Testimonies to Ministers, p. 374-375:

A weak, sickly experience will be the lot of those who are educated to depend wholly upon others. . . . We are individually responsible for the use of the talents God has given us. Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties.

Steps to Christ, p. 43-44:

A mere forced submission would prevent all real development of mind or character.

11. NEED OF DAILY MENTAL CULTURE

Fundamentals of Christian Education, p. 73;

Testimonies for the Church, vol. 3, p. 155-156;

Testimonies for the Church, vol. 4, p. 414-415.

12. CONTACT OF MIND WITH MIND IMPARTS VITAL ENERGY

The Desire of Ages, p. 250:

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul.

Counsels to Parents, Teachers, and Students, p. 521:

The contact of mind with mind tends to quicken thought and increase the capabilities.

13. BENEFICIAL EFFECT OF STUDYING NATURE OUTDOORS, ETC.

Testimonies for the Church, vol. 4, p. 581;

Testimonies for the Church, vol. 1, p. 515;

Medical Ministry, p. 232;

Sons and Daughters of God, p. 170;

Messages to Young People, p. 253.

14. EXCITING AMUSEMENTS WEAKEN MIND

Testimonies for the Church, vol. 4, p. 652.

15. STARTING SCHOOL TOO YOUNG ENDANGERS MIND

Child Guidance, p. 302;

Education, p. 207-208.

16. MIND ADAPTS TO WHAT IT FEEDS ON

Messages to Young People, p. 262:

It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar.⁹⁴¹

Important Laws of the Moral Faculties Which Affect the Intellect and Physical Health

1. THOUGHTS AND IMAGINATIONS

(a) Intellect Affected

Counsels on Sabbath School Work, p. 40:

Communion with God through humble prayer, develops and strengthens the mental and moral faculties.

Fundamentals of Christian Education, p. 195:

The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind.

Testimonies for the Church, vol. 2, p. 429:

You should have an aim, a purpose, in life. Where there is no purpose, there is a disposition to indolence; but where there is a sufficiently important object in view, all the powers of the mind will come into spontaneous activity. In order to make life a success, the thoughts must be steadily fixed upon the object of life, and not left to wander off and be occupied with unimportant things, or to be satisfied with idle musing, which is the fruit of shunning responsibility. Castle-building depraves the mind.

(b) Health Affected

Testimonies for the Church, vol. 5, p. 310:

If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels, and invite their presence and their control. If you yield to your impressions, and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.

⁹⁴¹ See *Testimonies for the Church*, vol. 5, p. 24, 272; *Patriarchs and Prophets*, p. 596.

Dear Sister F, you have a diseased imagination; and you dishonor God by allowing your feelings to have complete control of your reason and judgment. You have a determined will, which causes the mind to react upon the body, unbalancing the circulation, and producing congestion in certain organs; and you are sacrificing health to your feelings.

Testimonies for the Church, vol. 2, p. 647:

Many are diseased physically, mentally, and morally, because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality of younger and varying minds, and the restless energy of children.

Ministry of Healing, p. 241:

Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease, the cause of which is wholly imaginary.

Testimonies for the Church, vol. 2, p. 523:

The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted. Many die of diseases which are mostly imaginary. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination.

Testimonies for the Church, vol. 3, p. 74:

You have long been diseased, and this has affected your imagination so that your thoughts have been concentrated upon yourself, and the imagination has affected the body.⁹⁴²

2. THE WILL

(a) Intellect Affected

⁹⁴² See also *Testimonies for the Church*, vol. 3, p. 67-79; *Medical Ministry*, p. 105-108.

Testimonies for the Church, vol. 4, p. 414:

"The mental faculties must be kept under the control of the will and the mind not allowed to wander or become distracted with a variety of subjects at a time, being thorough in none.... call the power of will and the grace of patience to your aid...." 4T 414.

Testimonies for the Church, vol. 2, p. 428:

She wants the will to electrify the nerve power so that she may resist indolence.

Testimonies for the Church, vol. 1, p. 387:

Exercise of the will improves the tone of the mind.⁹⁴³

(b) Health Affected

Few have any real idea of how the will power may be employed in the recovery of health, or how its dormancy lies at the foundation of much disease. This would make a real study on its own. We cite here some of the main references:

Testimonies for the Church, vol. 5, p. 311;

The Ministry of Healing, p. 239;

Testimonies for the Church, vol. 1, p. 620;

Testimonies for the Church, vol. 2, p. 524;

The Ministry of Healing, p. 246;

Medical Ministry, p. 106;

Education, p. 197;

Counsels on Health, p. 79;

Testimonies for the Church, vol. 1, p. 557, 568, 387;

Testimonies for the Church, vol. 2, p. 325-326, 523, 428, 533-535;

Adventist Home, p. 259;

Spiritual Gifts, vol. 4, p. 145;

Selected Messages, book 2, p. 432;

Testimonies for the Church, vol. 3, p. 70;

Testimonies for the Church, vol. 5, p. 310.

⁹⁴³ *Adventist Home*, p. 259.

3. THE EMOTIONS

(a) Intellect Affected

Unhappiness injures the mind.

Testimonies for the Church, vol. 1, p. 710.

Testimonies for the Church, vol. 1, p. 566:

That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings.

Freedom from uncontrolled grief and mental distress necessary for development of intellect. See:

Testimonies for the Church, vol. 1, p. 577.

(b) Health Affected

Ministry of Healing, p. 241:

Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death... Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. "A merry [rejoicing] heart does good like a medicine."

Testimonies for the Church, vol. 4, p. 64:

Some preserve a cold, chilling reserve, an iron dignity, that repels those who are brought within their influence. This spirit is contagious; it creates an atmosphere that is withering to good impulses and good resolves; it chokes the natural current of human sympathy, cordiality, and love; and under its influence people become constrained, and their social and generous attributes are destroyed for want of exercise. Not only is the spiritual health affected, but the physical health suffers by this unnatural depression.

Review and Herald, April 9, 1901:

We can serve God better in the vigor of health than in the palsy of disease; therefore we should cooperate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in

the Lord.

Testimonies for the Church, vol. 2, p. 327:

Peace of mind, which comes from pure and holy motives and actions, will give free and vigorous spring to all the organs of the body.

Ministry of Healing, p. 247:

When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body.

4. THE CONSCIENCE

(a) Intellect Affected

Testimonies for the Church, vol. 2, p. 327:

Inward peace and a conscience void of offense toward God, will quicken and invigorate the intellect, like dew distilled upon the tender plants.

(b) Health Affected

The Desire of Ages, p. 270:

The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies.

Testimonies to Ministers, p. 518:

The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life.

Counsels to Parents, Teachers, and Students, p. 294:

Health is an inestimable blessing, and one more closely related to conscience and religion than many realize.⁹⁴⁴

5. OBEDIENCE, UNSELFISH SERVICE

(a) Intellect Affected

Counsels on Diet and Foods, p. 32:

A strict compliance with the requirements of God is beneficial to the health of body and mind.

⁹⁴⁴ See also *Testimonies to the Church*, vol. 4, p. 579.

Review and Herald, January 2, 1872:

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and His ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom.

Testimonies for the Church, vol. 6, p. 476-477:

No one can be truly united with Christ, practicing His lessons, submitting to His yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination.

Evangelism, p. 172:

What a privilege it is to labor for the conversion of souls! Our calling is high...

To fit us to do this work, He will strengthen our mental faculties as verily as He did the mind of Daniel. As we teach those in darkness to understand the truths that have enlightened us, God will teach us to understand these truths still better ourselves. He will give us apt words to speak, communicating to us through the angel standing by our side.

Testimonies for the Church, vol. 4, p. 56:

The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.

(b) Health Affected

See *Testimonies for the Church*, vol. 4, p. 56, quoted above.

Isaiah 58

⁶ Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

⁷ Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? when you see the naked, that you cover him; and that you hide not yourself from your own flesh?

⁸ Then shall your light break forth as the morning, and your health shall spring forth speedily: and your righteousness shall go before you; the glory of the Lord shall be your rereward.

Testimonies for the Church, vol. 2, p. 29:

Doing good is an excellent remedy for disease.

Effect of pure truth.

Medical Ministry, p. 233.

6. CONVERSION AND THE HOLY SPIRIT

(a) Intellect Affected

Messages to Young People, p. 65:

When a man is truly converted, he becomes a son of God, a partaker of the divine nature. Not only is the heart renewed, but the intellect is strengthened and invigorated. There have been many instances of persons who before conversion were thought to possess ordinary and even inferior ability, but who after conversion seemed to be entirely transformed.

Messages to Young People, p. 115:

...guilt and sorrow...crush the life forces.

My Life Today, p. 24:

...in turning to God he had reached a higher plane of intelligence.

Testimonies to Ministers, p. 176:

He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.⁹⁴⁵

⁹⁴⁵ See also *Counsels on Sabbath School Work*, p. 40; *Ministry of Healing*, p. 159;

(b) Health Affected

Counsels on Health, p. 373:

Sin has brought many of them where they are—to a state of feebleness of mind and debility of body.

Christ's Object Lessons, p. 281:

Every sin cherished weakens the character and strengthens habit; and physical, mental and moral depravity is the result.

The Desire of Ages, p. 270:

There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Your sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies.

Ministry of Healing, p. 115:

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit,—health-giving, life-giving joy.

Our Saviour's words, "Come unto me...and I will give you rest" (*Matthew* 11:28), are a prescription for the healing of physical, mental, and spiritual ills.

Testimonies to Ministers, p. 378:

The love of God is fully able to restore, rebuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus.

Testimonies for the Church, vol. 8, p. 191:

You need a daily baptism of the love that in the days of the apostles made them all of one accord. This love will bring health to body, mind and soul. Surround your soul with an atmosphere that will strengthen spiritual life.⁹⁴⁶

The Desire of Ages, p. 827.

⁹⁴⁶ *The Acts of the Apostles*, p. 22.

Testimonies for the Church, vol. 5, p. 196:

If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit.

Medical Ministry, p. 12:

It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work.

The Desire of Ages, p. 827:

All who consecrate soul, body and spirit to God will be constantly receiving a new endowment of physical and mental power.

Testimonies for the Church, vol. 3, p. 172:

The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health; and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid.

Testimonies for the Church, vol. 3, p. 172:

Christ and true godliness, today and forever, will be health to the body, and strength to the soul.

Testimonies for the Church, vol. 9, p. 164:

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

Conclusion

The reformatory movement that answers to the cleansing of the sanctuary is exceedingly broad. Health reform takes in the whole life. The message calls for a people who will obey God and experience physical, mental, and moral health. It calls for a tremendous work of turning from all sin to righteousness. Every condition of the day of atonement must be fulfilled. There must be a complete reformatory work in home education, Christian service, medical missionary work,⁹⁴⁷ out of the cities, and every other branch of the pattern set forth to the remnant. The spring of all this must be a true revival of the Holy Spirit that will turn the heart from human selfishness to divine love. Every sin must be confessed, forsaken, overcome. And all this that God may have a *sanctified* people⁹⁴⁸ ready for the baptism of the perfecting latter rain.

ASSIGNMENT

1. What are the eight laws of health as given in the Spirit of Prophecy?
2. Be able to elaborate by citing references of all aspects of the great reformatory movement of *Revelation* 14.

⁹⁴⁷ *Isaiah* 58.

⁹⁴⁸ *Joel* 2:15-17.

7. The Sanctuary Question

Review and Herald, August 13, 20, 27, 1901

By S. N. Haskell

Original title: The Sanctuary Question from the Standpoint of the Book of Hebrews.

Note: A few paragraphs of this article were quoted in *The Mystery Finished*, chapter 2. I have included the entire article here, for those who may be interested.

Importance of the Subject

WE CANNOT overestimate the importance of the sanctuary question:

The Great Controversy, p. 488:

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 would be impossible for them to exercise that which is essential at this time, or to occupy the position God designs them to fill. . . .

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every man that asks them a reason of the hope that is in them.

It is by this subject that we obtain a clear insight into the mysteries of redemption. The salvation of men is at an infinite expense to heaven, and the sacrifice made is equal to the broadest demands of the broken law of God. The sanctuary question reveals this.

There is no one book in the Bible, except the books of Moses, that can be studied with greater profit upon this subject than the book of *Hebrews*, which is a divine commentary upon the sanctu-

ary and its services. It was the last general call the Spirit of God ever made to the Jewish people. It was written when the judgments of God were hanging over the city, six years before Titus came with his army. It to them was a special judgment warning. The Holy Spirit associates this event with the second coming of Christ.

Hebrews 10

³⁵ Cast not away therefore your confidence, which has great recompense of reward.

³⁶ For you have need of patience, that, after you have done the will of God, you might receive the promise.

³⁷ For yet a little while, and He that shall come will come, and will not tarry.

In the final overthrow of Jerusalem the destruction of the world was symbolized. This book therefore becomes a book written expressly for the time in which we live. It not only presents the manner of giving the sanctuary question, but also the spiritual application of the truths of the sanctuary, its ceremonies and offerings, with the history of the people connected with it. Every offering made in the Jewish economy, every ceremony connected with the sanctuary service, centered in Christ, and it is by an individual faith in its virtue that victory is gained over Satan's power.

Revelation 12

¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony.

Hebrews 9 [Whiting's Translation]

¹¹ Christ being come a high priest of the good things to come, through a greater and more perfect tabernacle, not made with hands,...

¹² ...entered once into the holy places, having obtained eternal redemption by His own blood.

In this lies the relation between His work in heaven and His people on earth. Upon His work rests the salvation of every human soul.

Acts 4

¹² For there is none other name under heaven given among men, whereby we must be saved.

It is His blood alone that can atone for sin. It is His work alone in heaven, made manifest in the lives of His people on earth, that connects any soul with God. He not only becomes the central figure in heaven and earth, but He connects heaven with earth, and earth with heaven. It is those whose hearts correspond with the heavenly work who are benefited thereby. None others can be saved in the kingdom of God.

To understand this work is of great importance, and it cannot be understood unless thought be given to the subject, aided by the Holy Spirit. As the book of *Hebrews* was written while the destruction of Jerusalem was pending, it becomes a symbol of the world, hardened in sin, unbelief, and rebellion, hastening to meet the retributive judgments of God.

The prophecy which Christ uttered concerning the destruction of Jerusalem had a twofold meaning. It foreshadowed the destruction of Jerusalem, and also prefigured the terrors of the last great day. The language of Christ in reference to the destruction of Jerusalem has an application to the people of God in the last days. The professed people of God in the present day are in the same condition as were the Jews before the destruction of Jerusalem. They rejected Christ, and because of their rejection of Christ, they were destroyed. The Lord said,

Hosea 4

⁶ My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you.

The knowledge which they lacked was the spiritual application of the sanctuary question, which centered in Christ. The sanctuary question was to reveal Christ, His work in the heavenly courts, and as it would be carried on in the hearts of His disciples. It is thus apparent that the work in the hearts of the people must correspond with that of Christ in heaven.

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary.

The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the actual work done for him in the heavenly sanctuary.

1 Corinthians 3

¹⁶ Know you not that you are the temple of God, and that the Spirit of God dwells in you?

All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His Church on the earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them.

The Manner in Which the Apostle Introduces the Subject of the Sanctuary

Hebrews 8

¹ Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

The seven preceding chapters in the book of *Hebrews* prepare the way for the apostle's coming directly to the sanctuary question and its service in heaven, "This is the sum" of what he has

previously stated, that “we have such a High Priest.” It is such a Priest as the apostle has described in the previous chapters, and this High Priest is...

Hebrews 8

¹ ...set on the right hand of the throne of the Majesty in the heavens;

² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Let us consider some of the leading thoughts: in the preceding chapters. The 1st chapter presents Christ—His character and position. He is the brightness of the Father’s glory and the...

Hebrews 1

³ ...express image of His person, and upholding all things by the word of His power.

He is better and much more exalted than the angels,

⁴ ...as He has by inheritance obtained a more excellent name than they.

He is the Son of God, and therefore has inherited every name which is applied to God, the Creator of the heavens and the earth. He also is the Creator, and is called God.

⁸ ...Your throne, O God, is forever and ever,

Again,

¹⁰ You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands.

Here Christ is presented on an equality with the Father, not created as were the angels, but the Creator of the angels—the great “I AM,”⁹⁴⁹ He who inhabits eternity. It is thus the apostle introduces us to the Subject of the sanctuary. It is not to such and such dimensions, to the material of which the earthly sanctuary was made, but to Christ its minister, and to the Father, to whom the

⁹⁴⁹ *Exodus* 3:14.

sanctuary belongs. The High Priest is ours, but the sanctuary is God's. We are the worshipers in the sanctuary.

The 2nd chapter is introduced by showing the importance of these truths. Even the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward.

Hebrews 2

³ How then shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?

This subject brings to view the gospel of Christ as no other, and the preaching of this gospel has been established...

⁴ ...by signs and wonders, and with diverse miracles, and gifts of the Holy Ghost.

The apostle then presents man as he was when first created, and also his present condition, and how Christ stepped down from His high and exalted position, made himself...

⁹ ...lower than the angels,

—and even took man's fallen nature,

⁹ ...for the suffering of death,

¹⁴ ...that through death He might destroy him that had the power of death, that is, the devil;

¹⁵ And deliver them who through fear of death were all their life-time subject to bondage.

He was made like unto His people, that with His human arm He might encircle the human race, and take His people as far above angels as He himself was above angels before He came to the earth. In this humiliation He was tempted, and suffered, so that He might be able to...

¹⁸ ...succor them that are tempted.

O what a High Priest is this! It is thus heaven and earth are connected.

The 3rd chapter of this book presents Christ as an apostle, a high priest, and refers, to Moses, who was faithful in all his house, to illustrate the greatness of our High Priest. It was Christ who originated the Jewish economy, and He is worthy of more glory than was Moses, as he who has built the house has more glory than the house.⁹⁵⁰ Christ is over His people, who are His house, or living temple.⁹⁵¹

Paul then presents the fact that Israel had the promises made to them, and because of their unbelief they failed. If they had seen the light that flashed from the Levitical service, they would have become living temples, fit for the indwelling of the Holy Ghost. The apostle then proceeds to quote from David,

Hebrews 3

⁷ ...Today if you will hear His voice,

⁸ Harden not your hearts.

Had they listened to His voice, they would have entered into His rest, and their carcasses would not have fallen in the wilderness. The land of Palestine would have become a second garden of Eden, and a training-school for missionaries, who would have gone forth to the world bearing the message of God. But their carcasses fell because of unbelief, and became a warning to all candidates for the heavenly Canaan.⁹⁵²

The 4th chapter carries the mind still further, and shows there are still promises for the people of God. The rest is still in the future. A spiritual rest by faith can now be obtained, which is a foretaste of the real rest that remains for the people of God. This rest is in Christ, and as a pledge in the seventh-day Sabbath; for God placed it in the Sabbath at the creation of the world. The proper observance of the Sabbath, therefore, brings to the soul

⁹⁵⁰ *Hebrews 3:3.*

⁹⁵¹ *Hebrews 3:6.*

⁹⁵² *Hebrews 3:17-19.*

that spiritual rest of Christ that bears witness to acceptance with God, and becomes a foretaste of that real rest which awaits the child of God in the kingdom of God.

The last portion of this chapter shows where this rest lies, and how it is obtained.

Hebrews 4

¹² The word of God is living and powerful, sharper than a two-edged sword.

As the sinner in the law of Moses separated the fat, which represented sin, from the parts of the animal, so an unqualified belief in this word would enter the very joints and marrow and into the very thoughts and intents of the heart. Christ is present as our great High Priest, and is passed into the heavens; and as He has become one with humanity, He can sympathize with man in his fallen condition; and because of this we are exhorted to...

¹⁶ ...come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The 5th chapter develops the subject still further. The apostle draws a contrast between the Aaronic priesthood and the Melchisedec priesthood. The Melchisedec order is Christ's position. He learned by obedience and suffering⁹⁵³ how to be a High Priest after the order of Melchisedec, and only those who can appreciate these truths will be able teachers in the word of God;

Hebrews 5

¹³ For every one that uses milk is unskillful in the word of righteousness: for he is a babe.

But,

¹⁴ ...those who by reason of use have their senses exercised to discern both good and evil,

–can appreciate these truths, and partake of the strong meat, or the blessings promised in them.

⁹⁵³ *Hebrews 5:8.*

The 6th chapter shows the importance of gaining a richer and deeper experience in the things of God. It also reveals the fact that there is an experience, attainable by the people of God in this world, which may be lost by not progressing in the things of God. If these blessings and privileges, given them of God, are viewed from a common and ordinary standpoint, the soul will become like the soil which bears only thorns and briars, which are finally rejected, and whose end is to be burned. The most common way of sinning against the Holy Ghost is in not realizing the sacredness of the work of Christ.

This chapter concludes with a statement concerning the certainty of the promises of God, which promises and...

Hebrews 6

¹⁹ ...hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil,

²⁰ Whither our Forerunner has entered.

A forerunner implies that some are coming after, and thus the attention of all heaven is turned to those who follow the forerunner, Christ Jesus.

The 7th chapter further discusses the character of the Melchisedec priesthood, and reasons that confining the tithing system to the Levitical priesthood was not according to the Melchisedec order; hence the necessity of a change in the law of Moses. So the Levitical priesthood was changed to give place for the Melchisedec order. The priests on earth after the Levitical order died, for they were made after the law of a carnal commandment. But the Melchisedec order was after the power of an endless life. Thus it is shown that there was no perfection in the Levitical law of itself; but the bringing in of a better hope, which was of the Melchisedec order, brought perfection.

This priesthood that Christ represents is an unchangeable one because of its nature and of His position in heaven, and His relation to God the Father and to fallen humanity, and of His faithful-

ness upon the earth. And on account of the unchangeableness of His priesthood,

Hebrews 7

²⁵ He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for [us].

He is made higher than the heavens, and it is not necessary that He offer up sacrifices daily, as did the earthly priest, first for his own sins, and then for the people's, for Christ offered a sacrifice once, when He offered up himself; but He is consecrated forever without any infirmity in heaven.⁹⁵⁴ Such is the apostle's argument on the priesthood, directing the mind from the earthly sanctuary to the heavenly. It is thus by seven successive steps, each one revealing Christ as He is, the apostle is prepared to say,

Hebrews 8

¹ Now of the things we have spoken THIS IS THE SUM: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

³ For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

⁴ For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law:

⁵ Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, says He, that you make all things according to the pattern shown to you in the mount.

All who present the sanctuary subject as directed by the Spirit of God in these chapters, will present Christ as exalted above all angels, one with the Father, yet partaking of flesh and blood and suffering death that He might deliver us, then as entering heaven as the forerunner of the human race. The attention and work of all the heavenly host are centered upon the heirs of salvation,

⁹⁵⁴ *Hebrews 7:26-28.*

those who are presenting their bodies as living temples for the indwelling of the Spirit of God; for they are the company of whom He is the forerunner.

Three Ways of Sinning Against the Holy Ghost

The dangers that threatened the Hebrew people just prior to the destruction of Jerusalem, are in the pathway of many who now think themselves in a good cause. The apostle states three distinct ways in which the sin against the Holy Ghost may be committed. As the messages borne to that people are also borne to us, it might not be out of place to notice them. In the 6th chapter of *Hebrews* we read:

Hebrews 6

⁴ It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

⁵ And have tasted the good word of God, and the powers of the world to come,

⁶ If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

That it may be better understood how it is done, it is illustrated by nature.

⁷ The earth which drinks in the rain that comes off upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God.

The Holy Spirit rests upon individuals, not because they are right, but that they may respond in Christian graces. Those who do this are represented by the earth that brings forth herbs meet for man. But those who bear only thorns, and briers, notwithstanding the rain may come upon them, are rejected, and are nigh unto cursing, whose end is to be burned.⁹⁵⁵

⁹⁵⁵ *Hebrews* 6:7-8.

It is utterly impossible to remain stationary in Christian experience, especially in this time in which we live. Christ, in behalf of His people, is confessing their sins in the heavenly courts; but if their sins are not confessed on earth, they cannot be confessed in heaven. If the heart is not daily examined and errors and sins confessed, they never will be blotted out in the court of heaven. Those who make no advancement in the divine life, becoming no better and purer in God's sight, will in the end find themselves bearing only thorns, and will be burned.

A crisis of the world is pending. The day of the Lord is near in the valley of decision. It will come suddenly, and upon the careless and indifferent its coming will be fatal. To lightly esteem God's mercies hardens the heart and blinds the mind, and those who do this, place themselves where mercy cannot reach them.

The second manner of sinning against the Holy Ghost is described in the 10th chapter. It is sinning willfully after receiving a knowledge of the truth. To deliberately attribute the power of God to Satan is doing what the Jews did on a certain occasion.⁹⁵⁶ To such,

Hebrews 10

²⁶ ...there remains no more sacrifice for sins,

²⁷ But a certain looking for of judgment and fiery indignation, which shall devour the adversaries.

This was shown by those who...

²⁸ ...despised Moses' law [and] died without mercy.

But it is far worse deliberately and willfully to transgress the law of God. Such a one counts...

²⁹ ...the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace.

To all such the Lord says,

³⁰ Vengeance is mine; I will repay, says the Lord.

⁹⁵⁶ *Mark 3:28-30; Matthew 12:22-32.*

³¹ It is a fearful thing to fall into the hands of the living God.

They who trample under foot the blood that is offered for them in the sanctuary above by our High Priest, or even compare that blood in its saving power to any other blood on earth, count themselves unworthy of eternal life, and fall into the hands of the living God.

The third illustration of sinning against the Holy Ghost is spoken of in the 12th chapter of *Hebrews*, beginning with the fifteenth verse:

Hebrews 12

¹⁵ Looking diligently lest any man fall from the grace of God [margin]; lest any root of bitterness springing up trouble you, and thereby many be defiled.

Bitterness permitted to exist in the heart will result in an entire separation from God. It leads to hasty words, to hasty conclusions, speaking without thought. Such are represented by Esau, who for one morsel of meat sold his birthright. There were commendable traits of character in Esau, but he was a passionate man. He did not control himself. What he wanted he determined to have, at any cost. He lost all reason, so that he could see only the desire of a passionate heart,

Genesis 25

³⁰ Feed me, I pray you, [said Esau,] with that same red pottage; for I am faint.

³¹ And Jacob said, Sell me this day your birthright.

Esau reasoned,

³² Behold, I am at the point to die: and what profit shall this birthright do to me?

So the bargain was made, and the birthright was sold for a mess of pottage—for the gratification of appetite. There are those today who, like Esau, will sell their birthright for the gratification of their appetite, or some other passionate lust. This determination

to have those things that please the fancy, irrespective of what the Lord says, will seal the doom of many.

These three ways of sinning against the Holy Ghost will be committed by many of those who profess to love God at the present day. Some will walk over one of these roads, and some over another. Such dangers, with such terrible results, should arouse the feelings of every candidate for the kingdom of God. All hearts should be aroused to prepare to meet God, to watch with all faithfulness lest when their cases come up in the judgment, they be unprepared.

The sanctuary question reveals the importance of people's controlling their appetite in the day of atonement.

Leviticus 23

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

³⁰ And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people.

Every man was required to afflict his soul while this work of atonement was going forward. All business was laid aside, and the entire congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important are the truths concerning the sanctuary in this typical service. If it was so important in the type for the Lord's people to afflict their souls and control their appetite during the entire day, it is a hundredfold more important in the antitypical day that the soul be afflicted and the appetite controlled. Our Saviour said,

Luke 21

³⁴ Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth.

The only safety in the antitypical day of atonement will be in giving heed to our Saviour's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,"—eating improper food, and being overcharged with the cares of this life,—“and so that day come upon you unawares.” It was never right to sin, but certain things under certain circumstances, such as times of our ignorance, God might have passed by; but now the light has come, and it is important that we should have knowledge upon these points. Two things we as a people need:

1. Light to know what and how to do;
2. A heart to walk in that light.

It is in this that our salvation lies. These are a few of the important truths made prominent in the book of *Hebrews*.

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