

The Creation of the 144,000

The Third Angel's Message in Verity

By Sandy K. Workman
St. Maries Camp Meeting 2010

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Contents

Introduction	1
A Life or Death Question	2
The First Angel	7
The Everlasting Gospel	15
The Second Angel	25
Divine Order	38
The Third Angel	45
A Progressive Cleansing Work	77
Was the Disappointment Necessary?	84
Laodiceanism and Its Remedy	96
The 1888 Message: Part 1	110
The 1888 message: Part 2	121
The Fourth Angel	138
God's Organization	153

INTRODUCTION

EVERY TRUE CHILD OF GOD has been waiting and hoping for the second coming of Christ ever since the entrance of sin into our world. But it wasn't until 1831 to 1844 that there was a cry heard in all parts of the land which spread to every civilized nation in the world, proclaiming that Christ's return was near at hand.

When the papacy fell in 1798 immediately God's true children everywhere began to study the 2300 day prophecy found in Daniel 8:14 and the conclusions were undeniable, the end was nearer than they had ever dreamed. God's Spirit swept over the land with power and there was seen a worldwide spiritual awakening greater than any other since the days of the apostles. God was stretching out His hand and calling His people home. It was His intention to wrap up the work quickly and end the great controversy which had been raging since the rebellion of Lucifer in heaven.

Unfortunately it has now been more than 160 years since 1844 and we are still wandering through the wilderness hoping that Christ will soon come. It was God's purpose to call the world to a final decision through the first generation of Advent believers. Did something go wrong? As we take a look into the history of the Great Second Advent Movement we will understand what God intended to do and what He will now accomplish in the final generation of Advent believers.

CHAPTER 1

A LIFE OR DEATH QUESTION

THE ADVENT BELIEVERS HAVE BEEN looking for and proclaiming the soon return of Christ ever since the first angel of Revelation 14:6, 7 began to sound between 1831-1844. A little more than 160 years have now gone by and we are still here on this earth. Is there something that has been overlooked?

Scripture clearly teaches that Jesus cannot come again until the harvest is ripe, in other words, until His people are fully ready.

Revelation 14:14-16: *“And I looked, and behold a white cloud, and upon the cloud [one] sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”*

The moment that the harvest of the earth is ripe, He will immediately come. What does it mean to be “harvest ripe?” The Spirit of Prophecy gives us such clarity concerning this question that there need not be any misunderstanding.

Christ’s Object Lessons, pg. 69: “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

“It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.”

Education pg. 264: "He has put it in our power, through co-operation with Him, to bring this scene of misery to an end."

So, it is when His character is fully "reproduced in His people" that the end can come. This is what we are to allow Him to do by cooperating with Him in this work. Then and only then will "this scene of misery" come to an end.

The apostle Paul gives us a clear answer as to how we can hasten the coming of our Lord.

Ephesians 4:11-15 *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:"*

Here Paul gives us a description of the full maturity to which God's last day people must arrive.

First he tells us that they will come into "a unity of the faith, and of the knowledge of the Son of God." In other words we will no longer be tossed to and fro by just any wind of doctrine or theory, but will stand firmly together in the truth as it is in Jesus. And this in turn will bring us "unto a perfect man, unto the measure of the stature of the fullness of Christ."

Did you get that? "Unto the measure of the stature of the fullness of Christ." This can only mean that God's end time people will be so settled in the truth, that nothing will be able to move them or steal their peace.

Since 1844 Christ has been waiting for His people to be harvest ripe so that He can come. He has given all the provision needed for this great and grand event. Have His people not understood something? He gave the first, second, and third angel's messages, what more could we ask for?

There are some important quotes that will shed some light on the matter, the first one was written in 1904:

The Advent Review and Sabbath Herald, October 13, 1904: "The fourteenth chapter of Revelation is a chapter of the 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."

Revelation 14, therefore, has not been understood in all its bearing! This quote was written more than 60 years after the first angel had begun to sound and we are told that we had not then fully understood the messages. We are also told in the following quote that there are messages contained in Revelation 14 which were given so as to prepare us for Christ's coming.

S.D.A Bible Commentary, Vol. 7, pgs. 978, 979: "Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' messages. These angels represent those who receive the truth, and with power open the gospel to the world."

If Christ has sent the messages which were to prepare a people for His coming and He has not yet come, it must be because His people have not fully understood and received the messages. An angel speaking to Ellen White makes this clear.

Early Writings, pg. 258: "I was shown three steps— the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"

Here we are told that "the true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." This is strong language. We are even told that these three messages, particularly the third, brings the cure to all the sin and suffering in the world.

Manuscript Releases, vol. 9, pg. 292: "Every feature of the third angel's message is to be proclaimed in all parts of the world... This message is a testing message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, or ignorance, or of prejudice can hinder its efficiency, or lessen its adaptability to the needs of mankind."

We are also told that the present truth for this time is these very messages!

Manuscript Releases, Vol. 9, pg. 291: “The present truth for this time comprises the messages, the third angel’s message succeeding the first and the second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel’s wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound...

“This message is to come to the churches. We are to consider the best plans for accomplishing this... Faith, eternal faith in the past and in the present truth, is to be talked, is to be prayed, is to be presented with pen and voice.

“The third angel’s message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today.”

Here we are told that it is “the third angel’s message, in its clear definite terms” that is to be made the prominent warning, and in 9MR pg. 290 we are told that **“the third angel’s message is to be regarded as of the highest importance. It is a life and death question...”** If it is the “antidote for all the world’s sin and sorrows” then it’s no wonder that it is a life or death message. It is no mystery, then, why Satan hates these messages and will do anything to obscure and becloud our minds from understanding and receiving them.

Manuscript Releases, Vol. 9, pg. 290: “There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angels’ message shall be bound about. We must beware of his plans and methods.”

Selected Messages, Vol. 3, pg. 405: “Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import—their time and place—but they live, and are to exert their power upon our religious experience while time shall last...”

There is something about these messages that we have not completely understood and when the messages are fully grasped and experienced by God’s people today, this generation will be privileged to see Christ return

very quickly. It is these messages, given in their order, that will ripen God's people for the harvest and we can be sure that the enemy will do anything to stop God's people from gaining the precious experience that these messages will produce.

At this point it is fair to ask – what is the third angel's message in verity? We must know! "It is a life or death question." The answer can only be given by understanding the first angel's message of which the third is but its final development. So then, what is the first angel's message?

CHAPTER 2

THE FIRST ANGEL

SO MANY BOOKS HAVE BEEN written and sermons preached on the three angel's messages that you would think every Adventist would know and understand these basic truths. But we can't overlook the effect that Laodiceanism has had on God's people. A lukewarm condition would naturally lead to serious misconceptions in regard to these three angels. Therefore it is necessary to carefully review the work of these angels and come to a point where we do not cherish any misconceptions. The importance of studying and understanding these messages thoroughly is stressed strongly by the angel who spoke to Ellen White in vision.

Early Writings, pg. 258: "I was shown three steps— the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"

Notice that we are told straight from a heavenly angel that "the true understanding of these messages is of vital importance" and that "the destiny of souls hangs upon the manner in which they are received." These messages, therefore, deserve all our attention! We cannot afford to go on as Christians and not understand these truths.

Unfortunately, very few Adventists have any knowledge of their roots and how the movement came into existence. Therefore, it is extremely beneficial for us to review carefully the messages and mission of each of the three angels found in Revelation 14:6-12.

We will begin our study with the first angel and the movement which developed under his leadership. It is interesting to find that the first voices

directing attention to the prophecies relating to the second advent of Christ came from Roman Catholic priests, one of the most prominent being Manuel de Lacunza.

Lacunza was born in Santiago, Chile (South America) in 1731. In 1747 at the age of 16 he was admitted to probation in the Jesuit order. He was well loved as a preacher and in 1766 took the four vows of the Jesuits. But in the autumn of 1767 he was expelled from Chile by decree of Charles III of Spain and taken to Cadiz, Spain and later to Italy where he died. In 1772 he retired from the world and became a recluse, only holding converse with his books. It was at this time, in solitude, that he began the study of the Fathers and then of the prophecies.

For thirty years he devoted himself entirely to the study of the scriptures. He had become utterly disappointed and disillusioned by the absurdities and incongruities of the best known catholic expositors of millennial prophecy, and had decided to only study the Bible. Here he discovered that there were two comings of Christ, one in humility and suffering and the other in glory and majesty, which was yet in the future. He wrote out his findings in a publication entitled “La Venida de el Mesias en Gloria y Majestad” (The Coming of the Messiah in Glory and Majesty). It took twenty years to complete. Fearing that his findings would be placed on The Index of prohibited works, he produced it in a manuscript form under the pen name of Rabbi Juan Josafat Ben-Ezra.

Lacunza died in 1801, but his writings which were printed after his death, spread throughout Europe and South America, despite the determined efforts of powerful Catholic priests and bishops.

It was in 1826 that Edward Irving of London read Lacunza’s 1812 Spanish edition and was profoundly affected by it. By 1827, a year later, he had had it translated into English.

Irving was a gifted preacher and held open air congregations from 10 to 12,000 people. Thousands would come to hear his extended expositions of prophecy and everywhere he went he proclaimed Christ’s Second Advent as close at hand.

It was around this same time that Joseph Wolff began his missionary labors. Between 1821 and 1838 Wolff was traveling continually all over Europe, Asia, the Greek Islands, Egypt, Jerusalem, Africa, and India. He was a mighty preacher of the second advent of Christ. He expected Christ to appear in 1847 and proclaimed this wherever he went.

But these were not the only men heralding the first angels' message at that time. The moment the papacy fell in 1798 the interest of bible students all over the world moved immediately from the 1260 to the 2300 day prophecy. These minds, blessed by the Holy Spirit's guidance, could not help but preach and write about what was being revealed to them. Interestingly enough, they were all coming to the same conclusion, that Christ's coming was just around the corner.

One of the most remarkable developments in the rise of the advent movement was child preachers. Let's take a look at some of the amazing accounts.

The Great Controversy, pgs. 366, 367: "In Scandinavia also the advent message was proclaimed, and a widespread interest was kindled. Many were roused from their careless security to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the state church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested.

"The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Saviour, and were trying to live in obedience to God's holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture: 'Fear God, and give glory to Him; for the hour of His judgment is come.' They reproved the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to come.

"The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper

interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even ministers of the state church were forced to acknowledge that the hand of God was in the movement.”

The Prophetic Faith of our Fathers, vol. 3 pg. 674, by LeRoy Froom: “When in Sweden, in 1885, Ellen G. White, who inquired into these episodes, declared that the children thus affected were unconscious of what was going on around them. They had all the characteristics of those in vision from God and spoke with convincing power that carried great influence. They lost their childish demeanor and spoke with all the force and power of full grown men and women. Many who saw and heard them firmly believed that God was using them to utter prophetically the message then due. An eyewitness account of one assembly in a cottager’s house, addressed by a girl preacher is cited: When the last had arrived, her manner changed entirely, both in boldness and in movements, clearly indicating that she was moved by an invisible power, and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, ‘fear God, give glory to him; for the hour of His judgment is come.’ She reproved sins, such as drinking, theft, adultery, swearing, and backbiting, and also instead of listening to God’s word, conforming their lives to it. Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent but they must do it immediately, and not put it off.”

This brief history shows that there was a deep significant awakening in Europe, Asia, and South America before the mighty Advent Movement ever reached the United States.

The founding father of the Advent Movement in America was a farmer by the name of William Miller. As a boy Miller had a thirst for knowledge. He would read every book available to him, but since atheistic and agnostic beliefs were popular in his day, much of what he read had been influenced by these beliefs and this led him to doubt the authenticity of the scriptures. As a result he found himself in a miserable situation.

The Great Controversy, pgs. 318, 319: “Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity—what was it? And death—why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions.

I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope.”

“In this state he continued for some months. ‘Suddenly,’ he says, ‘the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state....

“I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.”

Miller did not plan the time or method of his conversion. God did it all. Not only to bring him personal salvation, but to prepare him for the mighty work ahead of him.

After his transformation he devoted the next two years to the study of the scriptures following a very safe and sure procedure, using the bible as its own interpreter.

The Great Controversy, pg. 320: “Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with

scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: 'The entrance of Thy words giveth light; it giveth understanding unto the simple.' Psalm 119:130."

In 1818, after two years of profound study, he reached a startling conclusion that Christ would come in about 25 years. At this point let it be understood that Miller never entered upon the study of the bible with the thought of studying the prophecies, much less of coming to the realization that the end of all things was near. He had had an amazing conversion experience and the study of the bible had become his food and water. As he read he was guided by the Spirit to the prophecies and here he came to learn that Christ would soon be coming. As you can imagine, this would be startling indeed!

He feared leading, not only himself, but also others astray. So he spent another five years rechecking carefully his views but was unable to find any errors. He felt impressed to tell others of his thrilling findings, but seeing himself totally unfit for the job, he only shared his views occasionally and in a very quiet and personal way. After nine years of hesitancy God's call came with such clarity that he could not refuse it.

The Prophetic Faith of our Fathers, Vol. 4, by LeRoy Froom, pg. 482-484:

"Miller's deepening distress and inward struggle of conscience over his duty to tell his convictions to the world came to a climax one eventful summer's day in 1831....He had finished breakfast, and had spent a little time at his old-fashioned desk in the pleasant east room of his sturdy farm house, checking further upon some point in his study. As he rose to go about some task, the conviction came to his mind with greater urgency than ever before, 'Go tell it to the world.' It was just as if God had spoken the words. The impression was so realistic and so powerful that he sank back into his well-worn chair and entered

into an actual colloquy about the matter. 'I can't go, Lord,' he said. 'Why not?' seemed to come the answering question.

"Miller marshaled all the old threadbare excuses that he could summon-about his age, not being a preacher, his lack of training, want of ability, slowness of speech, and the like. But not one of them, or all of them together, could silence the voice of conviction that insisted that it was his bounden obligation to share his faith with others in a public way. His distress of soul became so great that he entered then and there into a solemn covenant with God, sealed with a prayer, that if God definitely opened the way he would go and perform his duty to the world. 'What do you mean by opening the way?' the voice seemed to ask. 'Why', he replied, 'if I should have an invitation to speak publicly in any place, I will go and tell them what I have found.'....

"Little did he dream that within a scant half hour he would be confronted with just such an opening. He had thought himself safe, through the terms of his condition, from having to carry out his compact. His burden seemed lifted, and he felt relieved. But at that self-same moment a lad of sixteen was riding down the road on horseback from nearby Dresden to Low Hampton, bearing an invitation to Miller to come and tell the members of the Baptist church of Dresden his views on the Second Advent.

"This lad, Irving Guilford, was Miller's nephew, the son of his sister Sylvia, who, with her husband Silas, was a faithful leader in the Dresden Baptist Church. They had been discussing the absence of their pastor for the next few days, and Silas had proposed that they ask 'William' to come over for Sunday, and tell them of his convictions on the second advent, based on his years of personal bible study. They would gather in their neighbors, mostly Baptists, and he could just talk to them about it if he did not care to preach. The church group could even meet in the large living room of their log home, instead of in the church, if that would make it easier for him. So they had dispatched the lad, who reached Miller's home soon after his solemn covenant with the Lord.

"Then came the knock at Miller's door, and Irving Guilford entered and delivered his message – that 'our minister is away, and the folks want you to come and talk to the people on the second advent of Christ. We'll have the neighbors come to our house, and you can have the whole church there.' The astonished Miller was thunderstruck, and was angry with himself for the covenant he had made. He himself says of the episode, 'I rebelled at once against the Lord, and

determined not to go.' Without a word he turned and stalked rather stormily out of the house. He went down the sloping yard, heading for the adjoining maple grove, where he could battle it out on his knees.

"The struggle was intense. He had come to that crucial moment of decision that comes to many a life that is moved by deep conviction. In the shadows of the maple grove, hard by his home, Miller fell to his knees and first prayed that God would release him from his promise. But the only answer he seemed to receive was the now familiar, 'Go and tell it to the world.' And in the somber silence of the grove his conscience thundered, 'Will you make a covenant with God and break it so soon?' He had promised that if he were called upon to speak forth his faith in public he would go. God had taken him at his word, and now in less than half an hour he had had that call. That was obviously the issue, clear and simple.....His word of honor was at stake. He had specifically promised that he would respond if he were invited to go and tell his faith. And here was the call. So then and there upon his knees, he surrendered to the clear mandate of God and said, 'Lord, I will go.'

"He returned to the house with the peace of God in his heart. The lad was waiting for the answer, and Miller told him that after they had had dinner he would go with him. So that sultry August afternoon, taking his thumb-worn bible and hymnal book, they left for Dresden, sixteen miles distant- and for Miller's first public discourse... 'As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject which, by the providence of God, I was enabled to present.'"

As we have clearly seen, the establishment and development of the great Second Advent movement had the very hand of God in it. It was a message which could only have been formulated in heaven and delivered by divine guidance step by step. From the amazing phenomenon of child preachers in Europe to Miller's remarkable conversion and experience as he studied the scriptures, and God then opening up the way for him to share his views, these providences can only be attributed to the guidance of a divine hand, especially since most of the individuals involved never had previously met or known each other. But now we have come to a most important section of our study, the message of the first angel. It is crucial for us to understand what the message itself is and what God designed to accomplish through it. We will now study it.

CHAPTER 3

THE EVERLASTING GOSPEL

Revelation 14: 6, 7: *“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, 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.”*

This angel, we are told, is a symbol of a group of people who possess the everlasting gospel.

Life Sketches of Ellen G. White, pg. 429: *“The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.”*

This group of men and women are experiencing the everlasting gospel in their own lives and going forth and proclaiming it to all “that dwell on the earth.”

The fact that these men and women are represented by angels is very significant.

The Great Controversy 355: *“The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel’s flight ‘in the midst of heaven,’ the ‘loud voice’ with which the warning is uttered, and its promulgation to all ‘that*

dwell on the earth,'—'to every nation, and kindred, and tongue, and people,'—
 give evidence of the rapidity and world-wide extent of the movement."

The angels therefore represent how wonderful the work is that is accomplished by these messages and how quickly the truth goes to the world once there is a people who are experiencing the messages in their lives.

Now we come to a very important question - What is the gospel? Scripture gives a very clear answer.

Romans 1:16, 17: *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."*

The gospel then is the power of God to save a person from sin. But we are told that Jesus is the only one that saves us from sin.

Matthew 1:21: *"Thou shalt call His name Jesus, for He shall save His people from their sins."*

Acts 4:12: *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."*

John 3:16: *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

So let us sum up what the gospel really is. In Romans we are told clearly that the gospel is the power of God to save from sin. But the last three texts above clearly point out that Jesus is the only one who can save us from sin. It must be then that Jesus is the power of God, and if He is the power of God then He must be the Gospel. Therefore, **to possess the Gospel is to possess Jesus Christ Himself.** Now let us read Revelation 14:6, 7 again.

"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, 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."

We have learned already that the angels symbolize people. From the text then it is clear that these people possess the Everlasting Gospel which is nothing else but possessing Jesus Christ Himself. They must have great power then because the Gospel is the power of God. And since the Gospel is the power of God to save from sin, then it must be that these people have experienced deliverance from sin in their lives. Is this not what we saw in the prior chapter? We saw people experiencing the power of God in their lives. There was a deep work of repentance and a putting away of sin among those that were receiving the first angel's message. There was a mighty cleansing work being done and even children were rising up under the influence of the power of God and proclaiming the message. People everywhere could not deny that the hand of God was in the movement because they were witnessing the effects of His creative power in those around them. **Therefore to possess the Everlasting Gospel is to experience deliverance from sin.**

This will happen again very soon. Remember how the quote from Life Sketches, pg. 429 said that "men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." These are no ordinary Christians. They are ones who have experienced the mighty power of the Gospel in their lives and have gone through a radical change. Therefore they are able to go forth revealing the righteousness of God in their lives, while proclaiming the three messages to the world. Now let us learn a little more.

Revelation 14: 6, 7 also plainly reveals to us that the preaching of the Gospel consists in preaching God as the Creator of all things and calling men to worship Him as such. This is in complete harmony with what we have learned so far concerning the fact that the Gospel is the power of God, for the power of God is none other than **creative power**. This is also in harmony with Christ being the Gospel, the power of God, for He is the one by which all things were created.

John 1:1-14: *"In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by him; and without him was not any thing made that was made.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

Colossians 1:16, 17: *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions,*

or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”

Those who understand what the first angel was sent to preach, and experience this great blessing in their lives, will understand as never before that the call to worship God as Creator has a far deeper significance than we ever understood. And when it is fully grasped by us then we will be sure to see Christ's return very soon.

Where do we find a Creator God in the Bible? Genesis of course. So, the minds of all nations, kindreds, tongues and peoples are directed to the first chapter of Genesis. Here we find the beautiful account of the history, means, and the process of creation. However, this record was not written until almost two thousand years later. We are inclined then to conclude that there was a divine purpose in writing the record far beyond merely preserving an account of the event. God waited until a certain need had arisen and then He commissioned Moses to make the first written account. And when did this certain need arise? Just when the divine command had gone forth announcing that the hour had come when the Lord would deliver His people from Egypt and bring them to the Promised Land. Do you then see why the first angel comes directing us also to a Creator God—right back to Genesis? Because once again the divine command has been sent forth that the hour has come when the Lord will deliver His people and bring them to the Promised Land. The Great Second Advent Movement was God's final attempt to bring His people to His home!

The first time God attempted to bring His people home was back in Moses' day. That time failed because the people did not truly understand just what He wanted to accomplish in, and through, and for them, or even how it would be achieved. Therefore, this last generation must understand what the work and purpose of God really is, and be able to so fully enter into that purpose that the Lord will come!

Moses had thought that Israel's deliverance would be done by human power aided by divine power. This mistake led him to slay the Egyptian. But this is not God's way. He must teach Moses His way and therefore took him from all Egyptian influence for forty years. There, as shepherd in the wilderness, God commissioned him to write the book of Genesis and revealed to him that what God does is always done by creation.

The knowledge of God as revealed in the first chapter of Genesis had to be fully understood before Israel could truly experience God's promises. God's ultimate purpose was to bring His people to His holy habitation, the place

which His own hands had established. He had told them that the deliverance that Israel was about to experience would be in fulfillment of the promise made to Abraham, that both he and his seed would possess the land of Canaan for an everlasting possession.

Exodus 6; 6-8: *“Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I [am] the LORD.”*

And to Abraham the promise was given in these words.

Genesis 17: 7, 8: *“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”*

General Conference Bulletin, April 4, 1901, by A.T. Jones, pg. 101, 102:

“When God gave that promise to Abraham and gave His oath, it was to Abraham and his seed; not to the seed without Abraham, or to Abraham without the seed. So when God was to bring them into the land which he swear unto Abraham and Isaac and Jacob to give it to them, they were all to be together. That is enough then. God was to bring his people, whether immediately or in process of time, is not material. The great object which God had in bringing the people of Israel out of Egypt was to bring them into the land which he had sworn to give to Abraham, and that land He says is His holy habitation, the place which He made for Himself to dwell in, the mountain of His own inheritance, and in the sanctuary which His own hands had established.

“Since that was God’s object in bringing the people out of Egypt, and that promise to Abraham is the new earth which God will create, do you not see the object in the giving of Genesis then? It was so that they should become acquainted with creation, with creative power, so that God by His creative power might recreate them and bring them into the new world which He was

to create and give to Abraham, according to that which He had promised him; do you see it?

“The object of God’s giving Genesis just then was that the people might be prepared for the work which He had to do by them for all the world; the work by which He would prepare them for the work which He was to do by them. For God’s work is always creative.

“What God does is always by creation. The great thing of all to which God was to bring His people, was the newly created world, but it was impossible that they should come to that without being newly created themselves. Therefore, in order that they might have instruction in creation, He wrote out an account of creation as an object lesson, a school of instruction for every soul, that all may become acquainted with God’s processes, with God’s means, with God’s creative power, so that God’s work by them might be accomplished through its first being wrought in them.”

Unfortunately, the purpose in giving Genesis to them was frustrated and another people in another time were to be given the opportunity which they had despised. But before they finally and totally reject God He sends them one last message and it is the same as it has always been. He reiterates one more time the history, the means, and the process of creation. And this time it is more plain than ever before! Every single day of Christ’s ministry demonstrated the workings of creative power. To the blind, in the same darkness that wrapped the earth, He says, “let there be light”, and instantly it is done. To the leper with his rotting flesh he says “I will, be thou clean” and instantly “his flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child took its place.” *Desire of Ages*, pg. 263.

Nothing that Christ did on earth was done except by creative power. It was by creative power that the dumb heard His voice, the blind saw His face, the sinners knew the peace of His forgiveness, the demon-possessed praised His name, the lame were able to follow Him, and the dead lived again. His entire service while on earth was a glorious reiteration of the creation story, no more—no less.

The Apostolic church also received an opportunity to give the gospel of God’s creative power to the world, but in time the leaders were more

interested in securing their positions than in seeking God's creative power and thereby obtaining His rest. So their time of opportunity also came and went.

But now has come the rise of the mighty Advent movement. Once more we have been placed where the Israelites were in the days when they had been delivered from Egyptian bondage; but this time we are told, IT WILL BE SUCCESSFUL!

Manuscript Releases, Vol. 8, pg. 219: "I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, 'She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people.'"

God's purpose never changes. The fact that His people fail to enter into the fullness of His purpose does not alter that purpose, or God's method of achieving it, because God's solutions have no faults. The fault lies only in the people's failure to accept the divine provisions.

We are right now being led toward the land which God promised to Abraham and His seed. It is the heavenly, not the earthly Canaan. It is the earth created new where only those who have also been created new can find entrance.

Prophets and Kings, pgs. 713-717: "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons....'

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race... In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:7.

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication;' and to spiritual Israel is given the message, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues....'

“Today, in the spirit and power of Elias and of John the Baptist, messengers of God’s appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God’s judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.

“In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people....

“When ‘the earth was without form, and void; and darkness was upon the face of the deep,’ ‘the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.’ Genesis 1:2, 3. So in the night of spiritual darkness, God’s word goes forth, ‘Let there be light.’ To His people He says, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Isaiah 60:1.”

General Conference Bulletin, April 4, 1901, by A.T. Jones 102: “There is to be no more delay, thank the Lord; there has been too much. Now God has set His hand the second time to deliver His people who are scattered from Egypt and from Cush and from Pathros and from Shinar and from the islands of the sea. And He is to bring us into the land which He promised, which He swore to give to Abraham, to Isaac, and Jacob.

“But this is to be by creation only, for He that sits upon the throne, when that day comes, says, ‘behold, I make all things new.’ So, then, we are to enter into

the promises of Abraham only by the creation of God, and we are all to enter into the inheritance of Abraham only by the creation of God.

“So, then, the first chapter of Genesis is written for us, because those for whom it was written in times past did not learn the lesson. It has been delayed, frustrated, thrown aside here, thrown off there, set aside in other places, but now the Lord has promised that there shall be no more delay. ‘Yet a little while, and He that shall come, will come, and will not tarry.’ This is the time. Then, since God’s purpose in the writing of Genesis has been frustrated so far, and now the time has come when He says it shall be done, the book of Genesis, and of all things the first chapter of Genesis, is present truth to us.”

That creative power by which God made the heavens and the earth is the Everlasting Gospel!

Ephesians 2: 8-10: *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*

Ibid 103: “We are His workmanship, created in Christ Jesus. Then the first step, you see, in Christianity, the first step in the course which God would have men take, can be taken only by creation, can be taken only by our being created. And becoming a Christian is just as much creation as was the making of the world in the beginning. No man can ever become a Christian except by being created, as really as the world was created in the beginning.

“And the great beauty of that truth is that it is so easy for it all to be done. For when we have it settled that it can be done only by creation, self is utterly lost, you see; he knows that there is no source of creation in him; he simply has to quit. When he knows that it can be done only by creation and is brought face to face with the creator, then it is easy; for God can create simply by speaking the word. ‘He spake and it was.’”

Right now we are to learn how to apply the process of creation to every need that arises, so that **we** can become a finished work of creation. This is not achieved by trying to lay off this or that bad habit or by strict efforts at self discipline while the root remains untouched! This approach will never finish the work of creation in us! It can only be done when the person who

understands the process of creation searches the scriptures until he finds the creative Word that exactly meets his spiritual need, and then applies that word to his deficiency, whether it be physical, mental, or spiritual. By faith he hears God declaring “let there be health,” and he knows that it is so, and finds that it is so. Creative power sweeps away the sickness, and life and health take its place.

Ibid 104: “Only find the spoken word of God, and your infirmity is gone before His creative power, as in the spoken word through the spirit.”

Whoever wishes to know how great that power is, “the power of God unto salvation,” has only to look at the deliverance of Israel from Egypt and the dividing of the Red Sea, to see a practical example of it. That is the power that is to accompany the preaching of the Gospel in the days just before the coming of the Lord.

This is the first angel’s message. When this living, creative truth is truly known, experienced, and proclaimed as it should be by God’s true children, they will finally fulfill God’s purpose. He can then work together with them for the finishing of His mighty work, and every person in the entire earth will be called to make a definite and final decision. The next thing right after this will be the second coming of Christ. In fact, the reason for the three angel’s messages is to prepare human beings for this event. This is why the preaching of the everlasting gospel and the second coming go hand in hand.

Letter 79, 1900: “Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels’ messages. These angels represent those who receive the truth, and with power open the gospel to the world.”

Let’s quickly enter into all that the Lord has for us.

CHAPTER 4

THE SECOND ANGEL

IF THE EVERLASTING GOSPEL IS possessed and preached by the first angel, why do we need the second angel? Is there another message greater than the everlasting gospel that men need to know or that needs to be preached?

In this chapter we will be looking at why the second angel is needed and what relationship he has with the first angel.

Is there something more we have to preach besides the Everlasting Gospel? Let us see what scripture tells us.

1 Corinthians 1:17: *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*

1 Corinthians 2:1, 2: *“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.”*

Galatians 1:8, 9: *“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.”*

Bible Studies on the Book of Romans, by E.J. Waggoner, pgs. 95-97: “Christ sent him to preach the gospel, and he did it, not using the wisdom of man’s words, in order that his preaching might not be disannulled. He says, ‘Lest the cross of Christ should be made of none effect.’ Then when Paul preached among the Corinthians, he preached nothing but Christ and Him crucified, and that was the gospel. That gospel—the cross of Christ—is the power of God unto salvation unto every one that believeth.

“Now the question arises, was this preaching of Paul’s anything like the third angel’s message, or the threefold message which is committed to us? Did his preaching differ from the preaching which we preach? If it differs, are we preaching what we ought to preach? In other words, should our preaching embrace anything more than what the apostle Paul had? If it does, then whatever it may be, we had better get rid of it as soon as we can. Now let us see why, – ‘But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.’ That is a strong statement, but he repeats it and emphasizes it, ‘As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.’ Galatians 1:8, 9....

“The question arises, if the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? **Well, we certainly can have nothing more to preach than the everlasting gospel.** The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel—**that which is to prepare men to stand blameless before God**—and the third is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel....

“I say again, the gospel is the power of God, and the cross is the center of the gospel. ‘God forbid that I should glory save in the cross of our Lord Jesus Christ.’ Galatians 6:14. To Paul there was nothing else worthy of glorying in, save the cross of Jesus Christ our Lord.”

The first angel was commissioned to preach the everlasting gospel as the living power of a Creator God to completely deliver His people from sin and so prepare them to pass the investigative judgment and enter the kingdom.

At first the churches received the first angel with a hearty welcome. They opened up their pulpits to the Advent preachers when they saw membership increasing, this pleased them. But it was not long before the living power in the Advent message made them feel uncomfortable. As the discomfort

increased they shut the Advent preachers out of their churches and began persecuting all those who were accepting the first angel's message. It was this antagonism that made the second angel's arrival necessary.

The Great Controversy, pg. 389: "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower."

What happens when light is rejected? When the true gospel comes to a person it never leaves them in the same condition that it found them. One of two things happens: The person who truly accepts the gospel finds that "king self" is dethroned and is replaced by Christ as the Divine Head. The believer can't help but rejoice at the deliverance that has been given to him. From within him it can truly be said that "Babylon is fallen, is fallen." The second angel's message becomes a true statement of what the first has done for him.

But what happens to those who refuse to allow the living, creative power of God to dethrone Babylon from within them? The answer is that they fall with Babylon. And so of this person the second angel also bears the truth: "Babylon is fallen, is fallen."

Those who receive the truth take a mighty step upwards while those who reject it take a mighty step the other direction. While God's people climb higher and higher the others will sink lower and lower and so the gulf of separation between the two will get bigger and bigger. Prophecy tells us that Babylon will never recover from her apostasy, so, those who say they believe in the second angel's message should be very alarmed when there is any narrowing in the gulf between them and the fallen churches. If this begins to happen it will never mean that the fallen churches are drawing nearer to God, but only that the Advent believers are falling way from Him.

Testimonies for the Church, Vol. 5, pg. 455: "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He

has separated them from the churches and from the world to bring them into a sacred nearness to Himself.”

This is a critical point. God separates His children from the fallen churches so that He can bring them into a sacred nearness to Himself. So it is either separation from the fallen churches or separation from God. It is each individual’s choice. Listen to what is said of those in that day who had accepted completely the first angel’s message:

The Midnight Cry, by F.D. Nichol, pg. 159: “There is one thing, in reference to these converts, that should be noticed. The great mass of them have not joined any of the existing sects: they stand by themselves. Nearly all such are living, thriving Christians, and strong in the belief of the speedy advent. But most of those who have connected themselves with any of the sects, are dying in religion, and are giving up the doctrine of the speedy appearing. They have the spiritual asthma; it is hard for them to breathe.”

The last thing God’s messenger ever has in mind is to form a new movement. Miller, for example, believed that the churches would whole-heartedly accept the message of Christ’s soon return; it never occurred to him that there would be any separation.

The Prophetic Faith of Our Fathers, by LeRoy E. Froom, vol. 4, pg. 761: “Under such circumstances Miller had not the remotest thought of forming a separate sect. Notwithstanding, he and his associates came increasingly to be charged with being schismatics, covenant breakers, and disorganizers. This they steadfastly denied. The joy of the glorious second coming had broken down sectarianism and variance within their hearts, and all the Adventist groups were drawn together by this common bond. Hence they held that the accusation could not be true.”

The Spirit of Prophecy, Vol. 4, 236, 237: “Those who preached the first message had no purpose or expectation of causing divisions in the churches, or of forming separate organizations. ‘In all my labors,’ said Wm. Miller, ‘I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ’s coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there

would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such.'

"For a time many of the churches welcomed his labors; but as they decided against the Advent truth, they desired to suppress all agitation of the subject. Those who had accepted the doctrine were thus placed in a position of great trial and perplexity. They loved their churches, and were loth to separate from them; but as they were ridiculed and oppressed, denied the privilege of speaking of their hope, or of attending preaching upon the Lord's coming, many at last arose and cast off the yoke which had been imposed upon them."

This same experience which the Advent believers passed through, is a pattern. It always happens when the truth comes.

Desire of Ages, pgs. 231, 232: "If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another

class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."

You can also read about Ellen White's personal experience in *Life Sketches of Ellen G. White*, pgs. 43-47.

At this point, it is vital to understand that when the truth comes in all it's power separation will be the inevitable result. There is no need to urge anyone to leave the organized body; the mere preaching of the true gospel is going to immediately cause opposition. As the truth does its work in the believer's heart and brings him into a sacred nearness to Christ, there will occur a separation. Scripture plainly teaches this.

2 Corinthians 6:14: "*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*"

Amos 3:3: "*Can two walk together, except they be agreed?*"

Matthew 12:25: "*And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.*"

Light and darkness cannot have fellowship together. It is not that they simply refuse to have fellowship with one another, it is impossible. This division is not an arbitrary act on the part of God or His people; it is a simple outworking of the truth – cause and effect. Throw a rock over a cliff and gravity will take it down. It is the same in the spiritual realm. When Christ comes into the heart **the darkness has to go** because there is only light in Him, no darkness!

1 John 1:5: "*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*"

In the beginning, when the light came forth from God, an immediate division occurred.

Genesis 1:4: *“And God saw the light, that [it was] good: and God divided the light from the darkness.”*

Light and darkness simply cannot co-exist. In fact, we are called out of darkness so that we can dwell in His marvelous light.

1 Peter 2:9: *“But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”*

So when the light comes and a person refuses to accept it they are simply left in darkness. This is always because of the individual’s choice, not by an arbitrary act of God. Light can only be found in Him (Christ) **and outside of Him there is only darkness.**

Fanaticism Appears

During the second angel’s message came the Advent believers’ first disappointment, which occurred in the spring of 1844 (when they had first expected to see Jesus), and there was a delay. It was about this time that fanaticism began to appear:

The Spirit of Prophecy, Vol. 4, pg. 243: *“About this time, fanaticism began to appear. Some who professed to be zealous believers in the message rejected the word of God as the one infallible guide, and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth.*

“Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the Advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive those who professed the faith, and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of the Advent faith while his power controlled

their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers.”

Ibid, pg. 248: “It was not the proclamation of the Advent message that created fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first message in 1843, and of the midnight cry in 1844, tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. **The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.**”

It is interesting that “the one blessed hope lifted them above the control of any human influence and proved a shield against the assaults of Satan.” It is the gospel and the gospel alone that will keep us free from all the deviations of the enemy. This is our shield.

The quote tells us that it was by the means of fanaticism that Satan was seeking to destroy the work of God. Therefore, we must ever be alert lest, because of the long delay, we are found in this same situation. In fact we have a startling quote in which we are told that because of fanaticism many of God’s people will not be able to give the third angel’s message, even though they embrace it.

A Sketch of the Christian Experience and Views of Ellen G. White, pgs. 50, 51: “Not every one that proclaimed the first and second angel’s messages are to give the third, even after they fully embrace it, for some have been in many errors and delusions, (and they must have moved wrong in the first place, or God would not have given them up to such errors,) that they can but just save their own souls, and if they undertake to guide others, they will be the means of overthrowing them. But I saw that some who have formerly run deep into fanaticism would be the first now to run before God sends them, before they are purified from their past errors, and would have error mixed with the truth, and would feed the flock of God with it, and if suffered to go on, the flock would become sickly; and distraction and death would follow. I saw that they would have to be sifted and sifted, until they were freed from all their errors, or they never could enter the kingdom. I saw that the messengers could not have that confidence in the judgment and discernment of those who have been in errors and fanaticism, that they could in those who have been in

the truth, and have not been into extravagant errors. Many, also, are too apt to urge out into the field some who have but just confessed the present truth, and have much to learn and much to do before they can be right in the sight of God themselves, instead of pointing out the way to others.

“I saw the necessity of the messengers, especially, watching, and checking all fanaticism wherever they might see it arise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. **There are many precious truths, contained in the word of God, but it is “present truth” that the flock needs now.** I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock, and sanctify the soul. Satan will here take every possible advantage to injure the cause.

“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, show what is our present position, and 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.”

So, although there are “many precious truths in the word of God,” it is “present truth that the flock needs now.” The three angel’s messages are the messages that we need to understand and experience.

Maranatha, pg. 173: “The three angels’ messages are to be combined, giving their threefold light to the world. In the Revelation, John says, ‘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.”

Therefore, if it is the last message to the world then it must be present truth for we are living now on the very brink of eternity. Read carefully the next quote:

Letter 79, 1900: “Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels’ messages. These angels represent those who receive the truth, and with power open the gospel to the world.”

This indeed then is the message of present truth; it is what is going to prepare the world for Christ's coming! We must understand these messages! They must do the work God has designed them to do in us so that we can go and deliver them to the world in all the power God has purposed to do it in.

The Midnight Cry

Because of their first disappointment, the Advent believers badly needed fresh light to give them new faith and direction. The ones who had not fallen away at this time patiently waited till clearer light should come. Just as in the parable of the 10 virgins, the cry was given at midnight (between the spring of 1844 and the autumn of 1844), announcing the approach of the bridegroom.

In August, the believers organized a five-day camp meeting which opened up on the 12th day. The speakers were dedicated, knowledgeable, experienced, and very talented, but they had no new light to present. However, several days after the camp had begun something happened.

It was a warm, sunny day and the well known preacher, Joseph Bates was preaching.

The Prophetic Faith of Our Father's, by Leroy Froom, pgs. 811-812, 816:

"He was rehearsing in a labored way, the well-known evidences about the delay being a test of their faith, that Christ would surely come, that they should not loose confidence in His promises, and the like. But he was making little progress. Suddenly a man rode up to the camp on horseback. It was Samuel Sheffield Snow. Dismounting, he came and sat down by the side of his sister, Mrs. John Couch, wife of one of the Adventist preachers, who was seated at the edge of the crowd that filled the large tent. In subdued phrases he began to rehearse to her his convictions as to the cause of their Lord's delay, and to set forth persuasively the evidence for the coming of Christ in the autumn of 1844, on the very Day of Atonement. Her heart was thrilled with the whispered message. Unable to keep silence, she suddenly rose and in a ringing voice addressed Bates: 'it is too late to spend time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time.' Here is a man with a message from God. It was a dramatic moment. The preacher paused, as well he might. And she continued in insistent tones that could be heard throughout the assembly: 'It is too late, brethren, to spend precious time as we have since this camp meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people

hear them. 'Behold the Bridegroom cometh, go ye out to meet him.' Then Bates responded, 'let him come and deliver his message,' and he sat down to hear what he would say.... As he [Snow] progressed the whole camp became electrified, preachers as well as laymen. His logical reasoning carried weight, and his measured conclusions seemed inescapable. Conviction swept over the entire congregation, followed by decisive action. Time was short, and they must make ready for the coming of the Lord! Bates himself had come to the meeting anticipating more light that would give impetus to the message. And Bates' record, penned in 1847, was: 'There was a light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, 'Behold the Bridegroom cometh, go ye out to meet Him?' As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short! Get ready! Get ready... Who does not still remember how this message flew as it were upon the wings of the wind—men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and rail cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn.'"

Early Writings, pg. 238: "Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

“In every part of the land, light was given upon the second angel’s message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.”

And now watch what happens to fanaticism.

The Spirit of Prophecy, Vol. 4, pgs. 249, 250: “Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.

“Said Wm. Miller, in describing that work: ‘There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind.’

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.”

It was the proclamation of the midnight cry which obliterated fanaticism. Isn't that interesting? Once again we find that when the truth is proclaimed in all its power, it does away with the darkness. Nothing but the gospel can do this.

As the believers saw the mighty evidences that God was with them and that Babylon had indeed fallen, they were empowered to proclaim with great confidence the truth of it. And therefore the second angel's message was a declaration of what the gospel, preached by the first angel, had produced. So then the second angel is not another message apart from the gospel, but simply the mighty declaration of what the gospel has achieved.

CHAPTER 5

DIVINE ORDER

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.”*

At this point it is vital to understand the divinely designated placement of these angels. We read in the text above that the second angel followed the first. No other position is assigned him. Even when the second angel joins the first and they continue to fly together, the second always has the second place within the message. He must always wait to do his work until the first has done his. The very nature of the second angel’s message shows this relationship. Since the second angel is commissioned to announce the effect of the first angel’s message, he has nothing to say until the effect has been produced.

Patriarchs and Prophets, pg. 376: “God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have his work done with faith and exactness, that He may place the seal of His approval upon it.”

We are told that “success can only attend order and harmonious action.” We must then understand God’s order of operation, and follow that order so that success and harmonious action will be the result. God’s last day people will have learned this and therefore success will follow their labors in a way which the world has never seen before.

In the following vision we will find that the second angel sheds his light only on those who received the first message – the everlasting gospel.

Early Writings, pg. 240, 241: “I saw a number of companies that seemed to be bound together by cords. Many in these companies were in total darkness; their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. But scattered through these different companies were persons whose countenances looked light, and whose eyes were raised to heaven. Beams of light from Jesus, like rays from the sun, were imparted to them. An angel bade me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’

“A glorious light then rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced. Others resisted the light from heaven, saying that it was sent to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus joyfully cherished the increase of precious light which was shed upon them. Their faces beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many who cherished the sacred light, broke the cords which confined them and stood out separated from those companies. As they were doing this, men belonging to the different companies and revered by them passed through, some with pleasing words, and others with wrathful looks and threatening gestures, and fastened the cords which were weakening. These men were constantly saying, ‘God is with us. We stand in the light. We have the truth.’ I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it.”

Notice something very important, the light—which is the first angel’s message, the everlasting gospel—is given to all! The first angel shed his light on all the companies—in other words, on all the churches. It was freely given to “all who would receive it.” It does not come on a select number of people. Then we read that the ones who received it began to have an experience; “their voices were heard in harmony with the voice of the angel...” The others were left in darkness. Those who cherished the light broke the cords which

bound them and separated themselves from the other companies. The first angel's message was doing its work. At this point the second angel arrives on the scene.

Ibid, pgs. 241, 242: "Then I heard the voice of another angel saying, 'Babylon is fallen, is fallen!' A light shone upon those desponding ones, and with ardent desires for His appearing, they again fixed their eyes upon Jesus. I saw a number of angels conversing with the one who had cried, 'Babylon is fallen,' and these united with him in the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him.' The musical voices of these angels seemed to reach everywhere. An exceedingly bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, 'Behold, the Bridegroom cometh.' As they harmoniously raised the cry among the different companies, those who rejected the light pushed them and with angry looks scorned and derided them."

Notice that only those who were standing in the light of the first angel received the second light. These desponding ones were the ones who had received the first message and were looking for Christ to come in the spring of 1844. As the light shone upon them "they again fixed their eyes on Jesus." The second angel did not shine on any who had rejected the first message. We see this same thing in a different vision.

Ibid, pgs. 259-261: "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light

which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these 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.”

As we learned in chapter four, this is not an arbitrary act on God’s part; this is a natural result of rejecting light.

The Desire of Ages 322: “Light comes to the soul through God’s word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, **there is a partial benumbing of the spiritual perceptions**, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul.”

Now we are beginning to see how vital it is to understand the divinely appointed placements of these angels and that the way God organizes things is the very best way indeed!

The first two messages prepare a people to enter into the most holy place (which we will understand more about in the next chapter). Without those messages our understanding is darkened and we will see no light in the third

angel's message. And therefore we cannot be benefited by the intercession that Jesus is doing there. This is a dangerous place to be for we will see in the following chapter that it is the third angel's message that accelerates His coming.

We will now see how useless it is to preach the second message to someone who has never received the first message, the everlasting gospel.

The First Thing is the Gospel

We can preach the law-the law, health reform-health reform, dress reform-dress reform, the seventh-day Sabbath, the sanctuary message, the state of the dead, etc., but without the gospel **it is all empty!** Nothing can be gained by preaching the second angel's message to a person who is married to anything else but Christ. For example, you will find individuals who have been disfellowshipped from their churches for this or that reason and they are deeply distressed over the matter. Their names have been taken off of the church books and they feel that if they can't somehow be accepted back in, then their salvation is at stake. They are depending on the church for their salvation and not Christ. Therefore they are married to the church and not Christ.

This type of individual will simply not be able to see truth clearly. Babylon can only fall when the person is married to Christ. There is only one way to lead a person to heed the second angel and that is to present the gospel in all its power **first!** Jesus revealed this to Nicodemus.

Nicodemus was not a born again Christian. He saw in his good works that if anyone was a child of God he certainly was in this category. So when he came to Jesus he was not interested in discussing the gospel but rather the kind of government and kingdom Christ was about to establish.

The Desire of Ages, pg. 171: "Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission."

Nicodemus would have been delighted to have discussed with Christ His authority and mission, but Christ read right into it. He knew that Nicodemus would not understand and appreciate His work unless he was first born again.

Remember, nothing can be gained by reversing the divine order of things.

And so, the first angel's message, which is the creative power of God to save a person from sin right now, must be presented before the Sabbath truth, the state of the dead, health reform, dress reform, etc. We have learned that the messages follow each other and the understanding of the sequence is crucial.

If God had foreseen that the best way would have been to present the doctrines first without an experience He would have done it that way. But that is not what He did. The people under the first angel gained a precious experience and God led them step by step, unfolding His truths as they were able to handle it. Remember, creation came first and then came rest.

The angel speaking to Ellen White in vision understood the importance of God's divinely appointed ways and made it very clear:

Early Writings, pg. 259: "I was shown three steps— the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"

Listen to that, "**the destiny of souls hangs upon the manner in which they are received.**" Now notice that all other doctrines of truth that we as Adventists are familiar with came after the first and second angel's messages had done their specific work.

S.D.A. Bible Commentary, Vol. 7, pg. 971: "The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work."

There were still wonderful and advanced truths to be revealed, but the first two messages had to do their specific work before God could send more light. There is good reason for this. God takes us one step at a time, revealing only what He knows we are ready for. He allows the light time to do its work in us so that when He sends more light we will then be ready to accept it.

CHAPTER 6

THE THIRD ANGEL

A MIGHTY SPIRITUAL AWAKENING HAD BEEN brought about by the first angel, and by the time the second angel accomplished his work there had been a great cleansing done in the believers. They had an experience that was heavenly. Their conversation and affections were directed upward. They prayed fervently and no sacrifice for Christ was too large. They were so free from known sin and so filled with God's love and dedicated to His cause that they felt ready for immediate translation. Let's briefly take a look at their experience.

The Spirit of Prophecy, Vol. 4, pg. 223-224: "Everywhere was heard the searching testimony warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon Heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, 'Fear God, and give glory to him; for the hour of his Judgment is come.'

"Sinners inquired with weeping, 'What must I do to be saved?' Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to

their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors. That earnest, determined faith gained its object..."

But Christ did not appear. What had gone wrong? Where had they failed? Despite the terrible grief they were experiencing, one thing was for sure, they knew their experience had been from God. Ellen White describes it as "the happiest year of my life" and Hiram Edson's words were "my advent experience has been the richest and brightest of all my Christian experience." People everywhere, who had heard and accepted the first angel, had been delivered from sinful habits and practices, and there had been a work done that can only be equaled with the work in the apostolic times. It is evident that the hand of God was in the movement.

The Great Controversy, pg. 401: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of nearly half a century, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God."

Now we come to that infamous day, October 22, 1844. All over the land God's people gathered in each other's homes waiting for Christ to appear in glory. They had bid their good-byes to those who declined to take part, never expecting to see each other again.

As the hours passed they studied and prayed, reviewing the evidences of their beliefs. They did not know what time of day Christ would come but lived in hope as the day slowly passed.

The Prophetic Faith of our Father's, by LeRoy Froom, Vol. 4, pg. 879: "Would it be in the morning? The frost of the dawn melted under the rising sun. Might it be at noon? The meridian was reached, and the sun began to decline. Surely the evening! But the shades of the night fell lowering. Still there was hope 'for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning.'"

Ibid, pg. 879: "We looked for our Lord's coming until the clock tolled 12 at midnight, the day then passed, and our disappointment became a certainty. Our fondest hopes and expectations were blasted."

The Answer to Their Disappointment

Hiram Edson was the leader of the advent believers in the small community of Port Gibson, New York. His farmhouse had been used as their meeting place when they could not meet at the district schoolhouse. Like all the other Advent believers, they gathered together on October 22, 1844 to wait for Christ to appear. They waited until midnight but as October 22 turned into October 23 their disappointment became a certainty.

In his despair Edson pondered in his heart, "my advent experience has been the richest and brightest of all my Christian experience... has the bible proved a failure? Is there no God, no heaven, no golden city, no Paradise?" These questions came to him as morning drew near and most of the believers had left his home and gone to their own homes in sadness and confusion. But as Edson gathered in prayer the few believers that had remained with him, he received the assurance that God was going to give them the answer to their perplexity.

Ibid, pgs. 879-886: "After waiting and weeping until dawn, many of the Advent believers slipped away to their desolate homes. To some of those who remained Edson said 'let us go to the barn and pray.'...They prayed until the conviction came that their prayers had been heard and accepted, that light would be given and their disappointment explained. Edson was reassured that truly there is a God and that His word is true and sure. He had blessed them graciously in their advent experience, and He would surely make known to them the nature of their mistake and reveal His leading and His purpose. 'The cause of our perplexity will become as plain as day,' he said. 'Have faith in God!'"

It was during the early hours of October 23 that the third angel's message first began to shine on God's people. After breakfast Edson and his good friend Owen R.L. Crosier headed through Edson's unharvested cornfield to visit the discouraged believers and bring them hope. As they were walking, Edson suddenly received the answer to their morning prayer.

Ibid, pgs. 881, 883: "Suddenly Edson stopped, as if by a hand laid upon his shoulder. He stood, deep in meditation, his face upturned wistfully toward the mottled grey skies, praying for light. He pondered the bible evidence on the

ministering priest Christ Jesus, God's antitypical sanctuary in heaven, and how they had expected Him to emerge, on that antitypical Day of Atonement, to bless His awaiting people. Edson was waiting for an answer to his perplexity. Suddenly there burst upon his mind the thought that there were two phases to Christ's ministry in the heaven of heavens, just as in the earthly sanctuary of old. In his own words an overwhelming conviction came over him. 'That instead of our high priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the 10th day of the 7th month, He for the first time entered on that day the second apartment of the sanctuary where He had a work to perform in the most holy before coming to this earth.'

"The thought was like a message from heaven. It was a new idea, a precious truth, a wondrous discovery. His prayer was answered."

Edson had recently been studying the great truths from the book of Hebrews concerning the ministry of Christ in the heavenly sanctuary but had not understood much of what he had been reading. While in the cornfield it all came to him clearly. Connections were made that gave him an understanding of what he had been reading. In addition to this, his mind was also directed to Revelation 10 and he saw that the Lord had foretold the very experience through which they were passing. (For clarification of the Revelation 10 experience read: *The Prophetic Faith of our Fathers*, vol. 4, pg. 883, along with Ellen White's account found in 7BC 971).

Edson quickly related to Crosier the revelation he had just received. Since Crosier had also studied along with Edson, he quickly recognized the truth in the light which Edson expressed and they headed to the homes of the desponding ones to tell of the light they had just received.

As they traveled from house to house, the two men:

"...reviewed with increasing fascination the crisis hour of the disciple band of old. They pondered how, after the crucifixion, two of that distraught group were plodding along the road to Emmaus in sorrowful meditation on the tragic events that had convulsed Jerusalem and had blasted the hopes of Christ's followers. That was their disappointment; much like their own, Edson thought. The prophecies that had assuredly foretold the time of Messiah's advent had also prophesied that he would become King of Israel, but without specifying when. And only a few days prior He had ridden into Jerusalem in triumphant acclaim, just as foretold by the prophet. (Matt. 21:4, 5; Zech. 9:9). But He had not been crowned King. Instead, he had been tried, condemned, and crucified;

nailed to a cross, and suspended in ignominy between two thieves... It had been a terrible shock to His expectant followers. They were completely mistaken in the event to occur.

“But now as these two disciples walked on, another (the resurrected Jesus Himself) joined them. He drew out the sorrowful admission that they had fondly hoped Jesus Christ to have been the promised Messiah. But apparently He was not. Then the stranger recalled to their minds various scriptures concerning the Messiah, which they had not comprehended. And He asked, ‘ought not Christ to have suffered these things, and to enter into glory?’ (Luke 24:26.) Then, as He expounded these scriptures anew, light from the writings of Moses and all the prophets gradually opened their understanding.

“And that evening, as they sat at meat in their lodging in Emmaus, the light of Christ’s real mission burst suddenly upon them. He was indeed the crucified Christ, the very same One they had expected to see crowned King. But He was not yet king. Indeed, such a transaction was never designed in the plan of God to be His mission at this time. That time was to come later. He had first to become the atoning sacrifice. This He had accomplished at Calvary. And now He was about to ascend to His Father, to become their merciful, high priestly Mediator in heaven above. Finally, when that priestly ministry was finished, He would then come back to earth again, this time as King of kings. (That, Edson and Crosier saw, was the paralleling disappointment to their own experience. They too must wait a little while yet before the glorious outcome. Christ still had a work to perform in heaven before coming back to earth.)” **Ibid, pgs. 884, 885.**

They shared these revelations with their desponding friends and it proved to be a tremendous encouragement. God was still with them and leading them just as powerfully as before.

Edson, Crosier and their mutual friend, Dr. Franklin B. Hahn, then began an intensive study that continued for months. They agreed to study together and search the bible intensively until all should be made clear.

Ibid, pg. 895, 896: Edson and his friends “had been persuaded that a comprehensive study of the sanctuary service, on earth, must be made from the scriptures in order to understand the antitypical sanctuary in heaven and the character of that phase of ministry in which Christ had just entered. So with Bibles and concordances they diligently pursued through this fascinating field of study. The sanctuary and its services, given through Moses to Israel of old,

they found was instituted to portray annually certain visible, understandable lessons encompassing the entire plan of salvation.”

God blessed and they came to an astounding understanding of why Christ entered the Most Holy Place of the heavenly sanctuary to cleanse it. And so, according to Revelation 10:11 it was revealed to them that they had another message to bear, which was the third angel’s message.

As we studied in chapters 4 and 5, there is one message, the everlasting gospel, and as the light of the gospel increases, it achieves glorious results. Now the third angel comes giving the warning of what occurs when the gospel is fully rejected.

Revelation 14:9-11: *“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, 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: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”*

Bible Studies on the Book of Romans, by E.J. Waggoner, pgs. 95-97: “The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel—that which is to prepare men to stand blameless before God—and the third is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel....”

It is the special work of the third angel to warn the world of its approaching doom so that men can be persuaded to search for and find the remedy that will save them from the awful fate that is accurately foretold. This remedy is found in the sanctuary, the exact place to which Edson, Crosier, and Hahn’s minds were directed. As they studied the sanctuary services in type and antitype, light was given them of the mighty work that is done in the Most Holy Place, which is exactly where Jesus had moved on October 22, 1844.

Just as these three men studied these wonderful truths and came to see the beautiful relationship between God and man in the complete work of

redemption, we will also begin to study this theme and see what God has for us. This chapter is by no means an exhaustive study on the subject, but will simply give us an idea of the beautiful purpose God had in building the sanctuary and a glimpse of the work that is going on now in the Most Holy Place. It is up to each one of us to study it out so that we have a clear understanding, for ourselves, of its full meaning. Otherwise, we are told, it will be impossible for us to exercise the faith and fill the position God designs us to fill at this time in earth's history.

The Great Controversy, pg. 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.

"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 everyone that asketh them a reason of the hope that is in them."

Therefore, God's people must have a comprehensive knowledge for themselves of the subject of the sanctuary otherwise it will be impossible for the Lord's work to progress rapidly and successfully. Let us follow the third angel into the sanctuary.

The Cleansing of the Sanctuary

On October 22, 1844, Jesus entered the Most Holy Place of the heavenly sanctuary to commence the last phase of His High Priestly mediation. This last phase is called "the cleansing of the sanctuary."

The Great Controversy pg. 352: "In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration."

We will learn that the cleansing of the sanctuary really means—**the total vindication or justification of God’s government through the perfecting of the character of His end-time believers.** The cleansing of the sanctuary focuses on God. We have a very self-centered way of thinking and tend to believe that the controversy has to do only with man, but as we continue to study we will see that “the cleansing of the sanctuary” has to do more with God than with man. Although it is true that the vindication of God’s character cannot be done without the cooperation of man, in order for this to be done successfully the emphasis of our message has to be on God.

The first tabernacle in the wilderness was to show ancient Israel, in pictorial form, God’s way of saving man, but since Jesus Christ is God’s way of saving man then it must be that the sanctuary typified Christ. Scripture makes these two points very clear.

Psalm 77:13: *“Thy way, O God, [is] in the sanctuary...”*

John 14:6: *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*

So if **the way** of God is in the sanctuary, and Jesus **is the way**, then Jesus must be the sanctuary. We have already learned that the remedy for escaping the doom foretold in Revelation 14:9-11 is found in the sanctuary. If Jesus is the sanctuary, then “in Jesus” is found the remedy.

John 15:4: *“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”*

15:5: *“I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”*

When we abide “in Christ” we have everything that pertains to life and godliness. He Himself is the cure to the sin problem. Therefore, if we have Him, we have the very remedy that is needed to escape the terrible fate foretold by the third angel.

Inspiration tells us that the sanctuary structure itself represented Jesus. It symbolized His coming in human flesh to “tabernacle” among us. Ancient Israel was to provide God with a place that He could dwell in: “And let them make me a sanctuary; that I may dwell among them” (Exodus 25:8). And humanity was to provide Him with a human body so that He could come

and dwell among us: “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me...” (Hebrews 10:5).

The Desire of Ages pg. 23: “God commanded Moses for Israel, ‘Let them make Me a sanctuary; that I may dwell among them’ (Ex. 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. ‘The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.’ John 1:14.”

Now in Revelation we are told very plainly that the Lord God Almighty and the Lamb are the Sanctuary.

Revelation 21:22: “...and I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.”

Unfortunately the Israelites did not see God’s real purpose in the setting up of the sanctuary and came to believe that it was enough to have God dwell in the earthly structure, and that this was the way in which He would dwell among them and save them. But the sanctuary with all its services and phases was given so that each person could see the work of salvation worked out before their faces. So that their minds might be turned to Christ Himself whom all the symbols represent. As they, by faith, took part in the services, they were to be made at one with God. He would dwell in each heart and each life. This would make the believer’s life a holy one, a harmless one, “undefiled and separate from sinners,” for that is exactly what His life is.

When Christ came in person it was evident that Israel, in general, had never understood God’s purpose in giving them the sanctuary. They persecuted Him until they crucified Him and yet outwardly they believed themselves to be so holy that they could not cross the threshold of Pilate’s judgment hall “lest they be defiled” (John 18:28).

And so for Ancient Israel there was no remedy left, for they had rejected Christ the only remedy for sin. In the destruction of Jerusalem in AD 70 is given a glimpse of what happens when a people ultimately reject Christ.

We read that Jesus came and tabernacled (dwelt) among us so that we could behold the Father's glory, "He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life" (DA 23). His primary purpose, then, was to show the glory (character) of His Father, to bear witness to the truth, to vindicate the Father's character by showing us what the Father was really like. Just before He was crucified He made it plain what His mission was.

John 17:4: *"I have glorified thee on the earth: I have finished the work which thou gavest me to do."*

The work which He was given to do was to glorify the Father, to show His character to humanity. And this He accomplished. (This we will understand more thoroughly in chapter 13).

We have established so far that God is the ultimate Sanctuary. Although we are to be sanctuaries for the Lord to abide in, it is vital for us to understand that He is our Eternal Sanctuary which we are to abide in. It was this Eternal Sanctuary, we are told in scripture, which was to be cleansed, or vindicated, "unto 2300 days."

Daniel 8:14: *"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (KJV)*

Daniel 8:14: *"And he said to me, for two thousand, three hundred evenings and mornings, then the sanctuary shall be vindicated." (NKJV)*

The cleansing of the sanctuary clearly has to do with the vindication of the character of God. We are not here for our own salvation, we are here to glorify God just as Christ glorified Him. It is God who is on trial; He is the one being judged. The first angel came declaring this fact:

Revelation 14:7: *"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."*

And Paul states it even more clearly:

Romans 3:4: *"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."*

God Himself is being judged, and when He is judged He will be found to have overcome. The judgment, then, is all about God. If we don't keep that as our focus we will become self-centered. It is God who is on trial.

In order for God to be justified, or vindicated, we must first be judged and found righteous. In other words, He has to prove that a people can live on earth without sinning. Satan has misrepresented God, claiming that He is not fair and that His law cannot be kept. This accusation has to be cleared up in order for God's name to be vindicated.

The Desire of Ages pg. 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. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception."

Satan charges God with making a law that is impossible for humanity to keep. He would have us believe that all of the woe that has resulted from the sin of our first parents is God's doing. He claims that God is the author of all sin, suffering, and death. What do you think would clear up this accusation? When God finds a people who obey His precepts perfectly, and proves through these people that He is not the author of sin, suffering and death, then Satan's accusation will be met. So, God is waiting for us; He needs us so that this accusation can be cleared up.

The quote tells us that "Jesus was to unveil this deception." In other words, Christ's mission was to clear the Father's name. We are beginning to see that the issue at stake has to do with God, not man. In everything He did and everything He said, Jesus was continually pointing the people to who the Father is, how He thinks, and how He acts.

Every time we sin we give Satan the opportunity to laugh at our Father. Praise the Lord that soon He will have a people and be able to say "here is the patience of the saints, here are they who keep the commandments of God and have the faith of Jesus." Are we going to take this opportunity to prove that God is right?

Investigation and Judgment—The Preparation for the Cleansing of the Sanctuary

At this point it must be made clear that the cleansing of the sanctuary is not the cleansing of the people. However, in order for the sanctuary to be cleansed or vindicated the cleansing of the people must first occur. We see this plainly portrayed in the earthly sanctuary.

The Consecrated Way to Christian Perfection, by A.T. Jones pgs. 117-119:

“The service in the earthly sanctuary shows also that in order for the sanctuary to be cleansed and the course of the gospel service there to be finished, it must first be finished in the people who have a part in the service. That is to say: In the sanctuary itself, transgression could not be finished, an end of sins and reconciliation for iniquity could not be made, and everlasting righteousness could not be brought in, until all this had been accomplished in each person who had a part in the service of the sanctuary. **The sanctuary could not be cleansed until each of the worshipers had been cleansed.**”

Scripture also makes this very plain.

Leviticus 16:29-33: *“And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you.”*

16:30: *“For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD.”* (Notice what is going to happen on the day of atonement.)

16:31: *“It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.”*

16:32: *“And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the atonement, and shall put on the linen clothes, [even] the holy garments:”*

16:33: *“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.”*

Here we have an account of the work involved in the cleansing of the sanctuary. In verse 33 we see that the atonement made for the people of the congregation is not the same that is made for the sanctuary, but they are interrelated; they cannot be separated. The atonement made for the people (or the cleansing of the people) will impact the atonement made for the sanctuary (the cleansing of the sanctuary). Therefore, the cleansing of the sanctuary cannot be the cleansing of the people. The sanctuary can only be cleansed after the people are cleansed.

In other words, in order for God to be vindicated the people must first be cleansed of all sin; there has to be the proof, as it were, that God is right, and these perfected people are His proof. This only makes sense, for God can only prove that He has the power to make a man righteous when there is a man that is righteous. Right now God is teaching us, through everyday life experiences, to remain “in Him” so that we can vindicate His character to the universe.

Testimonies for the Church, vol. 1, pgs. 186, 187: “God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: ‘God will bring His work closer and closer to test and prove every one of His people.’ Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: “They are joined to their idols, let them alone,” and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. 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.”

To remain “in Christ” every step of the way, in every trial, at every point, is to remain locked into the Most Holy Place experience. When the believer is locked into the Most Holy Place experience he is no longer coming in and out, sinning and repenting. He is continually abiding “in Christ” and as the text says, “whosoever abideth in him sinneth not... whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” 1 John 3:6-9.

Perfection comes as the natural result of the Most Holy Place atonement. Ancient Israel did not enter into this experience, not because it takes long years to attain, but because of unbelief. Therefore, when true belief grasps the reality of the atonement which is available to us in the Most Holy Place, perfection will automatically spring up.

So you see, the first step in the cleansing of the sanctuary is the cleansing of the people, for it is when God has a people that remain “in Him” continually that the universe will see that God’s law can be kept because “in Him” sin cannot exist. It is then that His character will be vindicated. As we continue we will clearly see what our work is at this time and that it is really God who is on trial.

We have seen that there is a work of preparation before the sanctuary can be cleansed. Inspiration calls this work a work of investigation and judgment.

The Faith I Live By pg. 207: “The cleansing of the sanctuary...involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works.”

The Judgment – Investigation, Verdict, and Execution

There are different phases of the judgment and we need to identify them in order to come to a correct understanding of truth. Right now we are in the first phase which is called the investigative judgment. This phase of the judgment began on October 22, 1844.

The Great Controversy pg. 486: “At the time appointed for the Judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins.”

The judgment, then, involves first a work of investigation. According to scripture, only after a person dies is his case ready for the first phase of judgment.

Hebrews 9:27: *“And as it is appointed unto men once to die, but after this the judgment:”*

In this text, death means the closure of the person’s probation where nothing can be added or taken away from his case. Only after the individual’s final decision is made can his case (or life’s course) be investigated and a correct judgment be pronounced.

Although it is after death that each individual case is investigated and can therefore be judged correctly, no case was investigated until the end of the 2300 days, as we saw in the quote found in GC 486. Adam died around 5000 years ago but his case was not investigated until the judgment began in 1844. So we see that there was a time period for the beginning of the judgment, the end of the 2300 days, which began on October 22, 1844.

Scripture tells us that the martyrs looked forward to the judgment.

Revelation 6:9, 10: *“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:”*

6:10: *“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”*

These martyrs, along with those which Hebrews 11:39-40 talks about, will not receive the white robes until God has a people that will wrap up the great controversy. Everyone is waiting on us.

We are told specifically that the judgment began with the righteous dead. This harmonizes with Hebrews 9:27.

RH, March 22, 1887: *“In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living.”*

The Great Controversy pg. 283: *“Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and*

closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected.”

At this point it is important to keep in mind that only those who have ever taken the name of Jesus are being investigated – “the righteous dead.” When we look at the example given in the wilderness through the earthly sanctuary this is made very clear. The only people involved in the service of the Day of Atonement were those in the Israelite camp. The heathen nations around them were not at all involved in the ceremony. It is Jerusalem (God’s church), not Babylon, who is being searched with lighted candles.

Testimonies to Ministers pg. 448: “The time has come when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions on individual cases.”

The Great Controversy, pg. 480: “In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. ‘Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?’ 1 Peter 4:17.”

The judgment of the wicked is a distinct and separate work. This is because the wicked never took the opportunity to be part of the great work which Christ is doing in our behalf right now. This intercessory work of Christ is available to all, but only a few will accept it. Those who “with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement.” Therefore, the wicked do not receive the benefits of the atonement because they choose to not take part in it. Instead of allowing Christ to take their sins their sins remain with them and so their judgment “is a distinct and separate work, and takes place at a later period.” Only those who have truly accepted the sacrifice of Jesus have a part in the work that is going forward at this time. The parable in Matthew 22 also makes it very clear that it is only those who have accepted the invitation to the marriage that are being investigated at this time.

Inspiration tells us that none know how soon the investigative judgment will pass to the living.

The Faith I Live By pg. 211: “The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living.”

The reason it is not known how soon it will pass to the judgment of the living is because the only time a person’s case can possibly be investigated is when all possibility of changing their mind is removed. This only happens with death or if they are still living at the end of this earth’s history when probation ends. We are told that there will be a “last test” before this conflict is over. Each person’s response to this test will be what seals them for God or against God at the time of the end.

Last Day Events pg. 213: “Soon the last test is to come to all inhabitants of the earth. At that time prompt decisions will be made.”

This “last test” will come not to some, but to “all inhabitants of the earth.” It will cause “prompt decisions” to be made. In other words, the test will be such that no one will be able to wander around for years vacillating as to whether they will serve God or not.

This last great test has to do with God’s law.

3SM pg. 390: “The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and, when the crisis comes, many will be prepared to make right decisions, even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test...”

In Heavenly Places, pg. 150: “God has a test for us, and if we come up to the standard we shall be a peculiar people. The Sabbath draws a separating line between us and the world, not faintly but in plain, distinct colors. To those who have received the light of this truth the Sabbath is a test; it is not a human

requirement, but God's test. It is what will distinguish between those who serve God and those who serve Him not, and upon this point will come the last great conflict between truth and error."

MR12 pg. 215: "The keeping of the seventh-day Sabbath is to be the great test in these last days. Thus is to be drawn the line of demarcation between him that serveth God and him that serveth Him not."

The Review and Herald, December 20, 1898: "Sanctified and blessed by God, the Sabbath was designed to be the great memorial of creation, and a blessing to mankind. But men are trampling it underfoot. It is the test of today, as Christ was the test when he was in our world in human form. It will ever stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. As the rejection of Christ decided the eternal destiny of the Jews, so the rejection of God's holy memorial will decide the fate of many professing Christians."

It is particularly upon the Sabbath that the last great conflict between truth and error will hinge. "This test will distinguish between those who serve God and those who serve Him not." It is vital for us to pass this test for it will determine whether we will receive eternal life or eternal death.

As always, the enemy will have a counterfeit to God's truth. But God, as always, will overrule this and make it for good. This last test will wake up the world and open up the way for His last message to be proclaimed with power!

Selected Messages, Vol. 2, pg. 370: "The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power."

MR19 282: "In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him."

1888 materials, pg. 477: "Be sure the Sabbath is a test question, and how you treat this question, places you either on God's side or Satan's side."

The Sabbath test has not yet come to its height. It will be when Sunday observance comes into the picture that men's hearts will be tested to the fullest. It is now that we are to study and pray so that the Word of God will be established in our minds so thoroughly that we will be enabled to stand firm as a rock when this test comes upon the earth.

Since the Sabbath test has not yet fully come, we know that the judgment of the living has not yet begun. It will begin when the final test has done its work. This is why Ellen White could say that none know how soon the investigative judgment would pass to the living for none know exactly when Sunday observance will be established. It is then that "prompt decisions will be made." There will be a quick polarization among all the people living on earth and therefore the last movements will be rapid ones.

Testimonies for the Church vol. 9 pg. 11: "The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

After all cases have been sealed for or against God, then the "judgment" or "verdict" will be pronounced. The verdict will be made clear in the courts of heaven before He comes but it will be made known to us when He comes and rewards each case accordingly.

Revelation 22:11, 12: *"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".*

22:12: *"And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be."*

The judgment, or verdict, therefore reveals where you have ended your life course, whether "in Christ" (righteous) or "out of Christ" (unrighteous). The reward, which is either eternal life or eternal death, is what is called "the execution of the judgment."

The Great Controversy pg. 283: "When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: "Whosoever

hath sinned against Me, him will I blot out of My book.” Exodus 32:33. And says the prophet Ezekiel: ‘When the righteous turneth away from his righteousness, and committeth iniquity,... all his righteousness that he hath done shall not be mentioned.’ Ezekiel 18:24.

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.”

So the books of life and the books of death have to do with where you ended your life course, either “in Christ” or “in the flesh.” It doesn’t necessarily have to do with your acts exclusively. You could have done a lot of bad acts and end up “in Christ” and therefore you will be saved, but you could have done a lot of good acts and end up “out of Christ” and be lost. It is not the acts that will save you but whether you are in Christ or not. Listen very carefully to the following quote:

Ezekiel 33:12-16: *“Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [righteousness] in the day that he sinneth.”*

33:13: *“When I shall say to the righteous, [that] he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.”*

33:14: *“Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;”*

33:15: *“[If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.”*

33:16: *“None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”*

If a person is bad all of his life and he turns around, and he turns to the Lord, no matter what he has done, he will be in the Kingdom. But no matter how many good acts you do, if you are not “in Christ” when you do them, then all of those good acts that you perform will not be reckoned to you in the end. Therefore, we need to end our course “in Jesus.”

Be careful though, this does not mean that we are safe living an unrighteous life just because at the last moment we might have the opportunity to accept Jesus. No. Every time you choose the world the tendency to choose it grows stronger. If you think you can wait to make changes when the Sunday law comes it will most likely be too late. These present moments are golden. If you have sins to confess, waste no time.

So we have learned that the judgment reveals where you end your course. If you end it “in Christ” your sins are blotted out of the books of record; if you end it “out of Christ” your name is blotted out of the book of life. Therefore, it is crucial to daily examine ourselves.

Testimonies to the Church, Vol. 4, pg. 371: “If the ministers now laboring in the gospel field, yourself included, felt the necessity of daily examination of self and daily communion with God, they would then be in a condition to receive the words from God to be given to the people. Your words and daily life will be a savor of life unto life or of death unto death.”

It is crucial to sense the need for daily self examination; judging ourselves on a daily basis. We want our words and daily life to be a savor of life unto life. We want to end our course “in Christ” and help others in this work too.

As we have seen, there are different phases of the judgment. Understanding these phases will enable us to fill the positions God has designed us to fill in these last days and have the faith needed to pass through the final movements before Jesus comes.

The Blotting Out of Sin Cleanses the Heavenly Sanctuary

We have come to a most important part of our study, the blotting out of sin, which is the last phase of the cleansing of the sanctuary. To have a correct understanding of the blotting out of sin it is necessary to briefly go back to the beginning, when sin came into existence.

Sin is a problem that began in heaven and continued here on earth. Many easily forget that sin is a universal problem and therefore has universal

consequences. Since these consequences are universal, the solution to the sin problem must impact the entire universe. As we continue this will become very clear.

The bible tells us that sin originated in heaven.

Revelation 12:7-9: *“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,”*

12:8: *“And prevailed not; neither was their place found any more in heaven.”*

12:9: *“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”*

Isaiah 14:12: *“How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!”*

Rebellion, therefore, began in heaven; the accusations were leveled against God before sin even existed on earth. As we have already read on page 24 of *The Desire of Ages*:

“Satan represents God’s law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception.”

But when charged falsely by Lucifer with these accusations, God did not stand up and yell “this is not true, this is not who I am, this is not what I have done, he is a liar.” No, that is not what God did. This is typical of man’s reactions when his reputation is at stake, but God’s way is not man’s way.

Isaiah 55:8, 9: *“For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD.”*

55:9: *“For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”*

The first step that God took in solving the sin problem was to take the blame for it. This behavior is totally different than what man's reaction would have been. But God is not like man. Instead of defending Himself, God took the responsibility for the sin problem. Isaiah gives us understanding.

Isaiah 45:7: *“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these [things].”*

How can this be? How can God have any part in creating evil? Scripture plainly declares that in God there is no darkness, no evil.

1 John 1:5: *“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”*

Acts 26:18: *“To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”*

According to 1 John, in God there is no darkness, no evil. God is light. And in Acts we read that darkness is the equivalent to the “power of Satan,” while light describes the power of God. So when we read Isaiah we are to understand that he is simply trying to reveal to us that God has taken the blame or responsibility for the sin problem. As darkness is the absence of light, Evil is the absence of good. By creating light God made it possible for darkness to exist and by being the very essence of goodness, and creating creatures with the power of choice, He made it possible for the “absence of good” to be a reality. Evil cannot exist unless God Himself exists. He created Lucifer and so He takes the blame for the evil that resulted from that creation.

That God took the responsibility for sin is plainly revealed in the example of the earthly sanctuary. In the earthly temple sin did not go from the sinner straight to the scapegoat. Sin passed first through the sanctuary, and we have already seen that God is the sanctuary. He took all of our sins upon Himself, the iniquity of the world was laid upon Him (Isaiah 53). In the earthly service the blood of the sin offering was also laid in the sanctuary until the final Day of Atonement.

Patriarchs and Prophets, pg. 357: “The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin, it would stand on record in the sanctuary until the final atonement, so in

type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement.”

Christ took sin upon Himself although He did not deserve it; it was not His fault, but He took the blame. He has dealt with the sin problem as if He Himself were responsible for it. Neither man nor Lucifer suffered the full penalty for sin. However, in the final day it will be made evident who truly is responsible for the sin. Then it will be that God’s name is vindicated. The blame remains laid upon God until the final atonement just as the blood lays in the sanctuary until the day of final atonement—until there is a people on earth who prove that Satan’s accusations against God are wrong and that “in Christ” humanity can obey all of the commandments and live without sin. When God’s name is vindicated, by the perfecting of His people, then sin is blotted from the sanctuary. As we continue we will see this truth more clearly.

Both the Spirit of Prophecy and the scriptures reveal that the universe is looking on, learning how God deals with the sin problem and desiring to understand the plan of redemption.

The Desire of Ages, pgs. 19, 20: “Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song.”

1 Peter 1:12: *“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”*

Ephesians 3:9, 10: *“And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”*

3:10: *“To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God,”*

Our little planet is a lesson book for the entire universe. They are witnessing everything that goes on here. When Christ was here on earth, they looked on intently as He went through trials and temptations; would He fall or would He continue to trust in God?

The Desire of Ages, pg. 121: “He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.”

We are told that all of Satan’s moves are being watched as well as God’s.

The Desire of Ages, pg. 224: “In this warfare, Satan was revealing his own character. Before the witnessing universe he made manifest his enmity towards God and man.”

Because of how God deals with sin, it will be blotted out and not arise a second time.

Nahum 1:9: *“What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.”*

Everything is being recorded in the minds of the watching universe. God does not have some great book, like the earthly books, made of earthly paper, where He is writing everything down with some kind of earthly instrument. Angels are watching, the universe is watching. Everything is being recorded in the minds of unfallen beings. How is sin blotted out of existence so that it does not rise up again? Will God erase from our memories the history of sin? Let’s find out.

The Faith I Live By, pg. 70: “Satan’s rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.”

So it is absolutely vital that none of the history of sin be erased! It has to stand as a perpetual safeguard against sin rising up a second time. If God takes away the memory of sin it would remove the safeguard and mar the security of the universe.

The Great Controversy, pg. 670: "The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings he has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, 'Just and true are thy ways, thou King of saints.'"

The history of sin could only stand to all eternity if there was a record left of it. The quote goes on to say that "with all the facts of the great controversy in view" everyone sees that God is just and true. Obviously "all the facts" would only be seen if they are left on record. And remember, the record is in the minds of beings. How will sin be blotted out of existence without erasing the record, or memory, of sin from the minds of the on-looking universe and man? Let's look at a few quotes.

Life Sketches, pg. 322: "The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records of the great Heart-searcher, who said, 'I know thy works.'"

The Faith I Live By, pg. 210: "'A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon his name.' Mal. 3:16. Their words of faith, their acts of love, are registered in heaven..."

"There is a record also of the sins of men... The secret purposes and motives appear in the unerring register.

"Every man's work passes in review before God... Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."

Everything we do, good and bad, is faithfully chronicled. But remember, although every good and bad act is chronicled, our security is in Christ. It is

essential to know this. Do not forget, God has always had only one way of solving the sin problem—Jesus Christ. If we are “in Christ,” abiding in Him every moment, then we are safe.

The thief on the cross is a beautiful example of how God’s grace works and saves. There he hung with all sorts of awful sins registered under his name in heaven. He had no opportunity to rectify any of them. He was saved by faith alone. He did not have time to reform his life. He received the righteousness of Jesus and that alone is what saved him. When he gets to heaven and he sees his record, what do you think he will see? He will not see all his awful sins but a series of uninterrupted victories. Why? Because that is what the life of Christ was, a series of uninterrupted victories. The thief, by faith, received the righteousness of Jesus before he died, therefore, all he sees when he gets to heaven is the righteousness of his Lord; he does not see himself at all!

Therefore, we are not to focus on how bad or good we look, but to focus on what God thinks about His Son. We know exactly what He thinks of His Son: “This is my beloved Son, in whom I am well pleased” (Matthew 3:17). He is well pleased with His Son, therefore if we are in Christ then He is well pleased with us.

Selected Messages Vol. 2, pages 32-33: “We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute.”

The Desire of Ages, pg. 679: “Christ rejoiced that He could do more for His followers than they could ask or think. He spoke with assurance, knowing that an almighty decree had been given before the world was made. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the bloodstained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter.”

SDA Bible Commentary, Vol. 6, pg. 1078: “Christ is the connecting link between God and man. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the power of the influence of the One who gave His life for the world. As we acknowledge before God our appreciation of Christ’s merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love! As we approach God through the

virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in a censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications."

Day by day we need to understand that it is the merits of Jesus that stand in our place. This brings eternal security to our hearts. Our eternal security is not in the amount of good acts that we do, only in Jesus Christ the righteous.

The Youth Instructor, February 17, 1889: "The present and eternal security of men is their surety, Jesus Christ the righteous. No man will be able to pluck the believing soul out of his hands. The righteousness of Christ is a free gift, bestowed without money and without price. Man had nothing he could give for it; for he had no virtue of character that was not the gift of Jesus Christ. He could not claim even the ownership of himself. 'Ye are not your own; ye are bought with a price,' even with the precious blood of Christ. The righteousness of Christ must be accepted as a free gift by us who are all undeserving. No thread of legality is of any value in the salvation of the soul; for we are saved by grace, through the subduing love of Christ, and the heart is made a willing sacrifice. By keeping the love of God in the heart, the love of the world is kept out, and we become built up in the most holy faith. Christ is the author and finisher of our faith; and when we yield to his hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. We shall make progress until we reach the full stature of men and women in Christ."

Maranatha, pg. 318: "The love of God is without measure, without comparison! It is infinite... When we contemplate the dignity and glory of Christ we see how great was that love that prompted the sacrifice made upon the cross of Calvary for the redemption of a lost world. This theme will fill the saints with wonder and amazement through eternal ages, and why should we not meditate upon it here in this world?..."

"O the mystery of godliness—God manifest in the flesh! This mystery increases as we try to comprehend it. It is incomprehensible, and yet human beings will allow worldly, earthly things to intercept the faint view it is possible for mortals to have of Jesus and His matchless love... How can we be enthusiastic over earthly, common things and not be stirred with this picture—the cross of Calvary, the love that is revealed in the death of God's dear Son...?"

“All this humiliation and anguish were endured to bring back the wanderers, guilty and thankless, to the Father’s house. O the home of the blest—I cannot afford to lose it! I shall, if saved in the kingdom of God, be constantly discerning new depths in the plan of salvation. All the redeemed saints will see and appreciate as never before the love of the Father and the Son, and songs of praise will burst forth from immortal tongues. He loved us, He gave His life for us. With glorified bodies, with enlarged capacities, with hearts made pure, with lips undefiled, we shall sing the riches of redeeming love.”

God does not wait for us to come to Him in order for Him to forgive us. He has already forgiven us; this truth breaks the heart of man and causes true repentance to spring up. Remember, God’s way is not man’s way (Isaiah 55). Man’s way is to wait until the other man comes and grovels with an apology before he will forgive him. But God is not this way, God is not like us. The love of God is without measure, without comparison. Praise the Lord!!! This is where our meditation should be, on the love of God for us. If the history of our unworthiness was taken away from our memory we would not appreciate His great love towards us.

In Heavenly Places, pg. 12: “God’s love for the fallen race is a peculiar manifestation of love—a love born of mercy; for human beings are all undeserving. Mercy implies the imperfection of the object toward which it is shown. It was because of sin that mercy was brought into active exercise.

“Sin is not the object of God’s love, but of His hatred. But He loves and pities the sinner. The erring sons and daughters of Adam are the children of His redemption. Through the gift of His Son He has revealed toward them His infinite love and mercy.”

When you see how much God loves you, and you believe it, regardless of how many trials you go through, you are not going to be able to recall even the greatest ones. Your mind will be so focused on something so much better. The record of the trial or the evil deed is not gone, but you have no desire to focus on it. While in a vision of the heavenly land, Ellen White gives us a glimpse of this experience.

Early Writings, pg. 17: “We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came

up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring."

When we get to the Promised Land we will see something so glorious that we will not have any desire to think of those ugly things of the past. That is what will block the record of sin from our mind!!! But this experience must be ours today. No matter what terrible thing a person has done to you, you must be able to forgive that person so completely that when you see them you will not be able to remember what they have done to you. Not that you have amnesia and cannot recall what they have done. You could choose to recall it if you wanted to, but you have no desire to recall it. As a result, their sin is "forgotten" and you can deal with the person as if they had never done anything wrong to you.

You know, God is so good. We are told that if He sees that we are prone to go back and dwell upon our past, He will only reveal what is necessary of it so that we will shun going back there.

Testimonies for the Church, Vol. 3, pg. 98: "If God sees it necessary that any portion of their past course should be presented before them, that they may understand how to shun errors, in future, He will do this work; but my husband should not trust himself to do it, for it awakens past scenes of suffering that the Lord would have him forget."

God does not throw things in our face the way we do to one another. He shows us something of our past so as to prevent us from repeating the same errors in the future. But this is not how humanity functions. A wife, ten years down the road, will throw at her husband what he did ten years before so as to scare him into submission; but the Lord is not like this. To resurrect a person's past sins is one of the most heinous sins that we can commit. God would have us forget our own sins and those of others. He will not zap them out of our minds but will show us something so much better, compared to our past life, that we will choose to forget the past. We will never want to go back to our old ways again.

In the quote above, God would have had James White forget, instead of dwelling upon, certain things in the past so that he would not awaken past scenes of suffering. Some of us will say “but that sin hurt me greatly, I can’t forget.” This is not so! We can choose to forget! Listen to the next quote.

The Youth Instructor, January 1, 1907: “Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned.”

Just as there are people who choose to forget things they know, “in Christ” we can choose to forget the sin of the past, whether our own, or those which others have committed against us. Christ does not look at us with all our sin, He sees us as if we have never sinned. Therefore, “in Him” we will have the same experience; we will look at others and it will be as if they had never sinned against us.

Signs of the Times, April 10, 1893: “We are not to serve God as if we were not human, but we are to serve him as those who have been redeemed by the Son of God and through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned.”

If we are to be God’s witnesses, we cannot now be focusing on the defects of others or what others have done against us. This will do us no good! None of us will be judged by what someone did to us, but by how we responded to them. We need to now be focusing on the goodness of God and His matchless love. This will change us and recreate us into the children of the living God. When we see His marvelous love for us and comprehend with all the saints “what is the breadth, and length, and depth, and height” of this love, then we will be “filled with all the fullness of God” (Ephesians 3:18). All the memories of the sinful past will not even be desirable to recall. It is in this way that sin is “forgotten.” When our eyes are irrevocably fixed upon God, He then will produce a witness through us which will vindicate God’s character and prove that Satan is the author of sin, suffering, and death. At this point the blame for sin can be removed from God and placed on Satan, the scapegoat. This is the blotting out of sin which cleanses the Heavenly Sanctuary.

In 1844 the advent people were given instructions. They had come through the disappointment, when Christ did not come to this earth to take His people to heaven. In Revelation 10 God showed them their experience. The message was given to them that they had gone through a difficult period and

now they are told in verse 11 that they must prophesy again; that there was another message they must carry to the world. But because of Laodiceanism the message did not go out as God intended it to. Now it is left to us. This is the message we must carry to the world, the message about the True Tabernacle.

Hebrews 8:1, 2: *“Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;”*

8:2: *“A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”*

CHAPTER 7

A PROGRESSIVE CLEANSING WORK

THE ENTIRE SANCTUARY WORK FROM beginning to end, from the altar of sacrifice atonement in the outer court to the final atonement in the Most Holy Place, is a progressive cleansing work. Christ carries this work on step by step until His image is perfectly reproduced in His people and the final generation is fit to reveal His character so perfectly that even the most wicked person will see and recognize the perfection of God.

Testimonies for the Church, Vol. 1, pgs. 186, 187: "God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: 'God will bring His work closer and closer to test and prove every one of His people.' Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. 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."

A.T. Jones illustrates this work beautifully through what he calls successive creations, based on the week of creation in the first chapter of Genesis. Although we have already read the following quote in a previous chapter, it deserves special attention in understanding how the Lord works in this process of purification.

General Conference Bulletin, April 4, 1901, by A.T. Jones: "Those successive steps in the creations of the world, through the whole process of creation, were not taken by growth from the original creation. The successive steps of the first chapter of Genesis were not taken by growth from the original chit of creation. Do you see? How were those steps taken? – By successive creations... Each step was taken by a direct creation by God speaking the word. God said 'let there be a firmament,' and it was so. 'And God said, let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so. And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so,' and so on. But when we have to grow, brethren, by trying to do better, and swearing off this, that, and the other, by going to do better, etc., etc., it is a wearisome, tiresome, and fruitless process. Oh when we know that the true progress, the true growth of Christian life, the true development of the Christian heart is by the successive creations of God through His spoken word in the Spirit, then all that is needed is to find the word and it is done. Here is the true remedy... That says to you and me this: we become Christians only by creation; we remain Christians only by creative power; we grow in Christian grace only by successive creations of God. There is no development in Christian life except by the direct creative power of God from heaven, through His word, by the Holy Spirit... This process of successive creations went on until God's ideal appeared, the perfect man. There he stood, the perfect man, created by the power of God and he stood the son of God. Did he not? 'Which was the son of Adam, which was the son of God.' 'Thus the heavens and the earth were finished, and all the host of them' and then God rested. The Sabbath was the seal, - the delightful, refreshing rest which God took, beholding the finished creation from the beginning unto perfection."

And so there is a progressive cleansing work of successive creations before a person is fit for heaven. Every day in the week of creation was perfect and

complete in itself, although there was still more steps to be taken before creation was fully finished. Remember, the perfect man was the final work of creation, and so when God is finished with us man will once again be perfect, just like Adam as he stood before His creator on that sixth day. Then, and only then, will God rest once again.

A person is not fit for heaven and to live in the presence of God the moment he is converted. After the initial experience of being born again, which gives the believer membership into Christ's family, there is a great work to be done in him. Many errors, old habits and practices have to go. After years of education in Satan's school there is a great deal of unlearning and also much new learning.

Testimonies for the Church, Vol. 8, pg. 313: "There is a science of Christianity to be mastered,—a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God—principles that are as high as heaven, and that compass eternity—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles."

When we have been so long in a certain way of thinking and functioning it is extremely difficult to change. The young tender tree is easy to bend and train, but as the years go by and its' trunk stiffens it becomes more and more difficult to bend until one day it is impossible to train any longer. The only thing that can reverse the situation which we are in is the everlasting gospel – God's creative power.

Jeremiah 32:17: *"Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, [and] there is nothing too hard for thee:"*

There is a fact, true to all of us, that we prefer to hear good rather than evil about ourselves. It therefore requires a huge amount of honesty and much

courage to accept unpleasant revelations of our characters. But one thing is for sure, Christ only allows the pain to be administered in order to bring healing, peace, and joy. If we would but only understand this better it would be easier to take that step when the trials seem so fierce. Remember, God is only in the business of saving us! So when trials come and we are assailed by fierce temptations that is the time that these unknown evils will be revealed and brought out into the open where they can be clearly seen; that is our opportunity to confess them and give them up!

Thoughts From the Mount of Blessing, pg. 60: “The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man ‘thinketh in his heart, so is he;’ for out of the heart ‘are the issues of life.’ Proverbs 23:7; 4:23.”

It was in the Most Holy Place of the earthly sanctuary that the Shekinah Glory—God’s presence—resided. How interesting that we are told it is in His presence where we find cleansing.

The Desire of Ages, pg. 267: “The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was ‘full of leprosy.’ Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. 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. ‘The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.’ Isa. 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, ‘Lord, if Thou wilt, Thou canst make me clean,’ shall hear the answer, ‘I will; be thou made clean.’ Matt. 8:2, 3.”

We are also told that if Jesus had been present when Lazarus was sick that he would not have died.

The Desire of Ages, pg. 529: “Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver.”

With all the truth that God has made available to us, and our understanding of the work that is now going on in our behalf, we are to be **alert** like never before when trials come and we are tempted to react. Right then is when we will know that God is waiting to reveal something to us, and is more than willing to show it to us and bring immediate deliverance so the thing can be gone.

The Desire of Ages, pg. 266: “In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life.”

What a precious promise. It is amazing that with such a promise available to us that we allow defeat to come so easily.

Trials are our Friends

When temptations come, we need to study what has developed from within us instead of directing our attention to what others have done to us. We need to study our own reactions, not the other person’s actions towards us. No one has to answer for what another person does, nor will anyone’s behavior be excused on the grounds of how badly he was treated. Therefore, it is vital that our concern be focused on our own reactions. If it is found that the temptation has generated an evil response, then be thankful for the trial. It is a friend. How else could we know that we have a bad temper or impatience if we didn’t have trials to reveal it to us?

James 1:3: *“My brethren, count it all joy when ye fall into divers temptations; Knowing [this], that the trying of your faith worketh patience.”*

Romans 5:3,4: *“And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope:”*

And don’t forget, there is no rest for the Christian.

Testimonies for the Church, Vol. 3, pg. 254: “The Christian life is a constant battle and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan.”

This constant warfare is necessary. God must remove every hindrance, every defect, or else He cannot pour out His Spirit in a greater measure.

The Advent Review and Sabbath Herald, March 22, 1887: “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. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God’s people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

A very significant phrase in the quote above is, “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.” It is significant because it reveals to us that there must be a people who are willing to cooperate with the ministry of Christ as Refiner and Purifier so that He can use them to pour out His Spirit on a languishing church and an impenitent congregation. In other words, to be the subject of this ministry is the first and most important responsibility of every professed child of God!!! It takes precedence over that which has been thought to be priority in the past – the evangelism of the world. This has to be true, for no one can preach the saving, cleansing power of the gospel unless he has first experienced its refining power in himself.

Matthew 24:14: *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”*

So those who go forth to proclaim the gospel, the creative power of God, have to not only preach it, but have an experience with that creative power in their own lives; for it will go forth “for a witness unto all nations” and then the end shall come. That is why the end has not come. It has yet to be a living, abiding experience within the believers, not just head knowledge.

And so before a languishing church can have God’s Spirit poured upon it, before they can be fitted to be God’s messengers, God has to first prepare messengers that will bring the everlasting gospel to the languishing and impenitent church, and therefore, in that manner, pour out His Spirit upon them. In other words, He brings His truth through those who have been delivered by His creative power (the gospel) and are having an experience and can therefore bring life and light to those who are in darkness.

It is everyone’s privilege to be among God’s messengers.

Matthew 22:14: *“For many are called, but few [are] chosen.”*

Many are called and few are chosen only because only a few will heed the call, not because God plays favorites.

Acts 10:34-35: *“Then Peter opened [his] mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”*

If the Lord’s people today would concentrate upon cooperating with Christ in His ministry in the Most Holy Place so that He could carry forward His saving work in them, they would quickly become fitted to proclaim the third angel’s message to every nation, kindred, tongue, and people. The work would be finished rapidly and the saints would be gathered home.

The Adventist Home, pg. 549: *“We are living in a most solemn period of this earth’s history. There is never time to sin; it is always perilous to continue in transgression, but in a special sense is this true at the present time. We are now upon the very borders of the eternal world and stand in a more solemn relation to time and to eternity than ever before. Now let every person search his own heart and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness and cleanse from defilement.”*

CHAPTER 8

WAS THE DISAPPOINTMENT NECESSARY?

IT WAS NOT GOD'S ULTIMATE will that we be here on this earth this long. When the 2300 day prophecy ended, the church had been brought to a point never before achieved in prophecy and it was God's purpose to wrap up the work quickly.

The Great Controversy, pg. 458: "If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people."

These words were written in 1886, more than one hundred twenty years ago, and we are still here on this earth. This should have never happened and it is important at this time that this present generation understand where the failure occurred. The quote above makes it clear that a large number of those who had been in the work leading up to the great disappointment failed to accept the third angel's message and proclaim it in the power of the Holy Spirit and if this had not happened, the Lord would have come before 1886.

Why did a large number of the people fall away from the movement? We will see the answer lies in their inability to endure the severe pressure of the test which came because of the disappointment; and we will study out the evidences that have been left for us showing that the great disappointment was a trial which none of them needed to have gone through in the first place. As strange as this may sound, to the average Adventist mind, it is something which needs to be clearly understood by God's people today so that history will not be repeated again. The experience through which Christ's disciples

passed, when His crucifixion completely blasted their hopes, will give us some wonderful insight into understanding the unnecessary trial which the advent believers passed through.

Ibid, pg. 351: "The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent."

It is truly amazing how these two movements paralleled each other!

Ibid, pg. 351: "As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Dan. 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period."

As we will next see, the two groups suffered a terrible and unnecessary disappointment because they were both victims of erroneous ideas and theories.

Ibid, pgs. 351, 352: "Like the first disciples, William Miller and his associates did not themselves fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, **yet through a misapprehension of its meaning, they suffered disappointment.**"

Here a connection is clearly made between a "misapprehension" of the message they were to bear and the terrible "disappointment." Therefore we need to study the disappointment of the disciples a little closer in order to better understand the great Advent disappointment and why it should never have taken place.

From their birth the disciples had been raised with erroneous views concerning the nature of the Messiah's Kingdom and it was this that molded their interpretations of the prophecies that spoke of His first advent.

The Great Controversy 344, 345: "Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. **Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death.**

"From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications of the prophecy and to the words of Christ."

It was not Jesus' fault that His disciples were ignorant of the events which were to take place during His mission on earth. He had told them repeatedly what was going to happen to them with such clarity that they should have known exactly what to expect. But their minds were so imprisoned by pre-conceived idea and theories, and their own personal desires, that it was as if He had made no attempt to enlighten them whatsoever. Jesus could discern their position clearly and waited until they were ready to accept what He had to tell them. When that time came He began by asking them who men declared Him to be and then revealed to them the near future events concerning His death.

Matthew 16:13-16, 21: *"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some [say that thou art] John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.... From that time forth began Jesus to show unto his disciples, how that he*

must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

They instantly reject such a revelation and later, as they are journeying to Jerusalem, Jesus once again plainly reveals the events concerning His death:

Matthew 20:17-19: *“And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again.”*

And finally, just a few days before the crucifixion weekend arrives, He tells them again:

Matthew 26:2: *“Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified.”*

He concealed nothing of the upcoming events from them, but so confused was their understanding, and so strong were their cherished dreams for their Savior, that it was as if Christ had never told them a thing! The confusion, perplexity, and disappointment which occurred during His arrest, trial, and crucifixion can be attributed only to human blindness and error. God is not at fault.

Christ’s Object Lessons, pg. 105: “God does not conceal His truth from men. By their own course of action they make it obscure to themselves.”

Since God never changes, then it must be that He never conceals His truth from men; therefore, He must have done the same for the believers back in 1844 that He did for the disciples. So let us now search into the history of the great Second Advent movement to see if there is evidence to show that they could have been saved from the great disappointment.

First, just like the disciples, we find that Miller and his friends also held errors that ultimately shaped the interpretation of certain parts of the 2300 day prophecy, which resulted in a disappointment.

The Great Controversy, pg. 352, 351: Miller “adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the

Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the Second Advent. **His error resulted from accepting the popular view as to what constitutes the sanctuary.**

“Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.”

Ibid, pg. 352: “In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.”

It is also interesting to find that two years before the disappointment, the Lord had chosen a messenger to communicate the light which would have saved the believers from disappointment.

A Prophet Among You, by T. Housel Jemison, pgs. 485-487: “William E. Foy, a member of the Freewill Baptist Church, who was preparing for the ministry, was given two visions in Boston in 1842 – one on January 18 and the other on February 4. In the first of these revelations, Foy viewed the glorious reward of the faithful and the punishment of sinners. Not being instructed to relate to others what was shown him, he told no one of his vision; but he had no peace of mind. In the second revelation he witnessed the multitudes of earth arraigned before heaven’s bar of judgment; a ‘mighty angel’ with silver trumpet in hand about to descend to earth by ‘three steps:’ the books of record in heaven; the coming of Christ and the reward of the faithful. He was bidden, ‘Thou must reveal those things which thou hast seen, and also warn thy fellow creatures to flee from the wrath to come.’

“Two days after the revelation he was requested by the pastor of the Bloomfield Street Church in Boston to relate the vision. Although he was a fluent speaker, he reluctantly complied, fearing that the general prejudice against visions, and the fact that he was a mulatto would make his work difficult. The large congregation assembled was spellbound by this initial encouragement, Foy traveled three months, delivering his message to crowded houses. Then to secure means to support his family, he left public work for a time, but, finding

no rest day or night, he took it up again. Ellen Harmon, when but a girl, heard him speak at Beethoven hall in Portland, Maine.

“Near the time of the expectation in 1844, according to J.N. Loughborough, Foy was given a third vision in which were presented 3 platforms which he could not understand in the light of his belief in the imminent coming of Christ, and he ceased his public work.

“It so happened that a short time after this Foy was present at a meeting in which Ellen Harmon related her first visions. She did not know he was present until he interrupted with a shout and exclaimed that it was just what he had seen. Foy did not live long after this.

“Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he was disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt very keenly the disappointment of 1844, and said that he had been deceived. After a severe mental conflict he decided he would not relate the visions. Then, very strange feelings came to him, and a voice said, ‘you have grieved away the spirit of the Lord.’

“Horried at his stubbornness and rebellion, he told the Lord that he would relate the vision, but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, ‘it is gone from me; I can say nothing, and the spirit of the Lord has left me.’ Eyewitnesses described it as the most terrible meeting that they were ever in.

“Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers in Portland, Maine. He recognized her account of the description that had been shown to him. Upon meeting her the next morning, he recounted his experience, of which she had not before known and encouraged her to faithfully perform her work, stating ‘I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul, I am a lost man, you are chosen of God, be faithful in doing your work and the crown I might have had you will receive.’ On comparing dates, they discovered

that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation.”

The Millerites had the idea that they had the final message to be given to the world, in other words, they saw only one message where they should have seen three. For this reason God gave William Foy the vision involving the three platforms. He wanted to clear up their misconceptions. However, Foy refused to share the vision because it did not **coincide with his expectations**.

Because of this “misapprehension,” what could have spared the believers from their disappointment was instead hidden from their view. Just a few months later, when God chose young Ellen Harmon to deliver this message to the Adventists they received it gladly. The Lord would have never related the same vision again if it had not been vital for them to come to an understanding of where they had gone wrong. It helped them see their error regarding Christ’s coming, but unfortunately it came too late to save them from the great disappointment. However, God had been faithful and had done all He could through the channels that were available to Him.

It is truly astounding that even after the evidences that God has left for us, some will still say that God deliberately withheld information so as to purify the church. But this cannot be. Scripture tells us that God tempts no man.

James 1: 12, 13: *“Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.”*

To purposefully bring test and trial upon His people by deliberately concealing truth from them, is to be guilty of tempting his children, and this God has declared He will never do! Remember, “God does not conceal His truth from men. By their own course of action they make it obscure to themselves.”

Now, there certainly are some very difficult statements in the Spirit of Prophecy that could lead us to believe that God conceals truth in order to refine us. So we will look at two such statements and see if we can’t come to an understanding.

The Great Controversy, pg. 349: “It was their pride of heart, their thirst for worldly glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour’s words showing the true nature

of His kingdom, and pointing forward to His agony and death. And these errors resulted in the trial--sharp but needful--which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed to realize their expectations, yet they had preached the warning given them of God, and the Lord would reward their faith and honor their obedience. To them was to be entrusted the work of heralding to all nations the glorious gospel of their risen Lord. It was to prepare them for this work that the experience which seemed to them so bitter had been permitted."

At first glance this text may seem as if to say that it was God's design for them to have passed through that particular trial which they experienced because of their own misunderstanding of the nature of His Kingdom. Trials are necessary for spiritual growth; Jesus Himself had them. But does God purposely withhold truth to create a certain trial?

Jesus did not have trials based on misunderstandings. In the garden of Gethsemane He was tried severely **but it was not on account of thirst for worldly glory, pride in His heart or some false teaching that He was clinging onto**, but rather the simple fact that He was human and could not see beyond the portals of tomb. Let us remember that He had told the disciples over and over again, in a very detailed manner, the events concerning His death.

The quote above tells us that it was their pride of heart, thirst for worldly glory and their clinging onto false teaching that caused them to go through the particular trial that they went through. God is not in the business of giving us clear information and then blinding our minds in order to bring us to the truth. It is the errors that we hold that take us through particular trials.

The key word in the quote that is going to bring us clarification on the matter is "permitted." When God permits something does it mean that He causes it? And the fact that He can work all things together for good does that mean that we can blame Him for our unnecessary trials? If He causes everything He permits then there really is no freedom of choice. Did God permit sin? Yes. Was it His will that it rise up? No! He permitted it because He simply could not force Satan to turn from it. He could entreat him and warn him, but after all that, He had to leave Satan to the choice he would make.

Therefore, although He permitted sin to rise up it was never His will. And yet He overruled it for good! The moment sin rose up, the plan of salvation

was put into effect and now we will have a greater understanding of God's love which we would never have known had there never been sin. But as the apostle says, "shall we sin that grace may abound, God forbid."

We see also that the errors of the disciples and of Miller and his friends were overruled for good: "The disappointment also, though the result of their own misapprehension of the message which they gave, **was to be overruled for good**" (GC 353). But it was never His purpose they pass through those particular trials. Otherwise, Jesus would have never tried to correct their errors in the first place.

Now we come to another statement:

The Great Controversy, pg. 405: "When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: 'Hosanna to the Son of David!' When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke His disciples, He replied: 'If these should hold their peace, the stones would immediately cry out.' Luke 19:40. Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid Him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and 'that Christ must needs have suffered, and risen again from the dead.' Acts 17:3.

"Five hundred years before, the Lord had declared by the prophet Zechariah: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy."

At this point is it critical for us to understand what prophecy is and what it is not. Prophecy is not a statement of what God will do, but rather it is a declaration of what will happen. In other words, God does not predict what will happen and then go about manipulating events so that His predictions

come true. Instead, since God knows the end from the beginning and knows the end result of the choices man will make, He can rightly declare what will ultimately happen without having to arbitrarily use His power to ensure that it comes true. The fact is, that God knows what is coming and then warns His people of the terrible fate that awaits them because of the decisions they are making; and then do you know what He does?! He then proceeds to try to keep them from choosing that fate.

This is exactly what happened with the disciples. He had warned them that He would be delivered into the hands of the priests and that He would be crucified, and even gave them the assurance that He would rise the third day, and all this so they would not entertain or cherish false hopes; but despite all the warnings they still believed He would occupy an earthly throne when He rode through Jerusalem on a donkey. The disciples were blinded by their own personal desires. Therefore, since God knows everything, He knew all of this and could rightly predict what would happen. And how marvelous is our God to then turn around and do everything to prevent His people from having to be plunged into such severe **unnecessary** trials.

Jeremiah sums up all of this perfectly for us:

Jeremiah 18: 7-10: *“[At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it]; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And [at what] instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant [it]; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.”*

Before we end this study it is vital for us to understand how destructive the teaching of error in 1844 was to the cause of God. It is a huge mistake to think that the cleansing process of the disappointment set everything right again. This is not the case at all!!! While it may be true that the false Christians were shaken out, what happened to the faithful ones cannot be overlooked. They had confidently declared without a shadow of a doubt that Christ was coming, and when He did not come they were accused of being false messengers. It was an accusation that the world believed wholeheartedly and that the advent believers found extremely hard to bear. They had laid down their work and left all for Jesus. All their money had been spent entirely for the cause of God.

They had not harvested their crops or even prepared for the upcoming winter. Why? Because they weren't going to be on this earth after October 22 anyway.

Ellen G. White: The Early Years Vol.1, pg. 67: "The Adventists in their experience of expectation in 1844 had absolute confidence that Jesus would come on October 22. They allowed not one doubting thought. No mental reservation allowed for the question 'What if Jesus does not come?' So certain were they that crops of hay, grain, and potatoes were left unharvested in the fields. There was a certainty that all things earthly would end sometime on Tuesday, October 22."

Unfortunately they were not able to emerge from the ordeal while still trusting wholly in God. They allowed their trust to be damaged and they were never the same again. Before the trial they had viewed themselves as strangers and pilgrims on this earth, but now they quickly began to reestablish earthly security and gave the impression to others around them that they were intending to stay here on this earth a lot longer.

Testimonies for the Church, Vol. 1, pg. 114: "I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause. Some buy a piece of land, and labor with all their might to pay for it. Their time is so occupied that they can spare but little time to pray, and serve God, and gain strength from Him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist; for they must get free from debt first. But as soon as they are free from debt they are farther from helping the cause than before; for they again involve themselves by adding to their property. They flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more and the cause of God less; the attraction to earth grows stronger and the attraction to heaven weaker. Their heart is with their treasure. By their example they say to those around them that they are intending to stay here, that this world is their home. Said the angel: 'Thou art thy brother's keeper.'"

By 1855 their eyes were no longer focused on the heavenly Canaan and they had lost sight of God's purpose for them. God had raised them up to be a light in the world, to proclaim the truth to the world and gather in the harvest. But they had suffered greatly in the disappointment and they were never going to be caught by surprise again. Quickly they began to lose the Spirit of God and slide into the Laodicean condition.

Testimonies for the Church, Vol. 1, pg. 113: "November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God which they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul."

Ibid, pg. 186: "I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts."

The disappointment fiercely injured the cause of God. Thank the Lord that He is now in the business of creating a group of people that will not be satisfied with anything less than performing His **ultimate will!** The flood of light that has been shed upon us has delivered us from the many misconceptions that blinded their eyes in 1844 and God is now more than willing to lead us successfully through the final conflict without any more disappointments or delays.

CHAPTER 9

LAODICEANISM AND ITS REMEDY

WE HAVE SEEN THAT THE Advent movement came into existence as a direct fulfillment of the 2300 day prophecy in Daniel 8:14. By October 22, 1844 there was a Spirit-filled people that were to go forward proclaiming the third angel's message of Revelation 4:6-12. We have seen that the first two angels came prior to October 22 and that the third angel joined them on October 23 just after the disappointment when the disappointed believers began to understand exactly what the cleansing of the sanctuary really was. At that time the movement was going forward with power because they were experiencing and proclaiming the third angel's message in verity (of which we will touch on in more detail in the next chapters).

It is evident from this that **when a group of people experience and proclaim** the three angel's messages in verity, there can only be success! But if they are to lose their experience, which would be immediately followed by not proclaiming the true message, there would be no success. Therefore, it is vital to cling to the third angel's message as it was given by God to His people at the beginning.

A vision has been left that gives us understanding on how crucial it is to not deviate from the way God led us in the beginning:

Early Writings, pg. 14, 15: "While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They had a bright light set up behind them at**

the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, 'Alleluia!' Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."

Notice that in the vision the light at the beginning of their path is the midnight cry. "This light shone all along the path and gave light for their feet so that they might not stumble." So it is vital for us not to lose one ray of light, not to lose one ray of truth that was given from the beginning. **It is important then for anyone who claims to be in the third angel's message to make a comparison between what is taught and believed today and what was given back then.** Let us look at another statement on this subject:

Gospel Workers, pg. 302: "In 1844, when anything came to our attention that we did not understand, we knelt down and asked God to help us take the right position; and then we were able to come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we but knew the evil of the spirit of intolerance, how carefully would we shun it!

"We are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.

"As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of

the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays."

What was truth then is still truth today. Therefore, every believer in Jesus is under serious obligation to understand just what the Lord revealed to His people back in the early days of the Advent movement. These are the truths that will see us through to the kingdom. It is true that **truth is progressive** and great light will continue to unfold, but none of the added light will ever replace the messages given in the beginning.

We have seen that the first angel came having the everlasting gospel which is none other than the mighty creative power of God to deliver us from sin. The next two angels do not come having another message but **simply declaring what the results are of accepting or rejecting the everlasting gospel**. And only a person who has experienced this salvation, who has had a taste of this power in their lives, can understand the vital differences between only preaching the law and the doctrines and **the preaching of them as powerful gospel truths**.

And so we see that the early believers had an experience and were proclaiming it with power. But disappointment had done its work in those who had allowed it to damage their trust in God, and they were no longer the same. Before they knew it a sad change had crept into the movement. They began to turn aside from a course of total self-sacrifice and began to build the "Kingdom" their own way.

Testimonies for the Church, Vol. 1, pgs. 113-115: "November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision.

"I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God which they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel: 'They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear.' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth.

There must be a power to attend the truth, a living testimony to move them...

"I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause. Some buy a piece of land, and labor with all their might to pay for it. Their time is so occupied that they can spare but little time to pray, and serve God, and gain strength from Him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist; for they must get free from debt first. But as soon as they are free from debt they are farther from helping the cause than before; for they again involve themselves by adding to their property. They flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more and the cause of God less; the attraction to earth grows stronger and the attraction to heaven weaker. Their heart is with their treasure. By their example they say to those around them that they are intending to stay here, that this world is their home. Said the angel: 'Thou art thy brother's keeper.'"

The basic principles were dying away from the church and even when they were plainly told they neither knew it nor could see it. It is interesting to find that the same thing happened with the apostolic church.

Acts of the Apostles, pgs. 547, 548: "After the descent of the Holy Spirit, when the disciples went forth to proclaim a living Saviour, their one desire was the salvation of souls. They rejoiced in the sweetness of communion with saints. **They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds they strove to kindle this love in other hearts.**

"Such a love the believers were ever to cherish. They were to go forward in willing obedience to the new commandment. So closely were they to be united with Christ that they would be enabled to fulfill all His requirements. Their lives were to magnify the power of a Saviour who could justify them by His righteousness.

“But gradually a change came. The believers began to look for defects in others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, and, **saddest of all, they were unconscious of their loss.** They did not realize that happiness and joy were going out of their lives and that, having shut the love of God out of their hearts, they would soon walk in darkness.”

The phrase that sticks out the most in the quote above is **“saddest of all, they were unconscious of their loss.”** The statement identical to this one, but which describes the Adventist condition, is found in Revelation.

Revelation 3:14-18: *“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; **and knowest not** that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”*

The Laodicean people are a people that are poor, blind and naked. They are destitute of gold, white raiment, and eyesalve. But worst of all, **they don’t even know it!** This is the worst and the saddest condition to be in because it is **only by knowing our condition that the remedy can be found.**

Testimonies for the Church, Vol. 4, pgs. 87, 88: **“The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease.** They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons. Said He: ‘I would thou wert cold or hot.’ Like lukewarm water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; but they hold aloof and are ready to leave their posts when their worldly personal interests demand it. The

internal work of grace is wanting in their hearts; of such it is said: 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'

"To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be thus destitute of spirituality and of Christ, and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. **Fearful is the power of self-deception on the human mind! What blindness! setting light for darkness and darkness for light!**"

The gold, white raiment, and eyesalve are symbols of spiritual elements that are vital to the prosperity and success of any movement of people. The testimonies give us a clear understanding of what these symbolize.

Testimonies for the Church, Vol. 4, pg. 88: "The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. **The gold here recommended as having been tried in the fire is faith and love.** It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. **The white raiment is purity of character, the righteousness of Christ imparted to the sinner.** This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. **The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."**

Remember, the gospel of Christ is "the power of God unto salvation," but it is not to everyone, **only "to everyone who believeth."** Therefore, if the gold represents faith (belief), and the Laodiceans don't have gold, then they don't have faith, which only concludes that they can't possibly have the gospel, for the gospel is only the power of God to save from sin to "everyone who believes" (has faith).

Around 1859 a startling warning was delivered to the church.

Testimonies for the Church, Vol. 4, pg. 186: "I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts."

Therefore, by 1859 they had lost the gospel. If they had had the gospel they would have also possessed the white raiment which is the righteousness of Christ and the eyesalve which is spiritual discernment.

The crucial point here is that they had therefore lost the third angel's message, which was the specific message that had brought the movement into existence. And so they came to call the law and the doctrines the third angel's message without being able to recognize that the light and life had gone out of the message.

The Message of Christ's Righteousness

But the strongest evidence which proves that Adventism in the Laodicean condition did not have the true gospel was demonstrated in 1888 when the Lord sent messengers with the "third angel's message in verity" to the church and the church did not receive them.

Testimonies to Ministers, pgs. 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. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.**"

The church in general did not receive the message or the messengers even though Ellen White called them Christ's delegated messengers.

1888 Materials, Pg. 1342: "I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence."

In 1888 those who had been supposedly teaching the third angel's message were confronted by what the Lord called "the third angel's message in verity," but they could not recognize it as such. It was a completely new thought to them, therefore they had not previously been preaching it.

The Advent Review and Sabbath Herald, April 1, 1890: "Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth.

"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.'

The quote above gives clear indication that there were those that did not even know that justification by faith was the third angel's message. They were even fearful of dwelling too much on it. How is it possible to dwell too much on the everlasting gospel, the message that is the remedy for all the sin and suffering in the world?! Furthermore, it is evident from the information above, that they had not been preaching and teaching the third angel's message or else they would have recognized it when it came.

The messages that Adventism had been preaching, and the message that Waggoner and Jones came preaching, obviously did not match. One was the doctrine of salvation by works, a typical Ishmael, and the other was righteousness by faith, the child of promise, Isaac.

The leaders at that time could see that if the people accepted what Waggoner and Jones were preaching, then it would naturally follow that

what the church was teaching would have to go. There would have been a casting out of the “bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” (Galatians 4:30). And so they rose immediately against the new thoughts that Jones and Waggoner were bringing.

The act of resisting the “new light” shows that they had not been preaching the gospel, but only the law and the doctrines.

The following quote comes from a sermon by Ellen White given on March 9, 1890, two years after the 1888 Minneapolis meetings and is entitled “*The Spirit of Discernment.*” As we read it, let us remember that the spirit of discernment is the eyesalve which the Laodiceans do not have, but desperately need.

Sermons and Talks, Vol. 1, pgs. 140-142: “I want to read a few words from the first chapter of Acts--[the] eighth verse: ‘But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.’ Now we read in the second chapter [verses 1-4], ‘And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’

“Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, ‘This is the consolation of Israel.’ But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother’s arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, ‘This is the consolation of Israel.’

“Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him **because he was where**

he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God.

“And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister’s meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it.

“It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, **if you have discernment you can understand where God is working.** You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them.

“The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all.

“If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth **that we should not**

have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers.

“Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ [Rev. 18:1,2].

“Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.** How dare you run the risk of trying in the least to shut... [Remainder Missing].

I don't know why the remainder of the sermon is missing but it has given us sufficient evidences that the messages that Waggoner and Jones had brought to the 1888 meetings had been straight from heaven and that two years later they were still being resisted. Ellen White's language is strong and shows her deep concern lest the leaders continue to resist such light. Such quotes as the one above should fervently drive the true seeker to understand the messages that were brought to God's people in 1888 for we have seen that to reject the messages and the messengers is to reject Christ Himself. This gets pretty serious.

The following eyewitness accounts were taken a few years after the 1888 meetings and hold important information for us concerning the reception of the messages. I found them in the book "*Grace on Trial*" by Robert J. Wieland, pgs. 127, 128.

C.C. McReynolds, D. File 189, Ellen G. White Estates: "In 1888 I was sent as a delegate from the Kansas Conference to the General Conference held that year in Minneapolis, Minnesota. That notable conference long to be remembered by many...I am sorry for anyone who was at the conference in 1888 who does not recognize that there was opposition and rejection of the message the Lord sent to His people at that time."

R.T. Nash, Eyewitness report of 1888 General Conference: "When Christ was lifted up as the only hope of the church and fallen man, the speakers met a united opposition from nearly all the senior ministers. They tried to put a stop to this teaching by Elders Waggoner and Jones."

W.W. Prescott, General Conference Bulletin, 1901, pg. 321: "There are many in this audience who can remember...when, thirteen years ago at Minneapolis, God sent a message to His people...for the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it today."

The Advent Review and Sabbath Herald, March 11, 1890: "For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not...If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat

it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed...I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?"

It is clear that the leaders were fiercely opposing the message, "the third Angel's message in verity," and that their attitude toward it was influencing the people to a large degree. In fact, the opposition was so persistent that Ellen White's support of Waggoner and Jones upset the General Conference leadership.

1888 Materials, pg. 251: "The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His spirit to me in a special manner on that occasion, but I have not had one question in reference to my duty in bearing to you the message I did; but you did not recognize the voice of the true shepherd speaking through his servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions, and had misapprehended my words, and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter stating that my attitude at that conference just about broke the hearts of some of our ministering brethren at that meeting."

Although everything "appeared" to be fine during the 1890's it was not. Ellen White at the 1901 session mentions that the power of God had not been revealed for the past thirteen years.

General Conference Bulletin, 1901, pg. 23: "The brethren assented to the light given, but...the light that was given was not acted upon. It was assented to but no special change was made to bring about such a condition of things that the power of God could be revealed among His people. Year after Year the same acknowledgement was made...**it is a marvel to me that we stand in as much prosperity as we do today.**"

As long as the church continued to resist the messages that the Lord brought they would continue to remain in the lukewarm Laodicean condition for they would not receive the eyesalve.

And so Laodicean Adventism won out back then, and the work has not been finished. Thus the Adventist church is divided and scripture tells us that “a kingdom divided against itself cannot stand.”

On one side stand those who cling to the laws and doctrines which they have been taught to believe are the messages of Revelation 14:6-12 (I was there). On the other side stand those who have taken the more liberal position of the evangelical world (only believe and you will be saved – but there is not real victory over sin before Jesus comes). Both of these groups believe they have the truth on the matter.

Then there is a third group in the Adventist world. They believe that the message initially sent through William Miller and his friends, and brought again through Waggoner and Jones, is the third angel’s message in verity and is the truth that will finish the work. While the first two classes struggle for supremacy in the church, this third class is preoccupied with learning, living and teaching the truth as it is in Jesus.

In Christ’s day it was the same! Within the church you had the Pharisees and the Sadducees. Christ had no fellowship with either group. While the Pharisees and Sadducees battled out their doctrines and fought for the supremacy among themselves, Christ went busily about teaching the truth, the everlasting gospel. Interestingly enough, the Pharisees and the Sadducees became united in their opposition to Christ and jointly crucified Him. So it will be again. Like the Pharisees and Sadducees of old they will unite on things they have in common while the true people of God will not be found among them, just as Christ and His followers were not found among them.

Let us pray earnestly for the Holy Spirit’s guidance, for the gold, the white raiment, and the eyesalve that we shall not be found in any group but Christ’s.

CHAPTER 10

THE 1888 MESSAGE: PART I A “NEW TRUTH”

THIS “NEW TRUTH” THAT WAGGONER and Jones brought was rather shocking to many. They came pointing out that Jesus said there was only one prerequisite to salvation, “whoever believes in Him should not perish but have everlasting life.” And for Ellen White to side with the two young men and say that “this is the third angel’s message in verity,” a message emphasizing grace and faith rather than beasts and dragons or fire and brimstone, was very strange and out of place in Adventism.

According to this “new truth,” our part is to believe. Therefore, Jesus seems to have taught clearly that salvation comes through faith, and since He did not add more to this then He obviously meant that salvation comes by grace through faith alone—nothing more, nothing less. He never said that it came through faith plus works.

This message made many stir nervously in their seats. Isn’t it necessary to keep the Sabbath, perform good deeds, keep the law, pay tithe, go on missions? Yes, these things are good and right, but we cannot add anything to scripture that is not there. Jesus said “believe and ye shall be saved.” We should not add words that He did not utter. The many who opposed this “new truth” mistakenly assumed that it was superficial Evangelicalism.

Robert Wieland and Donald Short saw the beautiful truth in the 1888 message and strove in the Holy Spirit’s power to open the minds of the Adventists in the early 1950’s to see the “matchless charms of Jesus.” In Wieland’s book, “Grace on Trial,” he portrays the beauty of the 1888 message in words that are best kept the way he laid them out. So since he will be frequently quoted in this chapter each quote will simply be referenced by attaching his name to it along with page numbers.

A Faith Which Works

Wieland, pg. 50: “Christ taught a different kind of faith, the kind ‘which works,’ and which itself produces obedience to all the commandments of God. Such faith makes the believer ‘zealous of good works’ so numerous they cannot be measured. God has already done the loving, and the giving. Our part (believing) comes by responding to that Good news with the heart appreciation that’s appropriate – yielding to heavenly love. Good works follow such genuine faith as surely as fruit follows seed planting. And then all the obedience part of the familiar ‘third angel’s message’ comes into place, but far more so, for here was a message that would prepare a people for the coming of Jesus. That’s what alerted Ellen White.”

It is a grave mistake to assume that the 1888 message was “soft” on works. On the contrary, their message of righteousness by faith is the only message that can produce anything other than “dead works.” It is “the third angel’s message in verity.” What is vital for us to understand then is: what is faith?

Wieland pg. 50, 51: “What was the measure of the Father’s love? Note carefully the verb in John 3:16. He did not merely lend His Son; He gave Him... The reality of Christ’s sacrifice means infinitely more than almost all Christians imagine. A refreshing, wider view was glimpsed by the 1888 messengers: ‘Now a question: Was this gift of only thirty-three years?... Or was it an eternal sacrifice?... The answer is that it was for all eternity.... He gave Himself to us... He bears our nature forevermore. That is the sacrifice that wins the hearts of men.... This is the love of God.... Whether the man believes it or not, there is a subduing power in it, and the heart must stand in silence in the presence of that awful fact... Ever since that blessed fact came to me that the sacrifice of the Son of God is an eternal sacrifice, and all for me, the word has been upon my mind almost hourly: ‘I will go softly before the Lord all my day.’ A.T. Jones, General Conference Bulletin, 1895, pg. 382.

“The idea is that to believe means to stand in awe of that sacrifice, to let your human heart be moved by it to where you forget yourself and you let that love motivate you to a measure of devotion you never dreamed possible for your selfish heart. That is how righteousness is not by faith and works, but by ‘faith which works.’

“But how can we learn to appreciate that love, so that this powerful faith can begin to work in us? If we can find the answer, we can get out of our rut of lukewarmness.

“Here’s where the problem arose. The answer lies not in frenetic doings of this or that superficial ‘obedience,’ but in seeing something: comprehending the kind of sacrifice that Jesus made.

“Paul says he ‘glories in the cross’ because its reality solves a problem that psychiatrists and counselors are powerless to solve – the deep problem of deep self-centeredness. ‘I have been crucified with Christ,’ he says. Paul is not talking about a grit-your-teeth and clench-your-fist kind of self-discipline. He saw a dynamic power in the truth of the cross that has eluded most of humanity. And because we haven’t comprehended it...we can’t help but remain egocentric and lukewarm in devotion.”

In Ephesians 3:14-19, Paul informs us that we have been offered the glorious privilege of being able to comprehend, with all the saints, the width and depth and height and length of the love of Christ, which is a love that passes all understanding. And the most marvelous thing about it, we are told, is that to comprehend this love is immediately followed by being filled with the fullness of God! It’s no wonder that he would preach only Christ and Him crucified.

Ephesians 3:14-19: *“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”*

Wieland, pg. 54, 55: “1.) Paul is not concerned about our doing this or that, but he prays that we might be privileged to comprehend something. If we grasp it, a new motivation possesses our hearts. Then all the right doings will happen. Even sacrifice will become a delight. 2.) For Christ to dwell in our hearts by faith means that we are ‘rooted and grounded in love (agape).’ This is simply another way of defining faith as a heart-appreciation of that love. 3.) The dimensions of

this love are as high as the heaven, as deep as hell, as broad as the human race, as wide as your own heart's need (or anybody else's). It is tailor-designed to fit your own personality based on your unique life history – all the way from your conception.

“Satan knows that if human beings can appreciate the dimensions of that love, they will ‘be filled with all the fullness of God’...Hence the enemy wants to eclipse or becloud it.”

The cross has been made such a common thing that its deep and great significance rarely has any weight on an individual. His death on the cross has been portrayed in such a dim light that many times the question arises among the youth, “but what is so special about Jesus dying for us?”

Obviously there is something absolutely amazing in it for Paul to have been willing to die for it! He prayed fervently that we would comprehend and know the dimensions of that agape love for it would give us an experience that surpasses all understanding. This we must obtain.

Wieland, pg. 52, 53: “Billions of people have died, and many have suffered physical agony for longer periods of time than Jesus did. Is the difference only in the personhood of the Victim – He was divine (whereas we who die are human), so that His death has sufficient merit to satisfy the legal demands of the law? However true this popular doctrine may be, it does not do justice to the death of Christ. Nor does it move the human heart.

“The Bible speaks of two different kinds of death, and we must not confuse them. What we call death the Bible calls ‘sleep,’ but the real thing is ‘the second death.’ It is the death in which the sufferer sees no ray of hope because he feels forever forsaken by God. It’s the horror-filled realization of utter despair, of divine condemnation beyond which the sufferer can expect no vindication, no resurrection, no light beyond a never-ending midnight blackness.

“More than this, it is the death wherein one feels the full weight of sin’s guilt, the fires of condemnation and self-aborrence burning in every cell of one’s being. You have no refuge of innocence. Such a death is the ‘curse’ that Moses mentioned.

“Since the world began, no one human soul has as yet suffered the second death, the full consciousness of that complete God-forsakenness – with the

exception of Jesus. He was 'made a curse for us.' He experienced to the full the feelings of depression and despair that the lost will at last sense that they brought upon themselves in the final judgment.

"No one else has ever been physically or spiritually capable of feeling that full weight of the guilt of sin, or of sensing the glory of a forfeited heaven. There's a reason for this: no human being can feel this full load so long as a heavenly High Priest continues to serve as mankind's Substitute and High Priest, for 'He is the propitiation...for the sins of the whole world.' He took the full condemnation upon Himself, and released us (all men) from it. This does not make 'all men' to be righteous by any means; but this is why God can treat 'all men' as though they were righteous.

"God has given to Seventh-day-Adventists a unique insight into the nature of Christ's sacrifice. In recently rereading three major works by Evangelical scholars on the nature of agape, I was impressed that not one sees the insight that Ellen White and the 1888 messengers saw in the cross: 'The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice...Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race.' *The Desire of Ages*, pg. 753."

O how wonderful is the love of God towards the children of men. The whole world has been redeemed; if only someone could tell them and they would believe it. Hearing and believing that truth transforms the heart. It is becoming evident why, when Waggoner and Jones came on the scene, there was so much hatred and strife among the leaders toward these men; the enemy was working double time. He will do anything to becloud our minds from seeing the beauty in the third angel's message. One of his most successful methods has been to invent the doctrine of the natural immortality of the human soul.

Wieland, pg. 55: "The idea came from paganism and was adopted early on by apostate Christianity. It has had a devastating effect on the true idea of the gospel, for it paralyzes it. The Seventh-day Adventist Church does not believe in that false doctrine, but the modern lukewarmness that pervades the world church comes from importing popular ideas of the gospel that are related to it. A few exceptions only prove the rule. For example:

"1.) If the soul is naturally immortal, Christ could not have died the equivalent of 'the second death.' For those who accept natural immortality, His sacrifice is automatically reduced to a few hours of physical and mental suffering while He was sustained throughout by hope. Thus the pagan-papal doctrine dwarfs 'the width and length and depth and height' of Christ's love. It reduces His agape to the dimensions of a human love motivated by self-concern and hope of reward.

"2.) The result is a diluting of the idea of faith. It becomes an egocentric search for security. The highest motivation possible remains ego-centered. All pagan religions are self-centered in their appeal, and since almost all Christian churches accept this pagan-papal doctrine, they get locked in to what is basically an egocentric mind-set. Despite their great sincerity, so long as human minds are blinded thus they cannot appreciate the dimensions of the love revealed at the cross, and in consequence are hindered from understanding the righteousness by faith idea that relates to the cleansing of the sanctuary truth.

"3.) As best as he could in his day, Luther understood this dynamic of faith as a heart appreciation of agape, yet he fell short of an adequate grasp of its full dimension because he lived too early to grasp the idea of the cleansing of the heavenly sanctuary. And after his death his followers soon reverted to the pagan-papal concept of natural immortality. Most Protestant ideas of justification by faith are therefore conditioned by this idea.

"4.) Our 1888 message began to cut the ties that blinded us by Protestant views that beneath the surface were related to Rome. Now those ideas are bearing fruit in Protestants more and more openly leaning toward Rome. The 1888 message was 'the beginning' of a rediscovery of what Paul and the apostles saw."

God Always Takes the Initiative

The 1888 message was "a most precious" message because it taught us that our salvation is not dependent on us taking the first step, but on us believing that God has taken the initiative in saving us. In other words, salvation does not depend on us holding onto God's hand (we are weak), but it depends on us believing that He is holding on tight to our hand.

Every person ever born, whether he knows it or not, enjoys the benefits of Christ's death. Without it, there would be no possibility of him ever obtaining salvation because destruction would come before he could accept redemption.

The very moment Adam and Eve sinned there was provision made. God had taken the initiative, to provide a way of escape from their condition. Even before they knew about it or had even accepted it, this atonement, this provision, had been applied to them or else they would have died that very day. This is why all can live today, believers and unbelievers alike. Our very life is purchased by Him, even though multitudes have no knowledge of that truth.

S.D.A. Bible Commentary, Vol. 1, 1085: “The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, ‘Let the punishment fall on Me. I will stand in man’s place. He shall have another chance.’”

The Advent Review and Sabbath Herald, April 23, 1901: “Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. God’s only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made.”

Christ took the initiative without even our knowledge of it and has given man another chance. Otherwise immediate death would have come. Every person owes his or her physical life and all he has or is to the One who “died for all.” Ellen White portrayed it beautifully.

The Desire of Ages, pg. 661: “To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring.”

Even the wicked today draw their next breath because of Christ’s cross, though they do not know that fact. No one, believer or unbeliever, can know a moment’s joyous laughter except that a price was paid by the One upon whom was laid “the chastisement for our peace,” and by whose “stripes we are healed.”

When the sinner sees this truth and his heart truly appreciates it, he experiences justification by faith. “This is far more than a legal declaration of acquittal – which was made at the cross for ‘all men.’” (Wieland 57).

Justification by faith includes a change of heart. In other words, the believer who exercises such faith becomes inwardly and outwardly obedient to all the commandments of God. That obedience is a natural result of true faith. And this Ellen White said was “the third angel’s message in verity.”

It makes the believer become obedient to the law of God, not by eradicating his sinful nature but by enabling him to triumph over it.

E.J. Waggoner, Signs of the Times, May 1, 1893: “God justifies the ungodly... does not mean that He glosses over a man’s faults so that he is counted righteous, although he is really wicked; but it means that he makes that man a doer of the law. The moment God declares an ungodly man righteous, that instant that man is a doer of the law. It will be seen therefore, that there can be no higher state than that of justification. It does everything God can do for a man short of making him immortal, which is done only at the resurrection...”

“Faith and submission to God must be exercised continually, in order to retain the righteousness – in order to remain a doer of the law.”

The Gospel in Creation, by E.J. Waggoner, pg. 28: “The word of God which speaks righteousness has the righteousness itself in it, and as soon as the sinner believes, and receives that word into his own heart by faith, that moment he has the righteousness of God in His heart; and since out of the heart are the issues of life, it follows that a new life is thus begun in him; and that life is a life of obedience to the commandments of God.”

Paul experienced the creative power of God’s word and rejoiced to tell about it. He implores us to enter into God’s rest, to experience His mighty creative power for ourselves. He tells us “labour therefore to enter into that rest.” In other words, it is such a marvelous experience that he urges us to strive with all our hearts to obtain it. And then he tells us of the power of God’s word and how with such power at our disposal that entering into His rest can be obtained quickly if we would but only believe it. Let’s read the account.

Hebrews 4:1-16: *“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. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not*

being mixed with faith in them that heard [it]. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. And in this [place] again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. For we have not an 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

The power of God’s word is transforming. Once you let it take hold of you it results in a radical change. It cuts away the lusts of the flesh and makes men willing to suffer for their Lord. Paul is a prime example. He tells us from experience that that word is “quick and powerful.” It does a mighty work very quickly if we only believe.

In this scripture we are clearly shown what Sabbath-keeping really is and its critical role in wrapping up the work in the great controversy and the reasons for the delay of His coming. It is evident that His delay has specifically to do with unbelief. When God has a people who are unswervingly dedicated to these principles He will be able to finish the work quickly.

E.J. Waggoner, Signs of the Times, January 16 & March 12, 1896: “The faith of Christ must bring the righteousness of God, because the possession of that faith is the possession of the Lord Himself. This faith is dealt to every man, even as Christ gave Himself to every man. Do you ask what then can prevent every

man from being saved? The answer is, nothing, except the fact that all men will not keep the faith. If all would keep all that God gives them, all would be saved.

“There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. So many spurn the gift offered so freely.”

Romans 5:18: *“As through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act, the free gift came to all men, resulting in justification of life.”*

In other words, the instant man sinned condemnation came upon all men. And the instant Christ took the punishment, justification came on all men. Waggoner illustrates it beautifully.

E.J. Waggoner, Signs of the Times, March 12, 1896: “As the condemnation comes upon all, so the justification comes upon all. Christ has tasted death for every man. He has given Himself for all. Nay, He has given Himself to every man. The free gift has come upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift. It is a fact, therefore, plainly stated in the Bible, that the gift of righteousness and life in Christ has come to every man on earth.”

The Bible does not teach that it is our job to initiate a “relationship” with Christ, for He has initiated it with us. Our job is to believe it, to cherish and appreciate it.

Wieland, pg. 61: “Neither is it strictly true to say that our salvation depends on our maintaining a relationship with the Lord. The Good Shepard keeps looking for His sheep ‘until He find it.’ In other words He wants you to be saved more than you want to be saved. He does not get tired or discouraged as we do in our lukewarm unbelief.

“Our salvation depends on our believing that He loves us so much that He will maintain that relationship unless we beat Him off. Stop resisting the leading and prompting of the Holy Spirit! His role is that of Husband; His people become the bride. Their devotion is always a response to His aggressive, initiating, and on-going love. This truth humbles the pride of man in the dust.

“When we ask the Bible question, ‘What must I do to be saved?’ we must let the Bible give the answer. It is not do this, and do that; get up earlier, work harder, study more; pray more; do more witnessing; make more sacrifices; give more; achieve more goals; master more techniques; go to more seminars. All these things are good, but the true answer is, ‘Believe on the Lord Jesus Christ, and you will be saved.’

“The Bible does not teach heresy! The key is understanding what it means to believe.”

To put the 1888 message very simply – salvation is by grace alone and receiving it depends on faith. This message of justification by faith, “the third angel’s message in verity,” gives you peace with God as though you had never sinned and as though no one else had ever sinned against you. It enables you to forgive others because you sense their guilt is corporately yours as well. Self-righteousness comes when we believe God is partial, that He loves one more than the other and therefore forgiveness towards one who has wronged us does not come easy. But Christ’s righteousness is selfless and forgiveness is a natural result of receiving that righteousness.

Let’s believe this “most precious” message. Such faith, if it is not hindered, will grow to be so mature and powerful that it will quickly prepare a people for the return of Christ.

CHAPTER 11

THE 1888 MESSAGE: PART 2 HIS CLOSENESS TO US

MANY ASK THE QUESTION, HOW can I get close to Him? And the answer must be to believe how close He has come to you. The message of Christ's Righteousness is meaningless if we do not understand and appreciate how close Christ has come to us.

A prominent feature of the 1888 message was the idea that, in Christ's incarnation, He came all the way to where we are. Jones and Waggoner had an experience that drove them to uplift Christ before the people as a Savior that was "not afar off but nigh at hand." What did they mean by this?

This is an excellent question and when we truly understand just what they meant by this our Christian experience will be one of continual upward motion.

Waggoner and Jones came teaching that Christ in His incarnation took on our sinful fallen human nature and "in Him" (in Christ), Divinity has already conquered, crucified, resurrected, and glorified fallen humanity! In other words, "in Christ" all the victory over every characteristic of sinful fallen nature has been accomplished and all there is left for us to do is believe it. Once true belief takes hold of this the obedience of Christ (the righteousness of God) is revealed in the life of the believer.

Romans 1:16, 17: *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."*

It must be remembered that the power of God to save from sin is not to everyone, but to everyone who believeth – “for therein is the righteousness of God revealed.” Praise the Lord! In Christ fallen human nature was conquered! Scripture is very clear on this.

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.”*

Fallen sinful nature was conquered in Christ. Do you see it in the scripture? The law could not make any man righteous, no matter how long he kept it or how consistently he kept it, the law could not do it. But when Christ came in the “likeness of sinful flesh” (in my flesh, your flesh), He had consistent victory over every temptation that came and therefore “condemned sin in the flesh.” When true belief takes hold of that wonderful saving truth the righteousness of God, the obedience of Christ, will be seen in the life of the believer!

This is why Paul stresses so much that if we but “comprehend” the love of Christ (that love that stooped so low as to take on my ugly fallen human nature and risked eternal life so that I might have it), the work will be done in us and we can go forward quickly to tell the world about it in such power that no one will be able to sit on the fences. There will be a quick polarization among the people and they will quickly have to make a decision for life or for death.

Let’s take a closer look at the Jones–Waggoner message concerning Christ’s humanity.

General Conference Bulletin 1893, A.T. Jones, pg. 218: “God manifest in the flesh, God manifest in sinful flesh, is the mystery of God – not God manifest in sinless flesh, but in sinful flesh. That is to say,...God will so dwell yet in sinful flesh today that in spite of all the sinfulness of sinful flesh, his influence, his glory, his righteousness, his character, shall be manifested wherever the person goes....In Christ is shown the Father’s purpose concerning us. All that was done in Christ was to show what will be done in us....Is it too much, then, for us to think that sinful flesh, such as we; worthless dust and ashes, as are we—is it too much for us to think that such as we—can manifest the glory of the Lord, which is refracted through Jesus Christ, the glory of the Lord shining from the face of Jesus Christ? ...It is our part to furnish a place for the glory to fall, that it may shine in the beautiful reflected rays of the glory of God.”

“The Father’s purpose concerning us” can only be truly realized when we understand that Christ came to this earth as a baby and was born with the same fallen sinful flesh that you and I were born with. And then we will be able to see what Jones is saying when he states, “all that was done in Christ was to show what will be done in us.”

The 1888 messengers had an urgency to bring before the people an understanding of Christ’s closeness to us which had never before been taught so clearly. According to the 1888 message, Christ came in the same flesh as you and me. Ellen White called this “the third angel’s message in verity” and claimed that it was “the antidote for all the world’s sins and sorrows.” We therefore need to grasp fully what the 1888 messengers were talking about. Let’s take a look at some powerful texts in the Bible concerning Christ’s humanity which will bring clarity to our minds.

1 Timothy 3:16: *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”*

It isn’t such a mystery to think of God in **sinless** flesh. That is easy to comprehend. But God manifest in sinful flesh is a mystery indeed! The Spirit of Prophecy says “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.” *The Desire of Ages*, pg. 48.

Look at that, “like every child of Adam He accepted the results of the working of the great law of heredity.” She does not say like Adam before the fall, but “like every child of Adam.” As we know, Adam and Eve did not even have children until after the fall and therefore we know that all their children were born with fallen sinful natures. This she says is what Christ came with. Scripture also makes it very clear.

Romans 1:3: *“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;”*

It is difficult to misinterpret this text. He “was made of the seed of David according to the flesh.” It is obvious that Christ’s flesh was David’s flesh, sinful fallen 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.”*

He came in “the likeness of sinful flesh.” In the Greek, the original language of this text, “likeness” does not mean to simply **appear** the same as, it actually means “same as,” “identical to.” In other words, no different than yours and mine. The next portion of scripture makes this even clearer. We will look at it closely, verse by verse, to get the full meaning correctly.

Hebrews 2:9-18: *“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became 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. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

There is so much to learn from this text and we need to analyze it closely to get the full benefit of what Paul is trying to teach us, and what the 1888 messengers saw as the key to our salvation.

We see in verse 9 that Jesus was made a little lower than the angels, but although man in his sinless state was made a little lower than the angels this text means, as we will see, that it was in man’s sinful flesh that Jesus was made a little lower than the angels. The last part of the verse clears this up for

us. He was made a little lower than the angels “for the suffering of death,” to “taste death for every man.” Interesting, He became subject to suffering and death. Only sinful flesh can die. Sinless flesh cannot die unless it sins, yet we know that Jesus did not sin, so He must have had sinful flesh in order to be able to be subject to death. Verse 14 makes it even clearer.

Now verse 16: “He took not on Him the nature of angels, but He took on Him the seed of Abraham.” The nature of Abraham and the seed of Abraham is only human sinful fallen nature. “Wherefore in all things it behooved him to be made like unto His brethren.” In how many things? “In all things.” Read the verse; that is what it says. And now Jones’ own words:

General Conference Bulletin, 1895, A.T. Jones, pg. 233: “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. ‘Wherefore in all things it behooved him to be made like unto His brethren.’

“Well, then, in His human nature, when he was upon the earth, was He in any wise different from what you are in your human nature to-night? [A few in the congregation responded, ‘NO.’] I wish we had heard everybody in the house say, ‘no,’ with a loud voice. You are much too timid altogether. The word of God says that, and we are to say, That is so; because there is salvation in just that one thing. No, it is not enough to say it that way: the salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. ‘In all things it behooved him to be made like unto His brethren.’ What for? O, ‘that He might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, he is able to succor them that are tempted.’ Then don’t you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted, and was made like us just where we are tempted; and there is the point where we meet Him—the living Saviour against the power of temptation.

“Now the fourteenth verse of the fourth chapter of Hebrews:

“Seeing then that we have a high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. 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.’

“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.”

Christ our high priest came so close to us, by taking on our very own sinful fallen nature, that He was qualified to penetrate into the deepest recesses of our sinful being and bring full and complete deliverance from every sinful defect in our characters. Now that is something to praise God about! It’s no wonder Ellen White said that “the humanity of Christ means everything to us,” and Jones, in the quote above, says that “the salvation of God for human beings lies in just that one thing.” This is exactly why Paul would preach nothing but Jesus and Him crucified, because in the understanding of this our salvation lies.

No matter how deep or how strong our temptations may be, Christ was tempted that same way, (and even beyond our temptations just as His experience was beyond ours) and “yet without sin.” “Let us therefore come boldly and find grace to help in time of need” (Hebrews 4:16). Because He came in sinful fallen flesh like yours and mine He has the perfect right (entrance) to condemn that very sin, in other words, to judge it, pronounce sentence on it, and kill it! You are then given the right (the entrance) to come “boldly,” not timidly as though you are doomed to defeat, but “boldly!” And the victory is sure to be given. He did not risk eternal life for you and me in this miserable fallen sinful flesh, so that He can simply stand back and watch us suffer in a life of continual defeat! He did it so that we can have eternal life too! Therefore, you **will** find help in time of need.

But we are told by many God-fearing Christians, “Oh no! This cannot be so. Christ could not have been tempted just like me – there were no televisions in His time” (and so on). This appears to be true but there is something important we need to understand:

Grace on Trial, by Robert J. Wieland, pgs. 102, 103: “Every temptation to sin that we can experience is directed at our primal love of self; and Christ knows every avenue of that appeal. Knowing how strong the temptation is, He sympathizes with us, but even that is not all. Mere sympathy and pity will not help. You can sympathize with your injured dog and pity him. But Christ ‘succors’ us. His full time job is saving us from yielding to temptation.

“This means that in these last days Christ’s taking our fallen, sinful flesh becomes a ‘most precious’ truth, more so than ever before. His overcoming is not only an example (an example is useless if you can’t follow it!). But He becomes our Training-Exemplar. He identifies with you, and you identify with Him. Your temptations becomes His temptation; your success His victory, and your failure His problem to solve. You are joined in a yoke with Him, and He does the pulling of the heavy weight. Your job is to stay with Him and to cooperate with Him, to ‘let’ Him.

“Frequently Ellen White referred to the 1888 message as ‘the message of Christ’s righteousness.’ This significant phrase implicitly requires that in His incarnation Christ took fallen, sinful nature of man. The reason is obvious.

“‘Righteousness’ is a word that is never used of created beings with a sinless nature. We read of ‘holy angels’ or ‘unfallen angels,’ but never do we find the phrase righteous angels. We read of Adam and Eve before the fall that they were ‘innocent and holy,’ but never do we see that they were righteous....

“The word itself means justification, and something that is sinless cannot need justification. The innate meaning of the word is declaring something that has been crooked to be straightened.”

“‘Righteous’ therefore would be a misnomer for one who has only a sinless nature. Such a being would be holy, but cannot be said to be righteous. Christ was sinless, but HE took our sinful, crooked nature and in it lived a perfect life of holiness. He fought and conquered the enemy in that flesh. This is His righteousness. And because the Father and the Son were always One, and the Father entered into the Son’s battle on earth, Jesus could address Him both as ‘Holy Father’ and as ‘Righteous Father.’

“If Christ had taken only the sinless nature of Adam before the fall, Inspiration would have to refer to the 1888 message of Christ’s holiness, not ‘the message

of Christ's Righteousness.' The fact that He perfectly 'condemned sin in the flesh' of all fallen mankind gives Him title to that glorious name, 'Christ our Righteousness.'"

Soon there will be a people raised up by the creative power of God that will have discovered the secret to overcoming sin totally. It is not by some special works program – praying more, studying more, sleeping more, eating better, doing more outreach and trying harder than ever before. It will be by the recovery of a purer faith than any former generation has been able to grasp—which is the very faith of Jesus. This is what God intended to bring through the 1888 message.

In 1895 Jones gave some beautiful studies on Christ and His humanity that deserve special attention.

General Conference Bulletin, 1895, A.T. Jones, pg. 254: "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, and relief from the power of it."

Jones goes on to tell us that Psalm 40 is a self-written diary of Christ's experience.

Ibid 300: "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

"Who? – Christ. Where did He get iniquity? – oh, 'the Lord hath laid upon Him the iniquity of us all.'

"Were they not more than the hairs of His head? And when He would look at Himself, and consider Himself, where would He appear in His own sight? – Oh 'my heart faileth me,' because of the enormity of the guilt and the condemnation of the sin – our sins that were laid upon Him.

"Now return to the first verse of the fortieth psalm: 'I waited patiently for the Lord; and He inclined unto me, and heard my cry.'

“Who? – Christ; and he was ourselves. Shall we, then, say the word: ‘I waited patiently for the Lord; and he inclined unto me, and heard my cry?’ – Assuredly. What, laden with sin as I am? – sinner as I am? – sinful flesh as I have? – How do I know that he hears my cry? – Ah, he has demonstrated it for a whole lifetime in my nearest of kin. He has demonstrated it in my flesh that he inclines, - leans over, - to listen to my cry. O, there are times, you know, when our sins seem to be so mountain-high. We are so discouraged by them. And Satan is right there ready to say, ‘Yes, you ought to be discouraged by them; there is no use of your praying to the Lord; he will not have anything to do with such as you are; you are too bad.’ And we begin to think that the Lord will not hear our prayers at all. Away with such thoughts! Not only will he hear, but he is listening to hear. Remember the statement in Malachi, ‘The Lord hearkened, and heard.’ To hearken is to listen; then the Lord is listening to hear the prayers of people laden with sin.

“But there are times in our discouragement when the waters go over our souls, when we can hardly muster up the courage of faith to speak our prayers aloud. O, at such times as that, if they are too faint in our faith to reach Him as He listens, then He leans over and listens; He inclines His ear, and hears. That is the Lord; that is the Father of our Lord Jesus Christ; the lover and Saviour of sinners. Then if He should lead you and me through the deep waters, and they go over our souls, as they did over His, - O, we can wait patiently for the Lord; He will incline unto us; He will lean over, and hear our cry.”

What a beautiful picture of my God, my Savior. We can understand better now why Ellen White referred to the 1888 message as “the matchless charms of Christ.”

Manuscript Releases, Vol. 5, pg. 219: “I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.”

Then we are told that had not Jones and Waggoner brought this message they (the advent believers) would have not had it.

Sermons and Talks, Vol. 1, pg. 141: “Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us.”

It is abundantly clear that the message brought in 1888 by these two men was indeed a very special message. Unfortunately it was fiercely rejected and that rejection has done its work within Adventism today, and it has directly to do with the humanity of Christ.

Where Does Adventism Today Stand Regarding the Humanity of Christ?

Now, is what we have learned so far in this chapter what the Seventh-day-Adventist organization today believes concerning the nature of Christ’s humanity? Let’s look into this with the material we have available regarding Adventist beliefs.

We find in the book “Bible Readings for the Home Circle” (the 1914 & 1944 editions) on page 174, the following statement:

“In His humanity Christ partook of our sinful, fallen nature. If not, then He was not ‘made like unto His brethren,’ was not ‘in all points tempted like as we are,’ did not overcome as we have to overcome, and is NOT, therefore, the complete and perfect Savior 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—sinful nature. On the divine side, from His very conception He was begotten of the Spirit. And all 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’ may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame. Rev. 3:21. Without this birth there can be no victory over temptation and no salvation from sin. John 3:3-7.”

This statement is in perfect harmony with the Bible, Waggoner and Jones, and the Spirit of Prophecy. Yet in later editions of the same book we do not find this statement, it has been deleted—removed. Let’s look at the proof.

There is a book well known among Adventists. It is called “Movement of Destiny” by Adventist Historian LeRoy E. Froom. It took about 40 years to write and came out in 1971. It was endorsed by four successive general conference presidents and analyzed by 70 of the most educated scholars and leading men. Therefore we can conclude that this book definitely represents the positions of the SDA church organization (notice I say “organization” not every “individual” per say). I have yet to speak to an Adventist minister who does not highly recommend this book to someone who is interested in knowing the beliefs of Adventists (along with “Seventh-day Adventists Believe... 27”).

Now let us see what Froom has to say concerning the deleted statement of “Bible Readings for the Home Circle.”

Movement of Destiny, LeRoy E. Froom, pgs. 427, 428: “Erroneous Position Injected by Colcord – Cognizance must also be taken of the correction, in 1949, of a definite error appearing in a note on the nature of Christ during the incarnation. For years it has appeared, unchallenged, in the standard (book) Bible Readings for the Home Circle (p. 174). It was in the section on ‘A Sinless Life.’ Apparently it was first written by W.A. Colcord, in 1914...Colcord had declared that during the incarnate earthly life Christ ‘partook of our sinful, fallen nature.’...

“Erroneous Note Deleted – In 1949, professor D.E. Rebok, then president of our SDA Theological Seminary, when it was still in Washington, D.C., was requested by the Review and Herald to revise Bible Readings for the Home Circle. Coming upon this unfortunate note on page 174... he recognized that this was not true. But in eliminating the note he found that some still held with Colcord in his position.

“However, a growing number of explicit statements by Ellen White had appeared confirming the true position that there was no ‘bent’ to sin, or ‘taint’ of sin, or ‘evil propensity’ in Christ. He was like Adam before the fall, who was similarly without inherent sinful ‘propensities.’

“So the inaccurate note was deleted, and has remained out in all subsequent printings. Thus another error was removed through these revisions of the 1940’s, as concerned some of our standard and otherwise helpful books.”

If you do your research you will find that it was during the 1930's, 40's, and 50's that Adventism was seeking the friendship of the Protestant Churches and it was then that this statement from "Bible Readings for the Home Circle" was deleted (read Andreason's little book entitled "*Letters to the Churches*" for more information on the Adventist's dealings with Protestant church leaders).

All of this should not come as a surprise to us, although it is rather shocking to say the least. But remember, the Protestant churches comprise "Babylon" because they rejected the first angel's message and have been falling lower and lower since then. They therefore have "antichrist" beliefs, one of which is regarding the humanity of Christ.

1 John 4:1-3: *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."*

The Protestant Churches (Catholicism as well) deny that Christ came in the flesh. Our sinful, fallen flesh. And in the 1950's they were assured that Adventists believed the same way.

At this point it is important that we look at one of the statements Froom makes within the context of the note which was deleted in the Bible Readings for the Home Circle. As we have already read he says:

Movement of Destiny, pg. 428: "However, a growing number of explicit statements by Ellen White had appeared confirming the true position that there was no 'bent' to sin, or 'taint' of sin, or 'evil propensity' in Christ. He was like Adam before the fall, who was similarly without inherent sinful 'propensities.'

It is true that Ellen White says that Christ had no "bent" to sin, or "taint" of sin, or "evil propensity." But Froom then concludes that by those statements she means to say that "He was like Adam before the fall, who was similarly without inherent sinful propensities." How can Froom conclude that this is what she means when she has made it very clear that Christ came like Adam after the fall?

The Desire of Ages, pg. 48: "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.”

Listen to that! “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.” For Christ to have taken Adam’s human nature before the fall would have been enough of a humiliation, but then it says “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.” It is very clear here that Christ came not with Adam’s innocent sinless human nature in Eden but that He came with the human nature “like every child of Adam,” with the results that come with the great law of heredity. How can a person misinterpret this quote?

In “Movement of Destiny” Froom claims that Adventism in general accepted the 1888 message, but we just read in his own words that he believes (and most Adventists believe) that Christ’s humanity was that of Adam before the fall. That is not at all what we have seen that scripture, the Spirit of Prophecy, or the 1888 messengers teach. It is obvious from this that Froom never really understood the message and therefore a person cannot accept something they don’t understand.

It is important however, that we understand what Ellen White means when she says that Jesus had no “bent” to or “taint” of sin or “evil propensity.” Remember, she agreed with the Jones—Waggoner message and we read at the beginning of the chapter what Scripture plainly reveals concerning the flesh of Jesus. So what does she mean by the above terms? God’s word gives us the answer.

Philippians 2:5: *“Let this mind be in you, which was also in Christ Jesus:”*

We are not urged to have the flesh of Jesus, but the mind of Jesus.

Romans 8:6, 7: *“For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”*

“To be carnally minded is death; but to be spiritually minded is life and peace.” Why is it death to be carnally minded? Because the carnal mind is enmity against God. It can’t even be subject to the law of God at all! Do you see that? The carnal mind cannot obey God; it cannot do what is right no matter how much it tries. It isn’t “at enmity,” it “**IS** enmity” against God. In other words, there is nothing you can do for the carnal mind to change it into being at harmony with God. It is the very enmity itself and cannot be anything different. The scripture is plain about that, “for it is not subject to the law of God, neither indeed can be.” Listen to what Jesus tells Nicodemus.

The Desire of Ages, pg. 172: “Jesus continued: ‘That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.’ By nature the heart is evil, and ‘who can bring a clean thing out of an unclean? not one.’ Job 14:4. No human invention can find a remedy for the sinning soul. ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ ‘Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.’ Rom. 8:7; Matt. 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting impossibility. There is no safety for one who has merely a legal religion, a form of godliness. 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.”

“The fountain of the heart must be purified before the streams can become pure.” In other words, the flesh (the members of your body) are controlled by what kind of mind you have. If the carnal mind is in control then only sin and death will be the results. If the spiritual mind is in control then only pure and righteous acts will be the result.

1 John 3: 9: *“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”*

Just as the carnal mind “cannot be subject to the law of God, neither indeed can be” so the spiritual mind (the mind of Christ) **cannot be subject to the flesh**. It is only subject to the law of God, to those things which are pure and right.

We are seeing that it is not important to have sinless flesh in order to gain the victory over sin and death. The important thing is to have the mind of Christ. The reason Christ did not sin is not because His flesh was sinless, but because His life was hid in God. He did nothing of Himself, for Himself, or by Himself. He is the revelation of what human nature, fallen sinful man, may be in God, in this life.

Messages to Young People, pg. 155: “When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ’s character.”

Lift Him Up, pg. 301: “Having the mind of Christ, His followers reveal the graces of His character.

“Nothing short of this will make men acceptable to God. Nothing short of this will give them the pure, holy character that those must have who are admitted to heaven. As soon as a man puts on Christ, an evidence of the change wrought in him is seen in spirit and word and act. A heavenly atmosphere surrounds his soul; for Christ is abiding within.”

Our High Calling, pg. 147: “Precious are the privileges accorded him who abides in Christ....The mind of Christ dwells in His faithful followers; their desires are in accordance with His will; their petitions are indicted by His Spirit. They obtain answers to their prayers; for they ask for such blessings as He delights to bestow.”

Satan was constantly using Christ’s flesh to pull on His mind, so that His mind would consent to it. He knew that if he could accomplish this (getting Christ’s mind to consent) he would win the great controversy.

Confrontation, pg. 41: “He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave His Son in this condition of want and suffering. He hoped to shake the confidence of Christ in His Father, who had permitted Him to be brought into

this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped that he could insinuate doubts as to His Father's love, which would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger He would exert His miraculous power in His own behalf and take Himself out of the hands of His heavenly Father. This was indeed a temptation to Christ. But He cherished it not for a moment. He did not for a single moment doubt His heavenly Father's love, although He was bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in His Father could not be shaken.

Satan was continually seeking some way to get to Christ's mind; this was the only way that he could win the battle. In the next quote it will be clearly shown that if Satan could have done this the human race would have been lost.

The Faith I Live By, pg. 49: "In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed....He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He 'knew no sin.' He was the lamb 'without blemish and without spot.' Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

"Not even by a thought could Christ be brought to yield to the power of temptation....Christ declared of Himself, 'The prince of this world cometh, and hath nothing in me.'

"Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair.

"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."

We see a few vital things here. First, Christ came with “man’s nature in its fallen condition.” Fallen sinful nature. Then Ellen White defines in certain terms that the “head” is the mind of Christ and the “heel” is the flesh in its fallen condition by stating “could Satan in the least particular have tempted Christ to sin, he would have bruised the Savior’s head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished.” Satan could try to get to the “head” (the mind) through the “heel” (sinful fallen flesh). Had Christ’s mind consented to the temptation “the hope of the human race would have perished.”

We are then told that this power to overcome has been given to us! “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” (1 Corinthians 2:16). “In Christ” His mind is ours.

Yes, the sinful fallen flesh is a terrible problem to us, as it was to Christ, but to have the mind of Christ is the remedy.

The Sanctified Life, pg. 67: “Those who have the mind of Christ will keep all of God’s commandments, irrespective of circumstances. The Majesty of heaven says, ‘I have kept my Father’s commandments’ (John 15:10).”

Therefore, the humanity of Christ was sinless because that human nature dwelt in God. He had no “taint” of sin, or “evil propensity” or “bent” to sin IN HIS MIND. Like Jones says: “keep His mind out of it.” His mind was the mind of God; His flesh was our sinful fallen flesh.

But Adventism, not understanding the truth regarding the humanity of Christ within the 1888 message, has crucified it. Therefore, the church God had called to be a peculiar church agreed with Babylon on a doctrinal point which the Bible defines as the difference between Christ and antichrist!!! This was a major turning point in denominational history. However, it is interesting to find that at the same time that this was going on, the Lord was working hard to guide His people back to the writings of Jones and Waggoner.

Between the periods of 1958-1962 was the discovery of the Waggoner-Jones books in the Avondale College cellar in Australia. A handful of truth-seeking Seventh-day-Adventists eagerly accepted the messages, and, at last the Revelation 18:1 angel had been accepted, not by the SDA organization, but by a precious few who were treated very badly for accepting this light.

This angel is now doing a work like never before for those who have tasted the sweetness of the messages and the transforming power of God. As we study closely the following chapter we will get a glimpse of the work of this mighty angel and how God intends to wrap up this whole controversy.

CHAPTER 12

THE FOURTH ANGEL

“THE THIRD ANGEL’S MESSAGE IN VERITY” is the only one by which the work on earth can be finished, because it is the very message that produces “holiness” in God’s last day people.

Selected Messages, Vol. 1, pg. 359: “The present message – justification by faith – is a message from God; it bears the divine credentials, for its fruit is unto holiness.”

If this message produces “holiness” in God’s people then it should not come as a surprise that Satan has done everything possible to cast a shadow about this truth. Once God’s people take hold of the message, and it does its glorious work in them, this earth will be so lighted up with the glory of God that all the satanic wrath that can be conjured up by the enemy will be seen coming against God’s people.

Selected Messages, Vol. 3, pg. 405: “The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angel’s messages; all are linked together. The evidences of the abiding, ever living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import—their time and place—but they live, and are to exert their power upon our religious experience while time shall last...”

Between the rise of the third angel in 1844 and the General Conference Session of 1888 there is no mention of any other angel’s appearing. But when the Lord sent His messengers, Elder’s Waggoner and Jones, He informed the

Advent believers, through Ellen White, that the message they had brought, was “in verity” the ministry of the Revelation 18 angel, which we are told joins the third angel. Therefore, we call it “the fourth angel.”

Manuscript Releases, Vol. 9, pg. 290: “The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God.”

Here we are plainly told that the angel that follows the third is the one bringing the harvest message. Since it is the “harvest message” then we know that it will be the last message of mercy given to the world. Whoever rejects this message will be given no more chances. This message was the one brought by Waggoner and Jones and would have lighted up the earth in a wonderful manner.

Selected Messages, Vol. 1, pg. 234, 235: “An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost.

The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.”

Therefore the angel that followed the third was resisted and ultimately rejected during Ellen White’s time.

Ellen White also declares that the Revelation 18:1 message is the loud cry of the third angel and connects all of it with the revelation of Christ’s righteousness which we know is the message that Waggoner and Jones brought. Therefore what Waggoner and Jones brought was the beginning of the loud cry.

The Advent Review and Sabbath Herald, November 22, 1892: “The time of test is just upon us, for the loud cry of the third angel has already begun in the

revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

It is clear then that this mighty angel who lightens the whole earth with his glory is the loud cry of the third angel. Just as the midnight cry gave power to the second angel's message, so the Revelation 18 angel (or the fourth angel) gives power to the third angel's message which results in what we call the "loud cry."

We are told that the Revelation 18 angel gives the last and threefold message to the world.

Maranatha, pg. 173: "The three angels' messages are to be combined, giving their threefold light to the world. In the Revelation, John says, '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."

This quote is extremely significant. If this angel comes preaching the first, second, and third angel's message (combined), and he is also described as being the loud cry of the third angel, then it must be that these messages will be given in a clarity and power that exceeds that found in the Advent Movement prior to his appearance.

Now let us make a few connections to understand all of this better. A few chapters back we learned that the angels symbolize "men and women enlightened by the spirit, and sanctified by the truth, proclaim(ing) the three messages in their order." In another quote we are told the same thing concerning the angel of Revelation 18.

The Advent Review and Sabbath Herald, October 13, 1904: "During the proclamation of the third angel's message, 'another angel' is to 'come down from heaven, having great power,' and the earth is to be 'lightened with his glory.' The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea."

So we see that the Revelation 18 angel also represents a group of people (including children) that will be so completely filled with His spirit that the earth is described as being lighted up with the truth in a magnificent manner.

Now, there is a quote which was stated earlier that puzzles some. It says “...the loud cry of the third angel has already begun in the revelation of the righteousness of Christ...” If the loud cry first began to sound in 1888 then where were all the physical manifestations of it? Where were the evidences like that of Pentecost? The thousands converted in a day and the miraculous healings? These are good questions. The answer is given to us in the quote that states “men and women enlightened by the spirit, and sanctified by the truth, proclaim the three messages in their order.”

Pay close attention. This group of people have been “sanctified by the truth,” in other words, they have been taught the message **first**. Before they can go proclaim it they have to know it. By fervent prayer and study they have learned the message, gained a unique experience and are now ready to give it to the world.

The first work or phase then of the loud cry is to know the message, not only intellectually but experientially. This is exactly what the Lord purposed to do in 1888. He first prepared two young messengers by giving them the truth and an experience with it. They, in turn, were sent to deliver the message to the Advent believers, who, had they received the truth by experience, would have taken it to the world. When it reaches the point of going to the world, the great and grand physical manifestations like that of Pentecost will be seen. This is the final step of the process. But the first step, the beginning of the loud cry, is when the individual messengers and the church are being prepared by receiving the truth and experiencing it. Jones and Waggoner were put through this training and then brought the distinct message to a church that had lost the gospel. This had to happen if the Advent believers were to give the final message to the world. It is impossible for a people that do not have the gospel, the power of God, to give the final call; only those who have received the gospel as an experience and have been delivered from Laodiceanism can give the final call. So the brethren in 1888 could not have done it in the condition they were in. God first had to teach the message to someone so that He could then pour His Spirit onto a languishing and impenitent church.

The Advent Review and Sabbath Herald, March 22, 1887: “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.

But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come.”

The way is being prepared right now for the Spirit of God to be able to come upon a languishing church and an impenitent congregation. Let us allow the Lord to do this work. Let us learn what He has to teach us so that He can end this scene of misery once and for all.

There are many Adventist preachers today who proclaim that we will know when the loud cry has begun when we see the Pentecostal manifestations. This is a very dangerous belief. It is this type of preaching that will cause many to miss out on God’s blessing when it comes. We have a quote that makes this very clear.

The Advent Review and Sabbath Herald, December 23, 1890: “There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing.’ Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. ‘I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ If you seek the Lord with all your heart, he will be found of you.

“The end is near! We have not a moment to lose! Light is to shine forth from God’s people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know

the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness."

Notice that it says "**There is to be** in the churches a wonderful manifestation of the power of God..." This was written in 1890 but it was stated as still future, it had not happened in her time although the fourth angel had appeared. We need to be very careful lest we not know the time of our visitation just as the Advent believers did not recognize it in 1888.

The quote informs us that it is "because the Lord does not work according to their ideas and expectations" that they will oppose the work. Therefore, those who describe the loud cry as being recognized only by the manifestations of healing miracles, etc., are going to be some of the very ones that oppose the work of the loud cry message because it does not fit their scenario of how the Lord works.

No one can even be a part of the second phase of the loud cry unless they obtain the victory over every defect of character first! In other words, the first phase is to prepare for the last phase of it. The necessary preparation for this final phase is given to us in clear terms.

Early Writings, pg. 71: "I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. ... I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence."

Testimonies for the Church, Vol. 5, pg. 214: “It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.”

Don't be discouraged by how absolutely wretched you feel and how unattainable this all seems. Remember, “in Christ” all this has been accomplished—your sins have already been conquered. Christ walked this earth in your sinful fallen flesh and gained victory after victory for you. He then bore it all on the cross and took it where? To the second death! He took all those “besetments,” all those defects, to the second death! Do you know how you “obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action?” It is by believing that Christ has already obtained it for you. When you truly believe this, the obedience of Christ will automatically come forth and be revealed in your life! This is why Paul urged us to “comprehend” the love of Christ, because he knew by personal experience that only the true comprehension of such love would cause true faith to spring up, and that true faith would produce the very works of God!

It doesn't have to be a long work. We are told in the quote above, “then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” During the Passover, just 50 days before Pentecost, you find the disciples in a state of mass confusion, doubt, and perplexity. Judas betrays His Savior and hangs himself, Peter denies Christ not once but three times, and the rest of them flee from fear. They all certainly had a lot of besetments and defects to overcome. And yet only 50 days later they are enjoying the “refreshing” from the Lord—a measure of the Holy Spirit that has of yet never been equaled. The disciples' experience is an example of how quickly the work can be done once God's people grasp the true gospel—when they truly comprehend the love of God—and experience it in their lives!

Are we beginning to see why the message of faith that Jones and Waggoner came preaching was so very precious. Do you see why Ellen White could call it the “beginning of the loud cry?” It was the very message that would have quickly done as drastic a work in the Advent believers as was done in the disciples. They would have quickly received the preparation needed to wrap up the work.

This is exactly why Satan used all the means available to him to hinder and oppose this message and the messengers; and we can be sure it will happen again, for she says, “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.”

God is raising up a people this very moment that will bring this miserable scene to an end quickly and you can be sure that they will witness Satanic wrath on all sides like never before. We have only to look at Pentecost and the aftermath to get a glimpse of what lies ahead. And yet, not even that gives us a clear conception of the terrible state of things that will transpire under the proclamation of the third angel’s message in verity.

A Necessary Confession

At this point in the chapter it is vital to understand just where we stand as Seventh-day Adventists who have had such great light communicated to us. We have seen that the church, as an organization, rejected the 1888 message and therefore has caused the delay of Christ’s coming. This is a fearful position to be in, and in order for us to receive God’s blessings, which have been forfeited because of the past rejection, it is necessary that there be a confession.

Leviticus 26:40-42: “If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.”

There it is in God’s own words. Notice He does not say “if they shall confess their iniquity...then will I remember my covenant.” No, that is not what it says. It says “if they shall confess their iniquity and the iniquities of their fathers...”

We need only to search the scripture and we will find that all of the great men of God who led out in revivals and reformations have always confessed their sin and the sin of their fathers. The godly Ezra (Ezra 9:5-15), Nehemiah (Nehemiah 1:6), King Hezekiah (2 Chronicles 29:3-11), and Daniel in his beautiful prayer (Daniel 9:3-19).

These confessions were followed by great blessings from the Lord. Since God does not change then it would follow that the same applies to His people

today. The receiving of the loud cry message will come only when we have made the confession laid out in Leviticus. But we need to understand what confessing the sins of our fathers means.

True confession is like true repentance. We are told that “repentance includes sorrow for sin and a turning away from it” (Steps to Christ pg. 23). In other words, to put away entirely. When our fathers rejected the 1888 message they adopted an attitude and a way of living which they taught to their children, and their children taught to their children, and so on down to us. In this way their sin has become ours. You don’t have to look very far and you will see that Adventism lives as if Jesus were to come in 1000 years. Some have told me that “we are in the time of Laodicea, and until God gets us out we will have to just wait patiently.” Do you see what kind of attitude the past rejection has built into us? Adventism in Ellen White’s day had fallen into a condition of adding:

“farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause; some buy a piece of land and labor with all their might to pay for it. Their time is so occupied that they can spend but little time to pray, and serve God, and gain strength from him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist, for they must get free from debt first. And as soon as they are free from debt they are farther from helping the cause than before, for they involve themselves again in adding to their property, and flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more, and the cause of God less; and their attraction to earth grows stronger, and the attraction to Heaven weaker. Their heart is with their treasure. They set the example to those around them that they are intending to stay here, that this world is their home” (1T 115, 116).

We see here that this is exactly how most of Adventism lives today. This is the way of life that the past rejection has built into us. **This world** is our home; we are no longer living as pilgrims and strangers here. We have settled here and the experience and mindset of the early Advent believers back in the 1840’s is not ours. The sins of our fathers have become ours and therefore in confessing our sins we are also confessing theirs.

We have this promise though, and it is, “the power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel’s message will go forth, not in whispered tones, but with a loud voice” (*Testimonies*, vol. 5, p. 252, 1885). We will see now that there are a people that are searching and seeking and confessing their sins, because the fourth angel has appeared again and it could only appear again when “they acknowledge their offence.”

The Fourth Angel Appears Again

In 1950 Adventism was given an opportunity to confess their past rejection. God prepared two men by the names of Robert Wieland and Donald Short to bring again the 1888 message to His people.

These two men were very concerned over the condition of the church and were anxious to share the message that would cure its Laodicean condition. They approached the leaders during a General Conference session and urged them to allow the Jones-Waggoner messages to be printed and made available to the people. The leaders showed an interest and asked them to prepare the case in written form so that they could analyze their proposition.

Wieland and Short quickly got to work and rapidly produced the book entitled “1888 Re-examined.” The central point in the presentation was that Adventism could never receive the blessing of the loud cry if they did not confess and repent, in behalf of the entire Advent movement, of their sins as well as their fathers. This did not set well with the leaders and their response was as follows.

Letter from the General Conference of SDA (First General Conference Report, 8) in reply to 1888 Re-examined by Robert J. Wieland and Donald K. Short, December 4, 1951, pgs 8-9 (also found in “A Warning and it’s Reception pg. 252): “Throughout your manuscript it is evident that you feel that the denomination should rectify certain things pertaining to 1888, and then make due acknowledgement and confession of the same. This is more than a suggestion, you strongly urge that this course be followed. The following extracts are quoted from your manuscript:

“Every failure of God’s people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world.’ Pg. 2

“There is before the remnant church a heavy account to settle. The sooner the issue is faced squarely and candidly the better.’ Pg. 2.

“Such a view of the matter will require that this generation recognize the facts of the case and thoroughly rectify the tragic mistake.’ Pg. 38.

“Then on page 137 you write that ‘a denominational repentance’ is essential before the loud cry can be received. ...’

“We do not believe that it is according to God’s plan and purpose for the present leadership of the movement to make acknowledgment or confession, either private or public, concerning any of the mistakes made by the leadership of a bygone generation. On many occasions there were periods of apostasy in the days of Israel, and at times these departures from God were very grievous indeed, but we do not find the Lord requiring of the next generation that they confess the mistakes and transgressions of the generation before as a condition for the bestowment of His blessing upon His people. God did call His children to repentance of their sins and when they turned to Him with the whole heart He received them graciously and gave to them the richest divine benedictions.

“The same thing is true but from another stand point in the experience of the early disciples of Jesus. Even up to the time of the ascension they entertained erroneous views concerning the kingdom of God but we do not find the Lord requiring of them to make any public acknowledgment of such misconceptions of His purpose whether their own or those of their predecessors. These men had enjoyed a unique experience in having actual personal fellowship with their Lord; yet even with this intimate relationship they failed to discern many of the vital truths He taught.

“We call attention to these instances not to minimize in any way the wrongdoing of the Israelites or the failure of the disciples to walk in advancing light but for the purpose of emphasizing the thought that your proposal is not according to God’s plan in His dealings with His people.

“We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now laboring for God. We need to think in terms of today, and to make sure in our hearts, that any lessons that may be gleaned from past experiences of the children of God are truly learned by us in this generation lest we too fail after the same examples of unbelief.

At this late hour it is not our duty to deal with mistakes of leaders or believers of bygone days. We can safely leave those brethren with the Lord whom they sought to serve. After all, who are we to presume to repent on their behalf! Who has granted us the prerogative to judge them so that a confession on their part at this late date should be necessary that God might release His blessings to His remnant people! Such teaching is totally at variance with the divine pattern, and we feel that such a course could accomplish no good purpose."

Despite the leaders resistance the writings of Wieland and Short became available on a world-wide scale and those truly seeking for truth took up the message.

At this point we ask the question, if the church as an organization is not promoting the third angel's message in verity, which is the message that will bring Jesus, then how is the truth going to triumph? Ellen White gives us startling insight into the matter.

Testimonies to Ministers, pg. 300: "Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."

No matter how much the message is opposed God will finish His work and the manner in which He will do it will be "out of the common order of things, and in a way that will be contrary to any human planning." So be watchful unto prayer. We must have the eyesalve so as to recognize His humble messengers when they come bearing the divine credentials.

The next quote gives us an idea of who the instruments will be that the Lord will use.

Testimonies for the Church, Vol. 5, pg. 80, 81: "In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been

shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster."

The Prophecy of Hosea 5:15 and 6:1-3

The latter rain only falls at the end of this earth's history; therefore any prophecy that deals with this marvelous blessing must be applied to the final events before the close of probation. With that established, let's take a look at the prophecy in Hosea that deals with the latter rain and the fourth angel.

Hosea 5:15 – 6:3: *"I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know [if] we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth."*

We have already established that the fourth angel first appeared in 1888. He was rejected and had to return to his place until "they acknowledge their offence." This is represented by the first day in Hosea's prophecy. The second day does not come until the 1950's when Wieland and Short appeared with the 1888 message anew and therefore, the fourth angel makes His appearance again. During this time there were Adventists who had gotten fed up with the miserable Laodicean situation and cries began to be heard for a return to the Lord and His truths. You will notice that when God's children begin to cry out to Him, scripture usually states that "God remembered" and then deliverance follows. Back in Egypt the bondage they had put themselves into finally became unbearable enough that they agonizingly sought the Lord for deliverance.

Exodus 2:23: *"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."*

Whenever we read in scripture that “God remembered” it does not mean that He has forgotten—for this He can never do—it indicates that He is about to do something great for His people. In the early 1950’s the cry came up before the Lord and He was more than willing to respond and fulfill His promise to His people. He sent the very same remedy He sent in 1888. Although the leadership had the advantage of hindsight—God’s evaluation of the truth as given to us through Spirit of Prophecy, and the consequences of rejecting the 1888 message (Laodiceanism)—they nonetheless rejected it once again. They had more truth on the matter than those who rejected the message back in the late 1800’s. This now put the church in a much more dangerous position. But God never separates from His people until there is absolutely no hope that they will return to Him. And so despite their lack of interest in the message, and their opposition, the writings of Wieland and Short went to the people and the Jones-Waggoner messages came into print.

The promise goes on to say that “after two days will he revive us: in the third day he will raise us up...” So promise states that there is a “third day” in which the Lord will raise up a people who will “live in His sight.” They will “follow on to know the Lord.” Once they begin to study and comprehend the third angel’s message in verity, they will advance greatly in the knowledge of God, and when they have reached a certain stage of development they will receive that mighty and wondrous blessing, the outpouring of the latter rain. We are in that stage of “following on to know the Lord” right now. This is the first phase of the loud cry, when the Lord will teach His messengers the truth by experience. Very soon the loud cry will swell, by latter rain power, into the loudest proclamation of truth that this world has ever heard or seen.

Right now the angel of Revelation 18:1 is busy preparing a people on a world-wide scale by the loud cry truths. This preparation is both intellectual and experiential, and just as soon as this people develop a Christ-like character the last movements will be rapid ones.

Testimonies for the Church, Vol. 6, pg. 408: “The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there shall be such a scene of strife as no pen can picture.”

Testimonies for the Church, Vol. 9, pg. 11: “The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.”

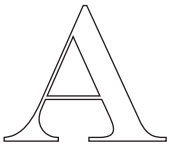
Prophets and Kings, pg. 277: “The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God’s purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.”

In the midst of all this horrific commotion, the latter rain will be poured upon His people. There will be such an explosion of Godly power that the entire universe will stand captivated as Satan is unmasked to the fullest, and God’s character is seen in clear and distinct rays, in a group of people that have undergone an incredible change. That special group, the 144,000, will receive God’s final seal and will march on victoriously through the time of Jacob’s trouble, the seven last plagues and live to see the Lord come in all His glory without seeing death.

We can all be there. **“Let us strive with all the power that God has given us to be among the hundred and forty-four thousand”** (RH March 9, 1905). By accepting the true gospel of Jesus Christ our Lord and being truly born again and allowing God to sanctify us “unto a perfect man, unto the measure of the stature of the fulness of Christ,” we can all be there.

CHAPTER 13

GOD'S ORGANIZATION



DEMONSTRATION IS SOON TO BE given by a very dedicated company of believers through whom God is going to reveal what might have been received, experienced and accomplished years ago.

The Acts of the Apostles pg. 13 "Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing: "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12.

When this day comes Christ's return will be speedy. The church has waited a very long time for it but because the members have not known God's ways they therefore have not entered in His rest and the wonderful work that God has designed for them to accomplish has never been fully realized. However, no matter how many failures there have been in the past, or how long it takes for certain lessons to be learned, there will be at last a people who fully enter into God's rest. When one generation fails the Lord in His great mercy sets out to find another one which will take up the opportunity. He appoints "another day" to plead with the people so that they will not harden their hearts in unbelief and will instead enter into His rest.

Hebrews 4:1-11 *“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.*

4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it].

4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4:4 For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works.

4:5 And in this [place] again, If they shall enter into my rest.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

If they had entered into His rest then He would not “afterward have spoken of another day. There remaineth therefore a rest to the people of God.” And Paul urges us to strive to enter into it now: “Let us labour therefore to enter into that rest...”

The scripture above also plainly teaches us that no unbeliever will ever experience God’s rest. In fact, the very reason those in the past did not enter into it was because of unbelief. Therefore, those living in the last moments of earth’s history must have a continual abiding relationship with Him so that His faith will be constantly developing in them.

“In Christ” the believer has the perfect guide for every step he must take. Christ is the only example a Christian can have if he is to manifest the righteousness and truth of God.

The Acts of the Apostles pg. 587: “The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work.”

God’s last day church must therefore look to Christ as He looked to His Father. Just as Christ knew exactly how to relate to the Father no matter what circumstances arose, God’s true children will also understand their relation to Christ and know exactly how to relate to Him no matter what circumstances arise. They will understand that He is their Father and they are His children, just as when on this earth Christ was the Son and God was His Father. This is the only way God’s character will finally be vindicated and the work accomplished.

No matter how much it may seem that the Father is not meeting His responsibilities His children must not take things into their own hands and assume His work. This is easy to do when everything around us is peaceful, free from all satanic pressure and we are enjoying perfect health. But it is an altogether different story when everything around us seems to be crumbling quickly and God seems to be very far away, and to all appearances seems to be uninterested in our welfare.

But “in Christ” God’s last day people will have the same relationship with Jesus as He had with His Father even while He was terribly hungry and exhausted during His 40 day wilderness trial. Let us read what that relationship was like:

The Advent Review and Sabbath Herald, September 1, 1874: “Our Saviour showed perfect confidence in his Heavenly Father, that he would not suffer him to be tempted above what he should give him strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity, and was the representative of the race.”

This is the faith of Jesus and it is the faith that those who will be finally triumphant must have.

Revelation 14:12 *“Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.”*

This glorious group of individuals will have Christ as their only Head.

Revelation 14:4 *“These are they which follow the lamb whithersoever He goeth.”*

These individuals will follow the lamb “whithersoever He goeth.” Jesus is their divine Head and they will go in no other way but the way in which He leads them irrespective of circumstances.

Ephesians 1:22,23 *“And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,*

1:23 Which is his body, the fulness of him that filleth all in all.”

1 Corinthians 11:3 *“But I would have you know, that the head of every man is Christ...”*

Colossians 1:18 *“And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.”*

Paul, through experience and understanding of the scriptures, understood that for there to be success in the church Christ must be the Head. In comparing the true Christian Church with the structure of the human body he taught the early Christians what God’s true organization must be. There are lessons of vital importance for God’s last day church in this and it would be well for us to study it closely and understand it fully.

1 Corinthians 12:12-31 *“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.*

12:13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

12:14 For the body is not one member, but many.

12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

12:16 *And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?*

12:17 *If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?*

12:18 *But now hath God set the members every one of them in the body, as it hath pleased him.*

12:19 *And if they were all one member, where [were] the body?*

12:20 *But now [are they] many members, yet but one body.*

12:21 *And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

12:22 *Nay, much more those members of the body, which seem to be more feeble, are necessary:*

12:23 *And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness.*

12:24 *For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked:*

12:25 *That there should be no schism in the body; but [that] the members should have the same care one for another.*

12:26 *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

12:27 *Now ye are the body of Christ, and members in particular.*

12:28 *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

12:29 *[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?*

12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.”

This is a beautiful illustration of the relationship between Christ and His church. It is amazing that each one of us is honored in carrying in our own bodies a perfect object lesson of the structure of what the true Christian church should be like. Let us go through carefully and understand what Paul desires to share with us about God’s true church – His Organization.

We see from the scripture that in the human body are many members, some are small while others are obviously larger. Some seem inferior while others seem to have a more significant function. But notice that **it is God who designed our bodies and has “set the members every one of them in the body, as it hath pleased him”** (vs. 18). In other words, He knew the best place for the eyes to go, He appointed the position of the heart, stomach and lungs. **Man had no say in the matter whatsoever.** It is the same with the church structure. “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” It is God who “hath set” each one in their place. It doesn’t take much thought and we will realize that the only member in the body that has any right to direct any of the other members is the head. This clearly shows us that no member in the church has any jurisdiction over any other, that is Christ’s job alone.

Ephesians 1:22,23 *“And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,*

1:23 Which is his body, the fulness of him that filleth all in all.”

The Desire of Ages 369: “Christ’s workers are to obey His instructions implicitly. The work is God’s, and if we would bless others His plans must be followed. Self cannot be made a center; self can receive no honor. If we plan according to our own ideas, the Lord will leave us to our own mistakes. But when, after following His directions, we are brought into strait places, He will deliver us.”

It is Christ alone who has the jurisdiction over, not some things, but “all things” in His Church. This of course is not an arbitrary position on His part. He who is all knowing and can make no mistakes is the perfect candidate

for the position. If every Christian's Head was only Christ the work on earth would advance quickly with amazing success. The reason it has not gone forward the way God has desired is because His people have not learned this completely. This is what God's last day church must learn before they can advance at the speed that God intends them to.

There is also an object lesson that must not be overlooked if we are to go forward successfully in God's work: no member can exist apart from the body. Whoever saw an arm or a leg going around detached from the body and still function? Obviously this is ridiculous but that is exactly how many interpret the scriptures. They believe that in order for Christ's work to go forward they must go at it alone. Just as an arm or a leg cannot function apart from the body and will quickly rot and die, so it is true of each one of us. So the object lesson teaches us that you cannot have a connection with the Head and at the same time be disconnected from the body. Christ has His body and He is purifying it and they are moving unitedly with Him.

Testimonies to Ministers pg. 488: "While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly."

Although one member may be 3000 miles away from another, if Christ is each one's Head they will be moving unitedly, harmoniously in God's work. This will be true even if they do not know each other. The success of God's work does not depend on two people knowing each other, but on both people being under the same Head. As God's people continue to "follow on to know the Lord" we will be seeing more and more of this among His true children.

Now, the lessons that we learn from the journeyings in the wilderness of the Israelites have vital information for us. We find that right before God commands His people to "go and possess the land" He gives them a **more efficient organization**. Let us read about it and learn what God has in it for us.

Patriarchs and Prophets, pgs. 374,375 "...nearly a year had been spent in the encampment at Sinai. Here their worship had taken more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan.

The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name....Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens," and, lastly, officers who might be employed for special duties. Deuteronomy 1:15. The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes.

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward they were to strike the sacred tent; when a halting place was reached they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

The position of each tribe also was specified. Each was to march and to encamp beside its own standard, as the Lord had commanded: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." "As they encamp, so shall they set forward, every man in his place by their standards." Numbers 2:2, 17. The mixed multitude that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon the outskirts of the camp; and their offspring were to be excluded from the community until the third generation. Deuteronomy 23:7, 8."

We see that "preparatory to their entrance into the land of Canaan" God gives them a "more efficient organization." Notice that He directs the position and

function of each tribe and even the work of individuals within the tribes. This is crucial for us to understand for we are now also on the very borders of the promised land and there is a preparation which is necessary in order for God to lead us there successfully and quickly. The servant of the Lord herself gives us insight to the way God's last day church will function; it will not be after the "common order of things" nor according to any human planning.

Testimonies to Ministers pg. 300: "Unless those who can help in ____ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. **Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.** There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. **The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.**

Do you see that it is "under the direction of the angel who joins the third angel" that God will work out of the "common order of things, and in a way that will be contrary to any human planning"? In other words, there will be a people that will rise up and be organized, and be governed drastically differently, than what the world, and even Christianity, is accustomed to.

An example of the "common order of things" in our world, including the churches, is our system of politics — voting. This system completely takes the place which is reserved for Christ alone. Imagine what would have happened in the wilderness when complaints began to sound and the people desired to return to Egypt. If the Lord had directed Moses to call the people together and discuss the advantages and disadvantages of their situation and then set up ballot boxes so that the multitude could vote, it is certain that the majority would have voted to return. Under this system everyone would have had to consent to the decision, even Moses.

Thank the Lord, this is not His way. He had directed their journey from the beginning and had Himself called Moses to the ministry. He also informed Israel of the position He had chosen for Moses to occupy. From

the quote above we know that the work that goes forward under the fourth angel will be according to God's way of governing, not man's. He will direct and appoint each member of His true church to fill the positions He has designed for them to fill. It will not be done under a system of voting. It will not be according to the "common order of things". It will be "in a way that will be contrary to any human planning."

Let it be known that God's kingdom is not a democracy, it is a theocracy. God is the only Head. His government is the only successful way of governing. It is such simply because He is the only One who can see the beginning from the end and therefore knows what is best in any given situation.

Now read carefully the following quote:

Testimonies to Ministers pgs. 477,478: "God has appointed no man to be conscience for his fellowman. ...

For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. **This order of things must be changed.** There must be a reform. Men who have not a rich measure of that wisdom which cometh from above should not be called to serve in positions where their influence means so much to church members.

In my earlier experiences in the message, I was called to meet this evil. During my labors in Europe and Australia, and more recently at the San Jose camp meeting in 1905, I had to bear my testimony of warning against it, because souls were being led to look to man for wisdom, instead of looking to God, who is our wisdom, our sanctification, and our righteousness. And now the same message has again been given me, more definite and decisive, because there has been a deeper offense to the Spirit of God.

God is the Teacher of His people.... It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God."

Ellen White makes it very clear that it is evil for anyone to act as "head" of any other individual and that "this order of things must be changed." It is our privilege to obtain an experience in having Christ as our only Head and

learning to lean solely on Him as the plan-maker and problem-solver of our lives. In this we have nothing to worry about because He is so good that if we were to know the future we would only choose God's way.

The Desire of Ages, pg. 225: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."

God's position as Sovereign is only for the blessing and benefit of His children. When we truly believe this, our experience will be drastically different. Those who will give the loud cry will have been set free from the system of human election. They cannot be in bondage to the will of the people or else they will not be fit for the last great work. Once they have been made free they must not let themselves be dragged back into that system and once again take matters into their own hands. Remember, all the way down to the very end "there will be those among us who will always want to control the work of God" (TM 300).

A.T. Jones informs us that human elections came into existence when the early apostolic church began to "fall away."

Lessons from the Reformation, A.T. Jones, pg. 109: "Elections came in from Greece by those Greeks who in the "falling away", had not the spirit, and so had lost their Head.

"Appointments came in from Rome, when the Greek political system in church affairs was imperialized and the bishop of Rome became the head.

"The Reformation threw off the Greco-Roman heathen political naturalism, and restored the spiritual principle of the divine order.

"But there has been another falling away. Again the spiritual principle has been lost. In every denomination of professed Protestants the Greco-Roman naturalistic principle of human election and appointment prevails."

We will notice that when Moses lost faith on the way to the promised land, a human election followed. The seventy elders came into existence. Eventually these men became a terrible curse to God's cause.

Patriarchs and Prophets pg. 380: "The Lord permitted Moses to choose for himself the most faithful and efficient men to share the responsibility with him. Their influence would assist in holding in check the violence of the people, and quelling insurrection; yet serious evils would eventually result from their promotion. They would never have been chosen had Moses manifested faith corresponding to the evidences he had witnessed of God's power and goodness. But he had magnified his own burdens and services, almost losing sight of the fact that he was only the instrument by which God had wrought. He was not excusable in indulging, in the slightest degree, the spirit of murmuring that was the curse of Israel. Had he relied fully upon God, the Lord would have guided him continually and would have given him strength for every emergency."

The apostolic church also fell into the same problem. When they drifted into apostasy it was then that human elections and appointments came into existence.

During the early advent movement the voting system did not exist. When they came out of Protestantism they were free from this way of thinking. William Miller was chosen for the work by God alone! If you remember, his call came entirely by God's election. The same with Ellen White. She did not appoint herself as God's mouthpiece. Little did she know that God would use her in such a wonderful manner. The same goes for the rest of the early advent believers. But you will notice that as the Laodicean condition became more and more deep-rooted it was then (30 years after 1844) that human organization took the place of divine. Once they were disconnected from the divine Head then it was no longer possible for the Head to direct the body and human organization was the next best thing.

Praise the Lord that there will soon be a company of believers who will not be satisfied with the "next best thing" but only with the very best thing. This will be when the "work goes forward under the direction of the angel who joins the third angel in the message to be given to the world."

The fourth angel's movement will not be organized after the "common order of things." No movement, where God was the only Head, ever used the voting system of human election and appointment. We need to remember that these things came into existence when the believers in every age experience a "falling away."

Right now God is creating His final army. Under His Divine Headship it will be a quick work and fully successful, there will not be another “falling away.” The members of this glorious army will know no head but Christ and the world will look on in awe as they discover that God’s way is the only way.

The Firstfruits

Now we have come to another very important part of our study. According to Revelation 14 the 144,000 not only have Christ as their only head (they follow “the lamb whithersoever He goeth”) but notice that they also possess some very special characteristics which are given to Jesus.

Revelation 14: 4, 5 *“These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.*

14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

Let’s look at some texts that give the same description of Jesus:

1 Corinthians 15:20-23 *“But now is Christ risen from the dead, [and] become the firstfruits of them that slept.*

15:21 For since by man [came] death, by man [came] also the resurrection of the dead.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

1 Peter 2:21, 22 *“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

2:22 Who did no sin, neither was guile found in his mouth:”

Luke 23:4 *“Then said Pilate to the chief priests and [to] the people, I find no fault in this man.”*

In reading Revelation 14 you will notice that the first 5 verses of Revelation 14 deal with the role and characteristics of the 144,000 while the remainder of the chapter deal with the messages that will be proclaimed in their order by

God's last day people. We are informed that this beautiful chapter "will soon be understood in all its bearing and the messages given to John the revelator will be repeated in distinct utterances" (Review and Herald Oct. 13, 1904). This would mean that this particular chapter is of deep interest for those of us who are living in these last days and are preparing for the loud cry. The Lord would have us now at this time come to understand it "in all its bearing" so that we can give the messages contained within it clearly and comprehensively to the world. But for the remainder of the chapter we are going to study a little into the specific role of the firstfruits and compare Christ and that special group — the 144,000.

Scripture specifically declares Christ to be the firstfruits as well as recognizing the 144,000 in the same position. If both are the antitype of the same type then it must be that they do the same work. I am not saying that the 144,000 in anyway take up the same position as "the lamb," for only Christ is the lamb "that takes away the sin of the world." Notice the firstfruits are symbolized by a bloodless offering. A bloodless offering does not involve death.

We will notice in the following quote that the role of the firstfruits is a very important one and their readiness is crucial for the ending of the work on earth.

The Desire of Ages 785, 786: "Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. **Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest.** So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'"

Notice the phrase "**Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest.**" The sheaf dedicated to God represented the

harvest. It is not until the firstfruits have faithfully and successfully completed their work and been presented and accepted by God that the harvest can be reaped! This should awaken us to our duty and responsibility as Adventists!

Believe me, once an Israelite presented the wave sheaf, and it had been accepted, he was eager to return without delay to his home and harvest his crop. God is also eager to bring in His harvest and as soon as the 144,000, the firstfruits, are ready He will waste no time in putting in the sickle and harvesting the crop. Remember, Jesus is also called “the firstfruits” and as soon as His offering had been presented and accepted, there was a harvest.

The Desire of Ages pg. 786: “As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.”

There was a resurrection because the Firstfruits had done His work and had done it to perfection. Otherwise it would not have been accepted and there would have been no harvest. The 144,000 will also do their work and do it to perfection for their Head is Christ and nothing they will do under His divine Headship can be anything but perfect. There is no guile found in their mouth and they stand faultless before the throne of God. When their work is completed there will also be a grand harvest.

Christ came to do a work on this earth and we need to understand just what that work was so that we can better understand the work of the 144,000. Scripture tells us that He came to destroy the works of the devil.

1 John 3:8 *“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”*

He came to “destroy the works of the devil.” The devil had been working a very long time before Jesus came to this earth. We will see clearly that the only way that He could destroy the works of the enemy was by revealing the character of the Father and therefore unmasking Satan’s character to the universe.

We know all too well the story of Lucifer. All was absolutely harmonious in the entire universe until self arose in Lucifer’s heart. Eventually he wanted to be first in heaven and to try to accomplish this he began to spread lies about

God, which in turn brought misunderstanding of God's character (it would be good to read the first few chapters of *Patriarchs and Prophets*). Lucifer's choice resulted in rebellion and eventually "the earth was dark through misapprehension of God."

The Desire of Ages pg. 22 "The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, 'with healing in His wings.' Mal. 4:2."

It was because the world did not know God that the earth was dark. The quote reveals that in order for Satan's power to be broken, destroyed, the Father's character must be manifested. Only one Being in the entire universe could do this. This Being knew the Father's character — love — like no other. And this great work could be done by love alone.

The revelation of God's character can never be accomplished by force. If God were to use compelling power to secure His Kingdom it would only prove His government to be defective. God's character as well as His government are so absolutely superior to anything that men can come up with that it can stand on its own merits. What needs to be done is for man to actually realize this.

We are told that the work that Christ came to do was done before He even died on the cross:

The Desire of Ages pg. 758: "Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30.

John 17:4 *"I have glorified thee on the earth: I have finished the work which thou gavest me to do."*

He “did not yield up His life until He had accomplished the work which He came to do,” and this work was glorifying His Father while He was here.

The Desire of Ages pg. 680: “Christ had finished the work that was given Him to do. He had glorified God on the earth. He had manifested the Father’s name.”

He came to show us the Father. Remember, “the earth was dark through misapprehension of God.” In order for the gloomy shadows to be dispelled, and that we might be brought back to God, “**Satan’s deceptive power was to be broken.**” It was Christ’s work, amidst continual spiritual warfare, to unmask Satan, not only to fallen humanity but to the unfallen universe as well. The Father’s character had been in question ever since Lucifer had rebelled and in order for sin to one day be forever banished Satan’s character must be seen in contrast to the Father’s.

It would be well for us to understand that it was while Jesus was alive on earth that Satan worked his hardest. He was way more concerned about getting Jesus to sin than he was with taking him to the cross. Satan knew the only way he was going to win the battle would be to get Christ to fall into temptation. If he could do this the whole human race would perish.

The Faith I live By pg. 49: “Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour’s head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished.”

The Desire of Ages pg. 761: “Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. ‘And I heard a loud voice saying in heaven, 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.’ Rev. 12:10.”

It was on the cross that the revelation of the Father’s character was complete. At this point Satan’s character was clearly revealed to the onlooking universe.

The Desire of Ages pg. 758, 759: “Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings

had not understood his principles. They had not clearly seen the nature of his rebellion.”

It was a being of wonderful power and glory that had set himself against God. Of Lucifer the Lord says, “Thou sealest up the sum, full of wisdom, and perfect in beauty.” Ezek. 28:12. Lucifer had been the covering cherub. He had stood in the light of God’s presence. He had been the highest of all created beings, and had been foremost in revealing God’s purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father.

Here it was seen that in reality Satan was a murderer.

The Desire of Ages pg. 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. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.

“Yet Satan was not then destroyed. 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. And for the sake of man, Satan’s existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve.”

Only by the manifestation of the divine character at its brightest degree could the darkness of the evil one be completely unmasked. This will be achieved the same way when the work on earth comes to an end. Through those whom He will have perfected His wondrous work of righteousness and truth there will shine such undimmed glory that this lost world will see God’s beautiful, just and perfect character for what it really is and they will know why they are lost.

The Ministry of Healing pg. 395: “Of all His children to the close of time, no less than of the first disciples, Christ said, ‘As Thou hast sent Me into the world,

even so have I also sent them into the world' (John 17:18), to be representatives of God, to reveal His Spirit, to manifest His character, to do His work."

Christ is no longer among us in sinful, fallen humanity, but His work will again be accomplished through sinful flesh and blood. It is He who will be doing the work, "this work only one Being in the universe could do..." but it will be done through a group of people who have been made as spotless and pure as their Savior. This is the work of the firstfruits — the 144,000.

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified" (AA pg. 13). Until this is accomplished the great controversy will continue, for there can never be a harvest until the firstfruits have fulfilled the work which God has designed them to do. Only then will the inhabitants of the earth along with the angels and the rest of the unfallen universe be able to truly rejoice. The warfare will end and sin with all its misery will be forever gone. To God be the glory, amen.

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