Moses was admonished to make the sanctuary after the pattern he had seen while on the mount. Paul gives the picture in Hebrews 8:5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

The sanctuary is the plan of salvation in miniature—we see justification in the outer court, the sinner so sorry for his sin that he covenants with God to stop sinning by the power of the Spirit. He has a repentance not to be repented of (2 Corinthians 7:9-10) and he is justified. Symbolically the priest carries the blood of the sacrifice into the Holy Place, and places it before the veil. Now sanctification is received by the penitent, and he is sanctified by the Holy Spirit. The sinner has committed his will to his Creator and Redeemer; the Holy Spirit is now able to control his life by the sinner's permission. He is sanctified. God's righteous law is now his impregnable fortress of protection. The cross of Christ is his full assurance of redemption.

The sinner is now justified and sanctified. The blood of the sacrifice on his hands shows his faith in a Redeemer, and he looks to Calvary by the faith of Jesus. He claims victory over sin in his life, and now he cannot be tempted more than he is able to endure. Jesus has promised that He will make a way of escape, as long as the sinner's will is combined with the will of God. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13

In our day the sanctuary service is even more important to every sinner. Those who followed Jesus by faith in His priestly ministry when He moved from the Holy to the Most Holy Place in 1844 became the founders of the Seventh-day Adventist Church. Those who did not go out into the darkness of the Babylonian churches at the time of that tragic disappointment.2

The sanctuary message is the unique message we as Adventists have. It distinguishes us from every other church in the world. And the devil is doing everything to destroy our confidence in it. Why? Because every Seventh-day Adventist is to be judged by his acceptance or rejection of the sanctuary message, which teaches righteousness, victory over sin, and perfection in Christ by the power of the Holy Spirit.

God speaks to us through His prophet: "In the balances of the sanctuary the Seventh-day Adventist Church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: 'Found wanting.' By the light bestowed, the opportunities given, shall she be judged." Testimonies, vol. 8, 247

May God help us as we study the sanctuary and its important message in this special edition of Our Firm Foundation. Let us remember, if we want God's way to be our way, we will find it in His sanctuary. See Psalm 77:13.

RON SPEAR—EDITOR

1 See Counsels to Parents, Teachers, and Students, 454; The Desire of Ages, 324; Education, 76-77; Thoughts from the Mount of Blessing, 52.
2 See The Great Controversy, 427-430; Selected Messages, book 1, 63.
3 See Evangelism, 224-225
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To Our Readers,

This special issue of Our Firm Foundation is the third in a series of four dealing with some of the most important questions facing the Seventh-day Adventist Church. In January we presented a special issue on the 1888 Centennial. In March we dealt with Righteousness by Faith. This issue focuses on the unique Adventist doctrine of The Sanctuary. And next month we will cover the broad range of Coming Events. Each of these special issues is, we believe, a valuable help in grounding our people in the historic truths that have made us Seventh-day Adventists. These special issues are available in quantities of 50 or more for a suggested donation of 30¢ apiece. We pray that the spreading of these solid truths of inspiration will strengthen and establish God's people.
CLEAR SKIES greeted them that morning as they awoke to watch the last dawn of earthly history. Quiet calm mingled with jubilant expectation as the sun rose first over morning mists, then high overhead, and at last slid serenely down to the western horizon. Darkness fell, but not their hopes. Faith that could endure the test of taunting ex-friends was not to be turned aside easily.

Emotions straining within, they listened at last to the long, slow, melancholy tolling of the midnight chimes. And then they knew. The day was past. And He had not come.

The story of October 22, 1844, is familiar to many of our readers. And well it should be. Together with the Millerite movement, it forms the groundwork upon which the Lord saw fit to erect His church of the end time. More than that, it was clearly portrayed over 17 centuries in advance by the apostle John when he penned what we know today as the tenth chapter of Revelation.

There is a danger, though, that we will overlook the significance of the events that followed. We do ourselves a disservice when we imagine that such a crushing blow of confusion and humiliation could be easily resolved. It was no small matter to find the reasons for their disappointment, to comprehend the new truths brought to light, and to discover how this broader understanding of the plan of salvation meshed with already recognized truth.

Such accomplishments carry high price tags, not in dollars, but in time, effort, pain, confusion, and humility. These are the price of advance, the currency of growth. As the days of God's shaking and sifting bear down harder and closer upon His end-time people, it would be well for us to learn from the past, to gain proficiency in the purchase of truth. Let us consider our history.

Soon after the disappointment the Lord began to break through the gloom that had settled upon His people. Within hours of that dismal midnight, Hiram Edson was to have his mind opened to a clearer understanding of Daniel 8:14. In his words, he then realized that "instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that He for the first time entered on that day, the Second Apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth."¹

This seed thought, small as a grain of mustard, was destined to grow to dimensions unimagined by Hiram Edson that fall morning. In fact, though the revelation was right on time for the Advent group at Port Gibson, New York, it was much too large a jump for most of the disheartened believers to make at that time. Full explanations would have to wait. The people needed simple answers to basic questions on the validity of the Millerite movement as a whole, and the seventh-month movement with its October 22 culmination in particular. Who had led them so far from the respected mainstream of society—God? or was it the devil? They had to know.

And so, while the Port Gibson group busied themselves with several months of diligent Bible study on the sanctuary service, a loving heavenly Father again took the initiative to comfort His confused children. In December of 1844, a 17-year-old girl had a simple vision of the Adventist people following—not Satan—but Christ as He led them higher and farther from the "wicked world below." And all the while their path was lighted by the "Midnight Cry" of two months before. It was not a learned exposition of

When the Books Were Opened

Dave Fiedler

¹ Our Firm Foundation June 1988
These dear men who had led God's people failed to wait for His leading

reaction might be should we find ourselves in a similar situation. Do we love truth enough to pursue it despite such obstacles? Do we love our brethren enough to listen to—and perhaps even learn from—their understandings of Scripture?

Providentially, the small group at Port Gibson (Hiram Edson, Dr. F.B. Hahn, and Owen R.L. Crosier) had time to study in the relative peace of their secluded locality. By April of 1845 they were prepared to present a reasonably well-developed line of biblical evidence indicating that the sanctuary to be cleansed at the end of the 2300 days must of necessity be the great original in heaven. Further, the instructions for the cleansing of the typical sanctuary indicated a two-stage process in doing away with sin. Throughout the course of the year the sins of the people were transferred by the blood of sacrifices into the sanctuary. Only at the end of the sacred year, on the tenth day of the seventh civil month—the Day of Atonement—were the sins finally blotted out.

Such was the cleansing of the earthly tabernacle. That a similar process should occur in the heavenly original seemed obvious.

The publication of Crosier's article in the Day-Dawn that spring of 1845 resulted in an enlarged presentation through the pages of the Day-Star, a much more widely circulated journal, in February of 1846.

It was this article which eventually received divine endorsement through Ellen White. But the work was not over yet. God had not given all His truth to the trio from New York, nor had He miraculously preserved them from all error. Though these dedicated students of the Word had been blessed with a profound revelation of truth, they and others had yet an experience to gain. God was guiding. His people could do no better than to follow on as He led, resisting the temptation to run ahead on their own.

It was this very problem, in fact, which proved the greatest snare to those who had once rejoiced in the expectation of their Lord's imminent return. Many of those who had been strong to lead out in the aggressive evangelism of the Millerite movement failed the test of waiting in quietness of soul for the Lord to make plain the next step of the journey. Trying to regain momentum after the 1844 disappointment, they found themselves departing further and further from Miller's original teachings on prophetic interpretation. Unable to provide a workable alternative to October 22, 1844, as the termination of the 2300 days, they eventually denied the very core of Adventism—the connection of the seventy-week and 2300-day prophetic periods.

In what amounted to a last-ditch effort to restore some form of harmony, unity, and orthodoxy to the shattered movement, they held a conference for all "Second Advent lecturers and brethren who still adhere to the original Advent faith." What they then considered to be the "original" is not clear. This "Albany Conference," held in April of 1845 (the same month in which the Day-Dawn was to present the findings of Hiram Edson's study group) specifically denied the prophetic significance of October 22.2

With what were probably the best of intentions, these dear men who had led God's people so far in the track of truth, had failed to wait for His leading. At the very time that the explanation of their disappointment was being presented in an organized manner, they chose to close the door which their Father was opening before them.

But not all. The "little flock," the "scattered remnant," could not, would not, abandon God-given truth. And what a store of truth they found! For when the "temple of God was opened in heaven"3 not only the sanctuary, but also the Sabbath, the state of the dead, end-time events, the judgment—in short, the whole plan of salvation—came into sharper focus than ever before.

We should know, for we are the heirs of this theological gold mine. But do we appreciate what they did for us? Not in the sense of venerating the fathers of the church. The early Seventh-day Adventist pioneers would have precious little joy in garnished tombs. They would value far more the sense of appreciation which would lead us to do in our day as they did in theirs.

To love truth, and to love one's brethren. Will the twin meet in our lives today as they did in theirs so long ago? Will we allow God to teach us how to advance in even lines? Never a backward step, but always a care and an effort to see that all move forward together.

The memories, and the admonitions, of Ellen White deserve our careful thought:

"Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth."
“After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to Heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, ‘Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit’; and the brother addressed would say, ‘Forgive me, brother, I have done you an injustice.’ Then we would bow down in another season of prayer.

“We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God’s appointed way, and

It is necessary today that our unity be of a character that will bear the test of trial

then there was perfect harmony. We were all of one mind and one Spirit.

“We sought most earnestly that the Scriptures should not be wrested to suit any man’s opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

“Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from Heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation.

“At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

“In those days God wrought for us, and the truth was precious to our souls. It is necessary today that our unity be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christlike manner, and the lesson taught by this will be of great importance to us."

It was hard work for the pioneers. Progress sometimes came only slowly. One lingering gray area was the direct import of the antitypical day of atonement. In 1851 James White would write, “There is no intimation of a space of time between the end of the [2300] days and the cleansing of the sanctuary. Whatever it may be, the work of cleansing it immediately follows the end of the days.”

Not until 1855 did the missing piece of the puzzle—the fully developed concept of a pre-Advent judgment—come to print. More than a year would pass before the coining of the now-familiar term “investigative judgment.”

No longer need the people of God be perplexed with the seeming contradictions between “full assurance” and “human free will.” Now the illogic of predestination, purgatory, and “once saved, always saved” could be discarded. The simple truth of the Bible portrayed instead the granting of a full and free salvation which no man or demon could annul. With no condition but the acceptance of the merits of Christ in the sinner’s behalf, this gift of God can be canceled only by the free moral choice of one who turns his back on his one-time Lord and chooses instead the service of sin.

One of the most long-standing controversies of Christian doctrine had at last found simple explanation, for only a judgment before the advent of Christ could provide the practical working mechanism to resolve the conflict.

The time and effort required to arrive at truth is no argument against it

Some have endeavored to see a flaw, a weakness, in the time required to arrive at a full understanding of the disappointment. In reality, the time and effort required to arrive at truth is no argument against it, but rather an eloquent testimony of the patience and perseverance of those whose love for God would admit no obstacle. Such an experience is of as great value now as in bygone days. And just as possible for those who choose to pay the price.

Not only in our relationship with God and our understanding of truth may we look for His special working. His will for us includes as well that we may be bound by the cords of love, trust, and unity to our fellow Christians. Compromise? Never! But union in truth? Of course. This is, after all, the great antitypical day of at-one-ment.

1Hiram Edson, MS “Life and Experience.” Quoted in Emmet K. Vande Vere, Windows, Selected Readings in Seventh-day Adventist Church History, 26
3Revelation 11:19
4Review and Herald, July 26, 1892
Hope International Camp Meeting

Mark the dates August 3-7 on your calendar. If you plan to attend, and wish to stay on our grounds, you are more than welcome. We do ask that you write or call ahead as soon as possible to make a reservation. We do not expect a shortage of room, but we need to have this information in order to plan wisely to make the best use of our facilities. Water and restrooms will be available at several locations on the grounds. We will provide limited shower facilities, but hookups for water, sewer, and electricity are not available. Please plan on a real camp meeting, but also remember that you will have neighbors in the next tent. Because of this, we ask that pets not be brought along.

If you do not plan to stay on our grounds, you need not make a reservation with us. You should, however, make reservations ahead of time at the hotel or motel of your choice. The following may be of some assistance:

- **Motel Puymall** - 25 miles north of Hope International. Rates from $30-$35 per night; kitchen units available for $3 extra. Call (206) 845-8825.


- **Eagle's Nest Motel** - 10 miles south of Hope International. Rates from $35-$40 per night. Call (206) 569-2533.

- **Tanwax Lake Resort** - 6 miles north of Hope International. Full RV hookups $10 per night, trailers $7, tents $5. Call (206) 879-5533.

Children's Meetings

We plan to provide limited weekday meetings for children, in addition to a regular Sabbath school. Any assistance with this work which you may offer would be very much appreciated.

If you would be able to help, we ask that you write our office and let us know what you could do. One particular need is for musical accompaniment, since pianos are unavailable for the children's divisions. You may also be able to help with stories, activities, or song service.

We ask that children, when not in meetings, be under adult supervision at all times. We are not planning meetings for infants.

Directions to Hope International

- **From the South**: Take I-5 north to exit 88; go east through Tenino to Yelm. Turn right at stoplight, go through and out of town. About one mile from the stoplight, turn right onto Hwy. 702 (look for signs to Mt. Rainier and Northwest Trek). Follow 702 for about 15 miles, crossing Hwy. 7, to a "T" intersection with Hwy. 161. Turn right (south) and go 2 miles to Ski Park Road. Turn left and go about 1/4 mile; cross a creek and Hope International will be on your left.

- **From the East**: Take Hwy. 12 over White Pass to the town of Morton; turn right on Hwy. 7. Continue on Hwy. 7 for 5 miles past Elbe, then turn right on the Alder Cutoff Road. In Eatonville, turn right at the stoplight, go 3/4 mile to Ski Park Road. Turn right and go about 1/4 mile; cross a creek and Hope International will be on your left.

- **From the North**: Take I-5 south to exit 154; then go east on Hwy. 405 for 2 miles, then south on Hwy. 167 for about 20 miles. Take the Puymall-Olympia exit onto Hwy. 512 for 2 miles; then take the Eatonville-Mt. Rainier exit onto Hwy. 161 for about 23 miles to Ski Park Road. Turn left and go about 1/4 mile; cross a creek and Hope International will be on your left.

Home Schooling Seminar

Immediately following the Hope International camp meeting there will be a three-day (August 8-10) home schooling seminar presented on our campus by Gwen Hawkins of Country Gardens School. We encourage any who are contemplating home schooling to take advantage of this opportunity, as these seminars have been very much appreciated in the past.

Subjects covered will include choosing curriculum and materials (K-12), planning and organizing a home school, Bible-based teaching, motivation and discipline, and the use of the *Writing Road to Reading* program. In addition, there will be opportunity to receive personal help with curriculum questions and to examine and/or purchase a wide variety of textbooks and materials.

If you plan to attend this seminar, please take a moment to get in touch with Country Gardens to let them know. This information will be a great help to them in planning how much stock to bring. Write or call Country Gardens School, P.O. Box 6, College Place, WA 99324; (509) 525-8143.

Midwest 1888 Bible Conference

Those in the central states will be interested in attending the Midwest 1888 Bible Conference scheduled for July 1-5. Please note that this is a change from the previously announced dates of July 1-9.

The Conference will feature workshops on Paperback Colporteur Evangelism, Medical Missionary Work, Denominational History (1888), and the giving of Bible studies. For additional details write "Bible Conference," Institute of Ministry, 5001 S. Webb, Derby, KS 67037, or call (316) 788-5559 Monday through Friday.
After the Pattern

The command was communicated to Moses while in the mount with God, "Let them make me a sanctuary; that I may dwell among them" [Exodus 25:8]; and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.

Chosen men were especially endowed by God with skill and wisdom for the construction of the sacred building. God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The Holy Places made with hands were to be "figures of the true," "patterns of things in the heavens" (Hebrews 9:24, 23)—a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people.

For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering" [Exodus 25:2] was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

All the people responded with one accord. "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." [Exodus 35:21]...

While the building of the sanctuary was in progress the people, old and young—men, women, and children—continued to bring their offerings, until those in charge of the work found that they had enough, and even more than could be used. And Moses caused to be proclaimed throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." [Exodus 36:6] The murmurs of the Israelites and the visitations of God's judgments because of their sins are recorded as a warning to after-generations. And their devotion, their zeal and liberality, are an example worthy of imitation. All who love the worship of God and prize the blessing of His sacred presence will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an...
We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible
veil of the Most Holy Place was an altar of perpetual intercession, before the Holy, an altar of continual atonement. By blood and incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

As the priests morning and evening entered the Holy Place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshippers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the Holy Place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.

The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, "I am the living bread which came down from heaven." John 6:48-51.

Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the Holy Place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the Holy Place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the Holy Places were dedicated, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19

God looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins and to present their requests for needed blessings.

The Day of Atonement

Once a year, on the great Day of Atonement, the priest entered the Most Holy Place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." [Leviticus 16:8]. The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." [Leviticus 16:16]

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." [Leviticus
16:21-22]. Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the Most Holy Place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5

A Figure of Things in the Heavens

As has been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure for the time then present, in which were offered both gifts and sacrifices"; its two Holy Places were "patterns of things in the heavens"; Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 4:5; 8:3. Here the prophet was permitted to behold the First Apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the

Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The heavenly temple, the abiding place of the King of kings, where "thousands ministered unto him, and ten thousand times ten thousand stood before him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the Holy Place in the sinner's behalf.

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

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—
penitent, but it rested in the sanctuary until the Day of Atonement.

Cleansed From the Record of Sin

In the great day of final award, the dead are to be “judged out of those things which were written in the books, according to their works.” Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotted out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ’s work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. 

Patriarchs and Prophets, 343-358

LETTERS TO THE EDITOR

I have been receiving Our Firm Foundation from a friend…. Never have I heard a message so plainly given.

The special on “Righteousness by Faith” is unparalleled in its impact. I see what it’s all about and I have been able to take hold of the power that I saw was offered by that message. —A. A.

Your magazine is fantastic. I saw it in the post office. I am a mailman. Jesus is coming soon and I know your publication is just what the Lord wanted me to have. Please send me the March 1988 issue on “Righteousness by Faith.” —L. F.

I recently discovered some issues of Our Firm Foundation in our church library—how blessed and encouraged I have been in reading these back issues! I would like to subscribe to Our Firm Foundation. —K. B.

Please send the book The Great Controversy…. Also please send the magazine Truth [for Today]. I am a Roman Catholic dedicated to Jesus, Father, and Holy Spirit. I’ve been searching for the truth about the Catholic Church and the pope a good many years.

P.S. I watch many of your TV Bible studies.—J. L.

Please send me the book The Great Controversy. I am so amazed by the teachings on your program. They are different from anything I’ve been taught, but I understand it and it is clear as glass. I want to know more, and if there are books on the history of the church that I could buy, please send me the names of them.—R. D.

I am a fairly new member of the Church. Recently, I came to the stark realization that I was lost spiritually. I learned about righteousness by faith in order to get right with Jesus. I had never understood it until just a few weeks ago. I guess no one ever really explained it to me.

Last Sabbath, a woman in our church gave me a copy of Our Firm Foundation. I took it home and read it. I loved it! It explained the truths in the same way that I have been studying the past few weeks.

I also want to say that I have recently begun to watch the “Truth for Today” telecast on Three Angels Broadcasting [Network] and am enjoying the programs very much.—D. J.

Here are my latest Bible studies. I have a slight problem. We sell at flea markets over the summer, traveling all over the country. So I will have no address for months after May 15.

I very much want to continue this study course. If it is possible please send me the entire course; then I can return them when I have an address for you to send them to.—V. R.

I tuned in on the last ten minutes or so of your program today on 3ABN [Three Angels Broadcasting Network]. I would like to get the Truth for Today magazine and your study guides.—A. P.

I want to tell you how much I have learned since I took this Bible study course. This study of Daniel has been a part of the Bible I never had the chance to read and know the power and vision that God gave to him. Again I love to show my appreciation for receiving these lessons and studying with you.—C. N.
Many Seventh-day Adventists believe that the New Theology is a phenomenon of the 1970s. But students of Adventist history have discovered that it has its origins in the earliest days of the Seventh-day Adventist Church. Soon after 1844, various fanaticisms and deviant viewpoints were expressed. Only the miracle of God could have led the handful of believers through the terrible disruptions of the 1840s and 1850s. Of those experiencing the disappointment of 1844, only a few were prepared to study sincerely in order to discover the mistakes that had been made by William Miller in the interpretation of the 2300-day prophecy of Daniel, chapter eight. Most returned to the sterility of their former churches. Some even renounced Christianity completely.

Others formed the Advent Christian Church, a small body of Christians that continues to survive. It espouses Sunday sacredness and has no major evangelical thrust.

To those who studied the truths of the sanctuary message it became clear that the cleansing of the sanctuary referred not to the destruction of the earth by fire, but to the commencement of Christ’s Second Apartment ministry in the heavenly sanctuary. Soon the small group which correctly interpreted the 2300-day prophecy was bound together in their understanding that death was a sleep. They accepted the revelation of the Sabbath truth, and the relationship of the law of God to the gospel.

Later they accepted revealed truth relevant to health and education. Yet there were schisms. As early as the 1850s the church, now known as the Church of God Seventh Day, severed its connection with God’s people largely on the issue of the prophetic gift of Ellen White. It too persists today as a small church.

There was further content’ion at the time of the organization of the Seventh-day Adventist Church in 1863. But wonderfully, in spite of all these issues, God brought His people together. Yet there were differences. The discussions on the divinity of Jesus Christ led to strong and heated expressions of opinion. The disagreement upon which law was referred to in the book of Galatians occupied much theological debate. The issue of whether the Ottoman Empire or the Papacy constituted the king of the north was strongly debated. The issue of whether Daniel 8:11 referred to Roman paganism or Roman papalism was divisive. But in spite of these often heated differences, the Lord established a strong and focused church, united upon the pillars and fundamentals of the Seventh-day Adventist faith.

Yet unity was not without constant challenge from within. The New Theology has its counterpart in the defection of one of the most able speakers and leaders of the early years of the Seventh-day Adventist Church, Dudley M. Canright. Much beloved by Elder and Mrs. White, he nevertheless wavered back and forth on his commitment to the message. By the 1880s he had completely defected, never again to walk in the pathway of light. He became a most vigorous opponent of the Seventh-day Adventist Church. He repeatedly wrote against the sanctuary message and espoused a number of Augustinian principles in his theology. Even today his books against the Seventh-day Adventist truth are recommended reading for seminarians in many of the theological training institutions of the world.

By the turn of the century others were to challenge the unity of faith. Prominent among these was Albion F. Ballenger. Ballenger had been a missionary to Great Britain, but by 1905, when he returned to the United States, he was strongly denying the sanctuary message and presenting a gospel built upon justification alone. He, un-
questionably, was a forerunner of the heresy that so seriously disrupts the Seventh-day Adventist Church today.

A contemporary of Ballenger, Louis R. Conradi, became one of the most influential early proponents of the New Theology in the Seventh-day Adventist Church. Conradi, as a young German living in the United States, accepted the Adventist faith in the 1870s. Evidence indicates, however, that he lost confidence in the Spirit of Prophecy over Ellen White's support of the messages of Waggoner and Jones at the 1888 Minneapolis Conference. Thereafter he was a constant critic of the Spirit of Prophecy and, though he assumed wide leadership responsibilities in the church, never did he fully support the truths held by the church.

For a time Conradi was a missionary to the great German communities in the Ukraine region of Russia. Later he was appointed the president of the European Division, where, almost single-handed, he stifled the messages of the Spirit of Prophecy. He refused to have the Spirit of Prophecy manuscripts translated into German, and probably more than any single person has been responsible for the indifferent and negative attitudes of many European Seventh-day Adventists to the Spirit of Prophecy. He did not believe in the sanctuary message. He did not believe in victory over sin. He believed in a "justification alone" theology.

It was Conradi who led many of the European church members into combatant service in the First World War, and as such, precipitated the breaking off of the Reformed Seventh-day Adventist Church. As his influence became more questionable in Europe, he was called to the General Conference as a field secretary in the 1920s, but there his theological perspectives became so obvious that under the leadership of General Conference President Elder William Spicer, he was removed from the General Conference and in 1932, at the age of 76, he separated himself from the Seventh-day Adventist Church and became a minister for the Seventh-day Baptists.

During this time, however, Conradi had traveled widely. He had sought to influence many of the outstanding leaders to join him in his apostasy. On one occasion the late Elder Roy Allan Anderson, one-time secretary of the General Conference Ministerial Association, told Colin that while he was an evangelist in England in the 1930s, Conradi had sought to persuade him to join his apostasy. In the 1920s Conradi had successfully influenced another Australian, Pastor William W. Fletcher. Fletcher was then chairman of the Southern Asia Division.

Upon returning to Australia, Fletcher became the chairman of the Bible Department at the Australasian Missionary College (now Avondale College). Here he began to teach a New Theology very little different from that taught by Dr. Desmond Ford four and five decades later. Alarmed, the then president of the Australasian Inter-Union Conference, Pastor Charles H. Watson, sent Pastor Fletcher to the General Conference where, for two weeks, he dialogued with a group of leaders including the General Conference president, W. A. Spicer. This discussion proved to have no effect, and Pastor Fletcher was separated from denominational employment.

According to a firsthand report by Dr. Athol Piper, Pastor Fletcher's desk drawers were full of Plymouth Brethren literature. Dr. Piper is the son of the late Pastor Albert H. Piper, who had the difficult responsibility of taking over, on a temporary basis, the Religion Department at the Australasian Missionary College when Pastor Fletcher was dismissed. The Plymouth Brethren Church teaches much in common with the New Theology.

A few years ago, Colin had the opportunity to read W. W. Fletcher's book, written after his apostasy, entitled The Reason for My Faith. The striking parallel between his theology and that of Desmond Ford could not be ignored. As might be expected, the influence of W. W. Fletcher did not stop with his defection. His influence was to be witnessed again in the 1950s. At that time a prominent conference president, Pastor Robert Greive, who had been president of the South Queensland Conference and at that time was president of the North New Zealand Conference, influenced a number of contemporaries of ours. Some of them were among the most outstanding students at Avondale College at the beginning of the 1950s. Together they left the Seventh-day Adventist Church, espousing many principles of Augustinian theology.

While it would be unfair to link Desmond Ford's defection entirely to these previous apostasies, nevertheless one cannot doubt that they played an influential role.

While it would be unfair to link Desmond Ford's defection entirely to these previous apostasies, nevertheless one cannot doubt that they played an influential role. In the meantime, we cannot overlook the fact that some of the Augustinian heresies were being taught in our seminary, then located in Washington, D.C. For example, as early as 1947, at least one teacher has been reported as teaching the fallen nature of Christ—a key issue in the New Theology.

By the 1950s, there was considerable anxiety about some of the teachers at the seminary. This concern was not due to the presentation of the concepts of the New Theology, but rather their teaching of higher criticism. At this time a number of these men were replaced by others who had been influenced by aspects of Augustinian theology. Because of their apparent deeply Christ-centered approach, and their apparent emphasis upon biblical...
theology, they were warmly welcomed as the answer to the dangerous errors taught by their predecessors.

At the end of the 1950s, Dr. Desmond Ford enrolled in the seminary in Washington, D.C., and completed his master's degree there before proceeding to his doctorate at Michigan State University. Dr. Ford returned to Australia at the beginning of the 1960s, to head the Bible Department at Avondale College. At this time the impact of Robert Brinsmead was being sorely felt in Australia. Leadership was doing everything possible to counter his rapidly growing influence among conservative Adventists. They soon found in Desmond Ford a charismatic individual to counter Brinsmead's theology. Indeed, at that time, Brinsmead was true to basic, sound Adventist doctrine in many of his views. However, his increasing emphasis upon the Augustinian concept of original sin and the blotting out of unconscious sin at the sealing made him most vulnerable later to evangelical Protestant theology. This fact accounted for his drastic change of direction in the early 1970s.

It is doubtful whether Dr. Ford relished his role as the defender of the church against Brinsmead as both had been at Avondale College together and were on friendly terms. Because of Dr. Ford's defense of the church, few concerned themselves about the insidious theology he himself was preaching publicly and teaching his students at Avondale College.

By 1965, however, an alarming situation occurred in which five interns from Avondale College attending the Victorian Conference Camp Meeting rose up against the presentation of the sanctuary message. Those presenta-

tions were given by one of the most outstanding and successful evangelists in the history of the church in Australia and New Zealand, Pastor George Burnside. Alarmed, Pastor Burnside, together with the conference president, Pastor Leo Rose, and the Trans-Commonwealth (now Trans-Australian) Union president, Pastor John Keith, reported their concerns to the Division. At this time, neither leadership in the Division nor in the college was prepared to see any problems in the theology of Dr. Ford, whom these leaders had identified as the source of their opposition to the sanctuary message.

When Robert Brinsmead came under the direct influence of the evangelical movement at the beginning of the 1970s, his theology more and more took on the garb of evangelical teachings. Indeed, while there may have been some minor variations, the theological bases were very close to each other.

It is our viewpoint that one of the great influences upon Dr. Ford was his avid reading of the sermons of notable Scottish preachers. Very frequently he used these as the basis of his own sermons. Since the authors were members of the Church of Scotland, these sermons bore witness to Augustinian theology which was embedded in Calvinistic teachings. Unquestionably, these Augustinian concepts were incorporated into the teachings of Dr. Ford.

In the early 1970s, Dr. Ford traveled to Manchester University, England, and there studied under F. F. Bruce, a renowned professor and also a member of the Plymouth Brethren faith. (The Plymouth Brethren Church was founded by John Darby in the nineteenth century. It was deeply rooted in Augustinian theology and the Jesuit futuristic interpretation of prophecy.)

For a period of sixteen years, Dr. Ford shaped the theology of the ministry of the Australasian Division, (now the South Pacific Division). Only a handful of his theology students were able to discern the errors in his teaching. His charismatic personality, his brilliant oratory, his photographic memory were such that it was difficult for students not to be swept headlong into his theological concepts. Problems proliferated. Soon Dr. Ford's preaching, and later that of his students, influenced those teaching in the academies and colleges of the South Pacific Division. Quickly the children were taught the new views in their schools, and the church members were hearing them presented weekly in their pulpits. At the same time, Bible study was declining and large numbers became lambs to the slaughter before the plausible presentation of these false shepherds.

But we must hasten to add that New Theology has not been confined to a particular continent. Indeed, the influence of Conradi over all of Europe has been so pervasive that probably not one European nation has not been infected by this deviation from the Seventh-day Adventist faith. In Africa and in Asia alike, especially through some American missionaries and nationals who have studied in certain western Seventh-day Adventist colleges, there is now much spread of the New Theology. While not as strongly seen in Latin America, it has still found its way into these areas. In saying this we want to pay tribute to the faithful teachers in our schools and colleges who have fought and continue to fight valiantly against the inroads of the New Theology in God's church.

The New Theology is a worldwide problem. It has been used by Satan in an endeavor to derail God's remnant church. We have confidence in the testimony of Ellen White that he will not succeed, but sadly a huge number of God's people will be lost as a result of this deviant theology.

1See the fifth installment in this series of articles coming in September.
A Response to Brother Ballenger

I AM BIDDEN to bear a message to our people. In the name of the Lord I am bidden to warn our ministers not to mingle erroneous theories with the truth of God. Pure Bible truth is to stand forth in its nobility and sanctity. It is not to be classified and adjusted according to man's wisdom. The ministers of the gospel are to present truth in its simplicity, through the blessing of God making the Scriptures “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “Rightly dividing the word of truth” [2 Timothy 3:16; 2:15]—this is the word that should be spoken of all our ministers. But far, far from this, many of the ministers have departed from Christ's plans. The praise of men is coveted, and they strain every faculty in an effort to hunt out and present wonderful things. The Lord bids me counsel them to walk humbly and prayerfully with Him.

Our message does not need that which Brother Ballenger is trying to draw into the web. He draws out certain passages so fine that they lose their force. Let our ministers be content to take the Word as Christ has given it. Of Him it is written that the common people heard Him gladly. The truth that He presented was to them as the bread of heaven.

In clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the scriptures upon which he has fastened his mind. He is building up theories that are not founded in truth. A warning is now to come to him and to the people; for God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith.

Brother Ballenger does not discern what he is doing, any more than Dr. Kellogg discerned that the book The Living Temple contained some of the most dangerous errors that could be presented to the people of God. The most specious errors lie concealed in these theories and suppositions, which, if received, would leave the people of God in a labyrinth of error. Those who cherish these theories are building upon the sand, and when the storm and tempest shall come, the structure will be swept away...

Our only safety is in walking circumspectly before God. Perilous times are before us. We are to make every effort to stand in the counsel of God, and not in our own wisdom. Let the simple doctrines of the word shine forth in their true bearings, and let them be urged home according to their relative importance. Let us teach only the truth of heavenly origin. Things new and old are connected through the Holy Spirit's guidance when the truth is taught as it is in Jesus, without obscurity, without compromise, without fear, without losing sight of the cross as the great center of all truth. A sanctified presentation of the message for this time, the Holy Spirit will make effective unto the saving of the souls of the hearers.

Take heed how you mystify the gospel. The plain "Thus saith the Lord" rebukes worldliness, dispels difficulties, enlarges the understanding, and answers the question, "What must I do that I may inherit eternal life?" The Lord calls upon His ministers to reveal a
greater intelligence regarding the Holy Spirit's work of grace. He desires them to show in their sermons and in their prayers that they know the work of grace, Jesus Christ, our divine Example, is the Lord our righteousness.

A stronger determination to know nothing among men but Christ and Him crucified would have given a different character to the work of Brother Ballenger on this ground. By this he would have been saved from spending his time in presenting as truth that which, if received, would undermine the mighty truths that have been established for ages. He who claims that his teachings are sound, while at the same time he is working away from the Lord's truth, has come to the place where he needs to be converted.

A rich and inexhaustible storehouse of truth is open to all who walk humbly with God. The ideas of those whose hearts are fully in the work of God are clearly and plainly expressed, and they have no lack of variety; for there is ever before them a rich cabinet of jewels. Those who are striving for originality will overlook the precious jewels in God's cabinet in an effort to get something new.

Let not any man enter upon the work of tearing down the foundations of the truth that has made us what we are, God has led His people forward step by step, though there were pitfalls of error on every side. Under the wonderful guidance of a plain “Thus saith the Lord,” a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3]

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctity or concerning the personality of God of or of Christ, are working as blind men. They are seeking to bring in uncertainties, and to set the people of God adrift, without an anchor.

Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is “Wake up the watchmen.” If men will discern the spirit of the messages given, and strive to find out from what source they come, the Lord God of Israel will guard them from being led astray. But God is not to be trifled with.

The messages that we have received from Heaven are true and faithful. When one man strives to bring in new theories, which are not the truth, the ministers of God should bear clear warning against these theories, pointing out where, if received, they would lead the people of God. Those who have received the light of present truth should not be easily deceived, and readily led from the true path into strange paths. The watchmen are to be wide awake to discern the outcome of all specious reasoning; for serious errors will be brought in to lead the people of God astray.

If the theories that Brother Ballenger presents were received, they would lead many to depart from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false path. The Lord has not given him the message that he is bearing regarding the sanctuary service.

Our Instructor spoke words to Brother Ballenger: "You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think that you have been given new light, but your light will become darkness to those who receive it.

"Walk in Christ's footsteps, and hold fast that which you have received and heard, and put away any exposition of Scripture which means 'My Lord delayeth His coming.' In such a day as ye think not the Son of man cometh, and then how will it be with you and those whose minds you have confused? Stop right where you are; for God has not given you this message to bear to the people. Those who receive your interpretation of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager for something new, preparing them to receive false theories and false expositions of the Scripture."

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.

Christ is called the minister of the true tabernacle. He is the head of His church on earth. He declares, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all..."

Continued on 27
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. 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. 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. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:6-12

We must remember we are living in the day of atonement. Jesus is leading His people into at-one-ment with His Father. God speaks to us: “We are in the day of atonement, and we are to work in harmony with Christ’s work of cleansing the sanctuary from the sins of the people…. We must now set before the people the work which by faith we see our great High Priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, … are joining with the enemy of God and man in leading minds away from the truth and work for this time.” Review and Herald, January 21, 1890

The three angels’ messages are to be given in the setting of the final atonement. Revelation 14:6-7 speaks of the everlasting gospel, the judgment hour, and a call to worship the God who created the world in six days and rested the seventh day.

The everlasting gospel is the plan of salvation given to Adam and Eve in the garden after their fall. The gospel is summarized in Revelation 14:12, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

The faith and the patience of Jesus are the instruments in the soul that keep the commandments of God, by the Holy Spirit’s power. It was their loss of trust in God that caused the fall

Ron Spear
of our first parents. Then it is the re-institution of that trust, of that faith, that will re-establish them in righteousness, godlikeness, and, embellished in God’s love, that will return them to their garden home. There can be no righteousness until there is Jesus' faith in the life, faith that comes as a gift.

God’s standard of righteousness is taught in the services of the sanctuary

When the sinner yields his will to Christ, his mind is Christ’s, his thoughts become Christ’s, Christ’s life becomes his life, and Jesus clothes him with His righteous law. ¹

The second angel’s message is a call to exercise that faith so that the sinners can be called out of the counterfeit faith and righteousness taught by the Babylon churches.

The third angel’s message is a warning to every sinner, Adventist and non-Adventist, of the horrible penalty to be paid—eternal destruction—for rejecting the gospel taught in the sanctuary, that victory over every hereditary and cultivated weakness can and must be overcome by the Spirit’s power. Here is the inspired evidence:

“Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified power, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” The Desire of Ages, 671

“God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

“The tempter’s agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.” Ibid., 311

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’ [Revelation 3:21]. We can overcome. Yes; fully, entirely, Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him.” Testimonies, vol. 1, 144

“The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated; and, full of gentleness and good fruits, is not an easy attainment. And yet it is his privilege and his duty to be a perfect overcomer here. The soul must submit to God before it can be renewed in knowledge and true holiness.” Ibid., vol. 3, 106-107

God’s standard of righteousness is perfection, and this standard is taught in the services of the sanctuary and of the Day of Atonement. The children of Israel approached this day with fear and trembling. The camp was cleansed from all sin. Anyone with unconfessed and unforsaken sins was lost, put out of the camp.

“The atonement of Christ is not a mere skillful way to have our sins par-

doned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but also in our hearts and characters.” Seventh-day Adventist Bible Commentary, vol. 6, 1074

Perfect righteousness is, and always has been, God’s standard of love, mercy, and justice. The cross has established that sinners cannot be saved without perfect obedience to God’s commandments. The devil’s greatest lie is that the commandments cannot be kept. But God says:

“Christ came to the world to counteract Satan’s falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he

Christ is cleansing the temple in heaven, and we must work in harmony with Him upon the earth

would not rebel.” The Faith I Live By, 114

The reason for the church’s long delay in finishing God’s work on earth is due to its misunderstanding of the three angels’ messages and the cleansing of the sanctuary. Christ cannot finish His work as our High Priest in the Most Holy Place, until His people on earth understand that their soul temple must be cleansed from all sin before He can throw down the censor.
and leave His priestly duties in the Most Holy. Listen to Him speak to us now in 1988:

"Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him

It is the lack of Jesus' faith that restrains the power of Pentecost

upon the earth, cleansing the soul temple from its moral defilement." Review and Herald, February 11, 1890

When the remnant people are ready to covenant with God, by the power of the Holy Spirit, to stop sinning, God will cleanse the church. The faithful, loyal and obedient will have stopped sending their sins into the Most Holy, and Jesus will quickly finish His work and come for His saints. While we have preached law, we have had an important component missing, that is the faith of Jesus operating in the lives of the members of God's remnant church. It is the lack of Jesus' faith that restrains the power of Pentecost:

"The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

"The faith of Jesus.' It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus." Selected Messages, book 3, 172

"The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost." Evangelism, 196

We cannot demonstrate to the world the character of Christ until we have His faith. That demonstration must now take place in the third angel's message, and will bring the loud cry of Revelation 18.2

"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." Romans 1:16. Let us remember that the gospel is the manifestation of the power of God in the daily life of Christ's obedient and loyal people. The gospel is for those only who believe in victory over every sin. It makes the sinner just or righteous by the faith of Jesus exercised daily in the life.

Then justification and sanctification are the third angel's message, and they are the gospel. It is then God's plan for the total restoration of man to His Eden home. This is the heart of the whole Bible, the gospel, the inspired testimony of the prophets in every age. The heart of the gospel is found in the sanctuary service, the heart of the sanctuary message is the righteous law of God in the Most Holy Place, the heart of the law is the holy Sabbath, and the heart of the Sabbath is Jesus.

Let us always remember the three angels' messages are a call to righteous living, commandment keeping, Jesus' faith in us, His patience developed in us, His character as revealed to us in His sanctuary. \[1\]

1 See Christ's Object Lessons, 312; Thoughts From the Mount of Blessing, 142-143; Steps to Christ, 47; Testimonies, vol. 5, 514
2 See Selected Messages, book 3, 168-184. This section deals with the 1988 message and with the reason it failed.

Mélange

Bob Vun Kannon

Subject: Software: A Hard Killer

According to Science News (Vol. 133, March 12, 1988, page 170), there is a growing concern over the use of computer-controlled devices in the medical industry because errors or "bugs" in software, the instructions which tell the computer what to do, are killing and injuring people.

"The radiation-therapy machine, a Therac 25 linear accelerator, was designed to send a penetrating X-ray or electron beam deep into a cancer patient's body to destroy embedded tumors without injuring skin tissue. But in three separate instances in 1985 and 1986, the machine failed. Instead of delivering a safe level of radiation, the Therac 25 administered a dose that was more than 100 times larger than the typical treatment dose. Two patients died and a third was severely burned.

"The problems range across a wide spectrum of computer-based medical devices. A system designed for monitoring several patients at once was recalled because it kept mixing up the patients. A programmable heart pacemaker suddenly 'froze' while it was being adjusted by a doctor. A device for dispensing insulin delivered the drug at an inappropriate rate. An expert system gave the wrong diagnosis, resulting in a patient receiving a drug overdose. An ultrasound scanner sometimes underestimated fetal weight."

Betting your well-being on therapy based on poisons (drugs are poisons, radiation is a poison; they both cause damage to healthy tissue) is a sure way to lose. Letting a fallible computer into the picture just compounds the danger.
Obedience and Salvation

Does God Require Obedience to His Commandments for Salvation? Does one who believes that God requires obedience think of his obedience as meritorious (earning salvation)? If God does require obedience to His commandments, for what reason does He require it? I believe all these questions are valid and have simple answers from Inspiration.

After 1844, when our pioneers understood that Jesus had gone into the Most Holy Place (where the ark stood containing the Ten Commandments) to begin His work of judgment in the heavenly sanctuary, they were greatly impressed. To think they had arrived at the fulfillment of a prophecy so momentous and given over 2,000 years before, gave them great impetus in proclaiming it. Further, when they understood that the judgment had begun and had a definite bearing on the remnant church of Revelation 12:17 and Revelation 14:12, and the three angels' messages, they knew they had a great mission to fulfill. In view of the awesome light shining through these scriptures, no wonder they were compelled to include the binding claim of God's law in their message of salvation. As they went forth preaching and teaching the claims of God's law, many church organizations sharply criticized them for not accepting Christ's full and free grace, charging them with believing they were saved by works, making their obedience meritorious.

Generations have come and gone since 1844, and many of our people are now agreeing with our critics that God does not require obedience for salvation and that this teaching tends to legalism and being saved by works.

The belief that God requires obedience to His commandments for salvation is a subject which is largely avoided within our church. One pastor said that one could not find a statement to that effect in any of our denominational books. After having read many of our books I must agree that I have not found such a statement, except in Ellen White's books. As a result, many or most of our people do not know whether God does or does not require obedience and have no real conviction. In a Sabbath school class the question was asked, "Does God require obedience to His commandments for salvation?" There were about fifteen in the class, and only one had a positive answer. The others didn't know. Sometime later the same question was asked in a Sabbath school class in another church, and the results were similar to the first. This drifting from a major matter in Bible teaching has already resulted in devastating effects in many places. We probably have not seen the half of what is yet to come.

In the following study we will trace the conditions of salvation to show that they are the opposite of legalism (saved by works).

In the third chapter of John, two texts occur which are seemingly contradictory. In John 3:5 Jesus, speaking to Nicodemus, said, "I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Since being born of the Spirit must take place in us to enter heaven, it presents a condition for salvation. In almost the same breath Jesus said in John 3:16, "For God so loved the world, that he gave his only begotten

Lowell Scarbrough
Son, that whosoever believeth in him should not perish, but have everlasting life.” Perhaps this is the most beautiful and best loved of all texts of Scripture, and when taken alone seems to be saying there are no conditions to salvation—only believe. The answer to this paradox is that we are born of the Spirit by believing. See John 7:38-39; Galatians 3:3; Ephesians 1:13; 1 John 5:1. Then the condition of salvation is met in John 3:16 by the term “whosoever believeth in him” because we are born of the Spirit by believing in Him as our Saviour.

When we discover what being born of the Spirit means, we will have found the condition of salvation. To find what it means to be born of the Spirit is not a difficult matter. In Romans 5:5 we read: “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” In Deuteronomy 30:6 we are told that God will circumcise man’s heart with this love that he may live. In Luke 10:25-28 a lawyer asked Christ what he must do to have eternal life. Christ asked the lawyer what was written in the law. The lawyer summed it up as love to God and love to man.

A truly born-again experience writes the love of God in the heart

Christ said he had answered right: This do and you shall live. Romans 8:2 reads: “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” What is the Spirit of the law of life in Romans 8:2? The Desire of Ages, pages 20-21, gives a clear understanding of what the law of life is that God’s people must have, and that it constitutes the condition of salvation:

“It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven. . . .

“I seek not mine own glory,” but the glory of him that sent me. See John 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe.”

Love and Obedience

A truly born-again experience writes the love of God in the heart, which is equivalent to having the law written in the heart, and fulfills the new covenant. See Hebrews 8:10. When we compare Luke 10:25-28 with Matthew 19:16-17, we see that Jesus made no difference between love and obedience as a condition of salvation. In Luke 10:25 the lawyer asked Jesus what he must do to have eternal life. Jesus asked him how he understood the law. The lawyer’s summary of the law was to love God with all his heart and his neighbor as himself. Jesus said, “This do, and thou shalt live.” Then the love expressed in the law by being born and led by the Spirit is the law of eternal life for the believer.

In Matthew 19:16-17 the ruler asked Jesus the identical question as did the lawyer in Luke 10:25-28. What must I do to have eternal life? Jesus pointed him to keeping the commandments in order to have eternal life. Jesus told the lawyer in Luke 10 that one had to have the love expressed in the law to have eternal life. He told the ruler that if he would enter life he must keep the commandments. The conclusion is too clear to misunderstand. Jesus made no distinction between love as a condition of salvation and obedience to the commandments as a condition of salvation: “He that hath my commandments and keepeth them, he it is that loveth me.” John 14:21

It is only by keeping His commandments that we abide in His love. (See John 15:10) “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” Romans 13:10. “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us.” 1 John 3:24. Scripture does not and cannot separate the born-again experience and commandment keeping as a condition of salvation.

It has always been God’s plan that both angels and man be a temple for the Holy Spirit; otherwise they could not have this law of life (God’s love as a controlling power) within them. Note The Desire of Ages, 161: “From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator [divine Spirit].”

God Requires Obedience

“Behold, I set before you this day a blessing and a curse: a blessing, if you obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God.” Deuteronomy 11:26-28. Please read the entire eleventh chapter of Deuteronomy.

“See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.” Deuteronomy 30:15-16

“And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.” Daniel 9:4
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13

The Spirit of Prophecy

"From Genesis to Revelation the conditions upon which eternal life is promised are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God." Review and Herald, vol. 4, 331

"The law is the expression of His will, and it is through obedience to that law that God proposes to accept the children of men as His sons and daughters." Ibid., vol. 2, 363

"The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life." Seventh-day Adventist Bible Commentary, vol. 7, 972

The only question in the judgment will be "Have they been obedient to My commandments?"

"It is character that decides destiny." Christ's Object Lessons, 74

"Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life." Ibid., 391

"The only question asked in the judgment will be, 'Have they been obedient to My commandments?" Gospel Workers, 315

Salvation is obtained by willing obedience. See Christ's Object Lessons, 117

"No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men." The Great Controversy, 584

According to this last statement there is no teaching more pernicious (deadly) in its results than that the law is not binding. Obviously the meaning of "pernicious in its results" means that souls will be lost. Serious, wouldn't you say?

Why Does God Require Obedience?

Does God love the disobedient enough to save them? The answer to this question is that Christ came to this world to save sinners—the disobedient. Then why does He not save those who persist in disobedience? God assures us that sin shall not rise up the second time. Nahum 1:9. God has extended to us the great privilege of free choice—to obey or not to obey. His plan was made clear to Adam and Eve in Eden. Genesis 2:16-17. Obey and live or disobey and die. God's covenant with His people through the ages has remained the same. God does not forfeit His wonderful gift of free choice and manipulate the mind to make one trustworthy to save. If He did, then in all fairness this choice should be extended to all, with universal salvation. Notice the following clear statement:

"What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change." Testimonies, vol. 5, 466

Did you notice in the above statement that after probation closes one remains the same throughout eternity? If one is choosing disobedience when probation closes, he will always choose disobedience. This truth is clearly supported in Revelation 22:11 referring to the close of probation; "and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still." At this point God's Spirit is withdrawn from the one choosing disobedience because he has settled into a lifestyle that will never change for the better, but only for the worse. If God manipulated the mind to make the disobedient trustworthy to save, then Christ need not have come to pay the price for our sin, because this would be canceling everything that Christ came to do.

"When those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven." Christ's Object Lessons, 315

"The law of God is the standard by which character is to be measured, and he whose life is in harmony with that law is worthy to be trusted." Review and Herald, vol. 3, 181

Then why does God require obedience for salvation? Because of our free choice we must be trustworthy to save. To my knowledge we have never clearly emphasized this point as to why Christ requires obedience. If we had done this through the years, we might have allayed many of the critics' charges that we believed in being saved by works, and, more important, it might have put to rest the agitation that exists in our own church regarding this matter.

1All emphasis supplied.
Twenty-four Hundred Days?

The twenty-three hundred days, 1844, the cleansing of the sanctuary. Vital topics for Christians, but sadly misunderstood, or not understood at all, by many Seventh-day Adventists today.

In trying to relate some of the importance of the sanctuary doctrine not long ago, I had barely begun when I was cut short with “I already know all about the 2400 days.” Twenty-four hundred days? A slip of the tongue? Perhaps, but in any case a clear indication to me that the individual was not all that interested in going through the “2400 days” again.

A few months ago as I was teaching a Sabbath school class I had an opportunity to bring out some of the precious truths regarding the cleansing of the sanctuary referred to in Daniel 8:14. Since the class was for new Adventists, the Daniel and Revelation seminars they had attended were still fairly fresh in their minds. After the class several members expressed appreciation for what they had learned. One young man told me, “You know, I remember being taught something about 1844. I remember thinking, What’s this all about? It wasn’t making much sense to me; with the charts and all, it really was kind of confusing. I didn’t see what all that had to do with my being a Christian, so I just passed it over and until you mentioned it again, had almost forgotten about it.”

Isolated case? I doubt it. Seven years ago when I came back to the church (having left when I was a teen-ager), my friend’s testimony was mine. What was 1844 all about? And who needed it anyway? Within the Seventh-day Adventist Church today, the validity of 1844 is being questioned and even attacked. It has been stated to this writer that “the church will never be able to reach the masses with the gospel, never gain the respect of the Protestants until we get rid of the extra baggage of 1844.”

The question then must be asked, Why are so many of our people unimpressed with the importance of 1844? Haven’t they been taught about the beginning of the 2300 days in 457 B.C. at the “going forth of the commandment”? Daniel 9:25; Ezra 7:12-26

Haven’t they seen the Scriptures, and the charts? Surely they know that the “seven weeks, and threescore and two weeks,” or 483 years extend to A.D. 27 when Christ was baptized and received the anointing of the Spirit. (Acts 10:38; Luke 4:18) Jesus Himself said, “The time is fulfilled.” Mark 1:14-15

“And he shall confirm the covenant with many for one week.” (Daniel 9:27) From A.D. 27, seven years bring us to A.D. 34, during which time Christ—at first in person and afterward by His disciples—extended the gospel invitation to the Jews. Matthew 10:5-6

In the “midst of the week He shall cause the sacrifice and the oblation to cease.” (Daniel 9:27) Christ was crucified in the midst of the week of years when type met antitype and all the sacrifices and oblations came to their end. The seventy weeks (490 years) were a part of the 2300-day/year prophecy. Starting at 457 B.C., 490 years reach to A.D. 34. Subtracting the 490 years from 2300, leaves 1810. Adding 1810 to A.D. 34 gives the date A.D. 1844.

Regardless of recent objections—all of which have been answered time and again—this is the inspired testimony of Scripture, with which I wholeheartedly agree. Haven’t our people been provided this information? (And a great deal more not included here.) Of course they have!

It seems obvious that the problem is not establishing the date 1844, but once the minds of the people have been led to that date, what then?

I remember attending a Daniel seminar in which the evangelist spent a good deal of time showing that the 2300 days of Daniel 8:14 ended in 1844. His reasoning was sound, and every
one was impressed with the thought that something of major importance took place on October 22, 1844.

The next evening when we gathered, the evangelist was to reveal what the “cleansing of the sanctuary” was. Obviously it was not the earth, as the early Adventists believed. He went on to give a brief history of the Millerite movement and the great disappointment, when Christ did not return as expected on October 22, 1844. This disappointment caused the great majority of Adventists to abandon the movement. But a few were led to study the Bible earnestly, and discovered that the Bible revealed a sanctuary in heaven. (See Hebrews 8:1-2; 8:5; 9:9, 23; Exodus 25:9, 40) They began to see clearly that the sanctuary to be cleansed at the end of the 2300 days was the heavenly sanctuary.

After giving a brief study on the earthly sanctuary, our evangelist concluded that in the year 1844 Christ began cleansing the heavenly sanctuary by going through the books of heaven, starting with all those who have professed belief in God from Adam down through the ages to present time. The purpose of His investigation is to determine who through repentance of sin and faith in Christ are entitled to the benefits of His atonement. When the name of the last person has been reached and the determination made for or against his acceptance to heaven, this investigative judgment is finished, and all the record of sin that has been recorded in the heavenly sanctuary will be blotted out, thus cleansing the heavenly sanctuary.

After the concluding remarks of the evangelist, there was a moment of silence during which a young man, a non-Adventist who had faithfully attended the meetings, stood up. There was nothing belligerent in his manner. After watching him come up after his speech, I was convinced that here was an honest seeker after truth. In a quiet voice he said, “Are you telling me that it has taken 136 years, and who knows how much longer, for God to determine who will be saved and who will be lost? And until this determination is finished, God cannot blot out our sins? Is that right?”

To these questions the evangelist replied, “What you must realize is that the earth is the theater of the universe and in this universe are many worlds and inhabitants of these worlds who have never sinned. Even though God is all-knowing, they are not. So in order that the whole universe will see that God’s judgments are correct, He gives them time to review the books also.”

A confused look spread across the young man’s face. He shook his head and said, “I just don’t see where any of the significance of the cleansing of the sanctuary, when rightly understood, is a message of great importance to the Christian. Listen to this inspired statement:

“We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has

We are in the great day of atonement, and the sacred work of Christ that is going on in the heavenly sanctuary should be our constant study

this makes any difference for a Christian,” and sat down.

This young man did not return to the meetings. Of 300 people who began the meetings, only a very few were baptized— I believe about four—and to my knowledge none of those who were baptized are attending a Seventh-day Adventist Church today.

Brothers and sisters, I believe that there is an investigative judgment. But to say that the real cause of its delay has been the inability of unenlightened beings to go through all the books is simply an error.

With this kind of explanation for the delay of the sanctuary’s cleansing, who can blame the young man for his confusion regarding the sanctuary doctrine? In fact, if all that the cleansing of the sanctuary involved was going over the books in heaven, I too would have a difficult time seeing what “difference” a knowledge of 1844 and the cleansing of the sanctuary would make to a Christian here on earth.

Would we not then have to agree with our critics that 1844 was a “non-event,” or at the very least “extra baggage” for a Christian? But, praise God, we haven’t been in error for proclaiming the importance of 1844. The signifi-

been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.” Selected Messages, book 1, 124-125 (emphasis supplied)

What is Christ doing in the heavenly sanctuary? What is the significance of the cleansing of the sanctuary? Much more than going over the books in heaven. This message has power that Satan has been seeking to destroy because he knows that if it is rightly understood and received it will prepare a people to stand in the day of the Lord.

“We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study.” Testimonies, vol. 5, 520 (emphasis supplied)

“The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.” Evangelism, 221

“Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its

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place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel’s message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.” Special Testimonies, Series B, Number 7, 17

“From the Holy of Holies, there goes on the grand work of instruction. In the past, we as a people have been led to the borders of Canaan only to turn away; we must not turn away again

The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ’s cleansing of the sanctuary in heaven.” Maranatha, 249

“There are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.” The Great Controversy, 425 (emphasis supplied)

Here Sister White states that while the investigative judgment is going forward, there is to be a special work of purification of putting away of sin from God’s people, and that this work of purification is more clearly presented in the messages of Revelation 14. What are those messages? The Seventh-day Adventist should know that they are the three angels’ messages. (Read Revelation 14:6-10) But do we realize the full significance of these messages?

“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 price less 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 attendant with the outpouring of His Spirit in a large measure.” Testimonies to Ministers, 91-92 (emphasis supplied)

We see then that the “special work of purification of putting away of sin among God’s people” must be done in order that we might be found “without spot or wrinkle or any such thing.” This purification will enable us to “stand in the sight of a holy God without a mediator.” This work of purification is more clearly presented in the messages of Revelation 14, the three angels’ messages.

We have seen that the message of the third angel is this, “Justification through faith in the Surety.” This message invites the people to receive the “righteousness of Christ, which is made manifest in obedience to all the commandments of God.” It is the “imparting of the priceless gift of His [Christ’s] own righteousness to the helpless human agent.”

“The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.” Testimonies, vol. 6, 19

What a tremendous message! What a tremendous responsibility for those who are to proclaim it! And yet Satan has been most successful in robbing this message of its power in order that the people may not be prepared to stand in the day of the Lord. See Selected Messages, book 1, 124-125

One hundred and forty-three years have gone by since 1844. Why has it taken so long to cleanse the heavenly sanctuary? Why is the investigative judgment still in progress? Why hasn’t Jesus come to receive His people yet?

I believe the answer is painfully obvious: His people are not yet prepared to stand in the day of the Lord.

“Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord’s people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare ‘It is finished.’ ” Seventh-day Adventist Bible Commentary, vol. 6, 1118

I believe we stand at the borders of the heavenly Canaan. In the past, we as a people have been led to the borders only to turn away. We must not turn away again. Let us allow Jesus to prepare us completely. Isn’t it time for heaven to become a reality? Isn’t it time to enter the Promised Land? I believe it is.
"Response to Ballenger"
Continued from 17

tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20] He is the minister of the true tabernacle, and He is constantly sending messages to His people. The rich nutriment of sound doctrine will be given to all true laborers. Christ’s faithful ambassadors will be taught of God in every sermon that speaks truth to the heart. Christ is indeed the minister of holy things in the true tabernacle, which the Lord pitched, and not man.

There is a great work to be done in the proclamation of the gospel. God will call men from the plow and from the vineyard, and will send them forth into His service, even as Christ called fishermen from their daily occupation. As the first disciples, in obedience to the call of Christ, left their nets and followed him, so will men in humble walks of life go forth today with the message for this time. These devoted servants of Christ will not seek the highest seat, but will follow Christ in the path of self-denial and sacrifice, and they will win souls to the Saviour. . .

I have a warning for those who suppose that they have been given the work of revealing Scripture in a new light. This work means substituting human interpretation for the interpretation that God has given. Thus did the heavenly messenger pronounce upon the effort into which Brother Ballenger has entered.

My brother, you are in the presence of Him who has never failed to accomplish His work or to fulfill His word. Bear not this message that you think means so much. In one way, it does mean much. It means the uprooting of faith in God, and the making of infidels. Cease from all such work; for it will open the door for many to depart from the faith once delivered to the saints, and to give heed to seducing spirits. . .

Manuscript Release 760, 10-17 (Ms. 62, 1905)
A T KADESH-BARNEA Israel disbelieved God and rebelled against Him for the tenth time. After the spies returned from the land of Canaan from a forty-day spying mission, God said, “According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.” Numbers 14:34

Thus God gave the day/year principle to His people by the very first Bible writer. There is no doubt that long before those 14,000-plus days were over, every person in the entire church in the wilderness knew the meaning of the day/year principle. The children of Israel never forgot that experience. “Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come.” 1 Corinthians 10:11

Several hundred years later through the prophet Ezekiel God taught His people again that a day in a time prophecy could equal a year of literal time. He explicitly described the day/year principle for time prophecy interpretation. “Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel. And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.” Ezekiel 4:4-6

If a time period is mentioned in a Bible prophecy, how can we know whether to apply the day/year principle? A quick answer could be that we apply it whenever the context indicates that we should do so. This question, however, is important enough to deserve more than a quick answer.

In answer to Daniel’s prayer the angel Gabriel came to him and gave one of the most exciting time prophecies in the Bible. The angel said, “Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street [the town “plaza” or main street or broadway] shall be built again, and the wall, even in troubous times. And after the sixty-two weeks Messiah shall...
be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering.

**Jesus Himself believed in the day/year principle**

And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.” Daniel 9:24-27

We know from this time prophecy that sixty-nine weeks after the “going forth” of the commandment to restore and rebuild Jerusalem, the Messiah or Christ (John 1:41) would appear. The decree fulfilling all the specifications of this prophecy went into effect in the latter part of 457 B.C. Sixty-nine literal weeks after this would bring us to 455 B.C. Not only was the Messiah to appear before the end of the seventh-week period, but the atonement sacrifice for iniquity was also to be complete before the end of this time. In addition to this, the prophecy specified that in the middle of the seventh week the Messiah would cause the sacrifice and offering to cease.

When He began His public ministry Jesus said of this prophecy: “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.” Mark 1:15. The only time prophecy fulfilled when Jesus preached this message is in Daniel 9:24-27. The Old Testament has no other time prophecy fulfilled when Jesus came. However, the prophecy in Daniel 9:23-27 is fulfilled only if you believe the day/year principle. If you do not believe in the day/year principle for interpreting time prophecies, you should never call yourself a follower of Jesus of Nazareth; you should not call Him the Christ nor yourself a Christian for following Him. If you do not believe in the day/year principle for interpreting time prophecies you should have looked for a Messiah who came in 455 B.C. And for an event which brought the system of animal sacrifices to an end at that time. Does it now seem important whether you believe in the day/year principle or not? There are other compelling reasons for believing in this principle.

In the New Testament we see that Jesus became the Messiah at His baptism. The word Messiah or Christ means the anointed one, and Jesus was anointed with the Holy Spirit at His baptism (Acts 10:38; Matthew 3:13-16; Luke 3:21, 22). This anointing occurred in the fifteenth year of Tiberius Caesar which extended from the latter part of A.D. 27 to the latter part of A.D. 28. According to the day/year principle, the sixty-nine weeks ended in the latter part of A.D. 27. At that time Jesus said, “the time is fulfilled.” Mark 1:15. Jesus Himself believed in the day/year time principle, for it was on this basis that He preached that the 69 weeks of Daniel 9 were fulfilled. If Jesus believed in the day/year principle and I claim to be a disciple or follower of His, then I must believe what my Lord believed. I must teach the same doctrines that He taught. I must interpret the Bible as He interpreted it.

There is still another important reason for understanding this principle of interpretation. The day/year principle shows exactly when the true Christ, the true Messiah, was to appear, and this understanding unmasks the deceptions of false teachers. Many false Christs have appeared and more will appear in the future. The only time, however, that the true Christ or Messiah was to appear as a man among men was in the fifteenth year of Tiberius Caesar. Then He was to remain here for three and one-half years, according to the prophecy, before being cut off in the early part of A.D. 31. Anyone claiming to be Christ and coming at any other time is most assuredly a fraud. After Jesus ascended into heaven, the apostles taught that He was to remain in heaven until the time when all things would be restored. Acts 3:21. His return in glory to abolish death and suffering will not be His third or fourth appearing but His second. Hebrews 9:28

The day/year principle then first of all shows for certain that Jesus of Nazareth, that He and He alone, is the true Christ. He alone is the true Messiah because He became the Messiah at the only correct time according to the prophecy of Daniel 9. “In the middle of the week he shall bring an end to sacrifice and offering.” Daniel 9:27. He caused the sacrifice and offering to cease by His death (Hebrews 10) at the only correct time—in the middle of the week.

Second, the day/year principle proves for certain that any other Christ who appears at any other time than the fifteenth year of Tiberius Caesar is a fraud and we must not listen to him but shun him. The day/year principle teaches one specific time when the sacrifice of Christ as a propitiation for the sins of the world was to occur once for all time—it was never to be repeated. See Hebrews 10:10

**Dual Fulfillments of Bible Prophecy**

Sometimes a Bible prophecy has a dual fulfillment, such as the prophecy in Matthew 24 given in answer to the double question about (1) the destruction of Jerusalem and (2) the end of the world. Some Bible prophecies, however, do not have two fulfillments.
If we take one of these prophecies and give it two fulfillments, we can quickly develop an exceedingly dangerous interpretation. For example, if we take the prophecy of Daniel 9 and give it a second fulfillment, we will have two times in which the Messiah is to appear and two times to cause the sacrifice and offering to cease. This interpretation is directly contrary to the plain statements of the apostles.

It is safe to give two interpretations to a Bible prophecy only if a prophet or apostle or our Lord has so interpreted it, or if the language of the prophecy plainly indicates that this is the case as in Matthew 24.

Protestants have always believed that the Bible is its own interpreter. None of us have authority to interpret the Bible any other way than the way it interprets itself unless we have the gift of prophecy or apostleship. Not only do we not individually have the authority to interpret the Bible; neither have we the authority to do so collectively. To interpret Scripture in this way was one of the great errors of the Dark Ages. Men were taught that the church had the authority to determine the correct interpretation. Church councils were held for this purpose. In these ecclesiastical authority are included in the commission. None of these are Christ’s servants to teach. ‘The law and the prophets,’ with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ’s name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His Kingdom.” The Desire of Ages, 825-826

“God speaking in the Bible, and not the church speaking through the priestliness, is the one infallible guide.” The Great Controversy, 102

“He [Luther] firmly declared that Christians should receive no other doctrines than those which rest on the authority of the sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.” Ibid., 126

Giving a dual fulfillment to any prophecy, when the language of the prophecy does not warrant it, and no other prophet has so interpreted it, becomes private interpretation. Private interpretations of Scripture cannot be accepted by any true Protestant Christian. Let us look again at this prophecy in Daniel 9 with this in mind—this prophecy has only one fulfillment because Christ was offered not many times but once for all. See Hebrews 10:10

The prophecy in Daniel 9 is not a complete prophecy in itself. It is only part of a prophecy. The angel Gabriel said to Daniel, “And the vision of the evenings and the mornings which was told is true; therefore seal up the vision, for it refers to many days in the future.” 8:26. “I was astonished by the vision, but no one understood it.” 8:27. All of the rest of the vision of Daniel 8 was explained, but the 2300 days, the focal point of the vision, was left unexplained. It was concerning this period of time that Daniel was praying in chapter 9. This vision of the 2300 evenings and mornings was to be of so great duration that it was not to reach complete fulfillment until the time of the end. Notice carefully the angel’s very first instruction to the prophet when he explained the vision of Daniel 8: “Understand, son of man, that the vision refers to the time of the end.” 8:17

In answer to his prayer the prophet was first instructed by the angel, “understand the vision,” (9:23) (that is, understand the vision in chapter 8 about the desolation of the sanctuary for 2300 days, about which Daniel was praying).

The seventy weeks of Daniel 9 were “cut off” from the 2300 days in Daniel 8. The angel plainly told Daniel to consider the vision about which he [Gabriel] had come to give him understanding. He then said that seventy weeks were cut off, plainly showing that the seventy weeks are part of the 2300-day prophecy. If a dual fulfillment is developed for this prophecy, what about the seventy-week prophecy which is part of the 2300 days? Is there any indication in the prophecy itself or by a later prophet that the prophecies of Daniel 8 and 9 have two fulfillments? Both Daniel 8 and 9 speak specifically about the sacrifice and death of Christ which is never to be repeated.

It is sometimes true that a part of a prophecy will have a dual fulfillment, but we can know this only on the testimony of a prophet or from clear evidence in the prophecy itself. We must therefore be sure not to interpret beyond either the language of the prophecy itself or the writings of a later prophet.

The fulfillment of Daniel 8 which Seventh-day Adventists have taught for over 100 years fulfills every specifica-

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Church councils many doctrines were decided upon which are directly contrary to the Bible.

“The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man’s theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ’s servants to teach. ‘The law and the prophets,’ with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ’s name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His Kingdom.” The Desire of Ages, 825-826

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The fulfillment of Daniel 8 which Seventh-day Adventists have taught for over 100 years fulfills every specifica-
 tion of the prophecy perfectly and plainly. Unfortunately very few Adventists today understand this prophecy which is at the very foundation of the beliefs of the Seventh-day Adventist Church. It can be safely said that if we could show that the Adventist interpretation of Daniel 8 is in error we would have no rational reason for being Seventh-day Adventists. Since this interpretation of Daniel 8 is based on the day/year principle, if we do not accept this principle of interpretation, we have destroyed the scriptural support for our denominational existence.

There are many prophecies in the Bible which Ellen White recognizes as having a dual fulfillment, but the prophecy of Daniel 8 and 9 is not one of them. We must be careful that we do not go further in our interpretation than the prophets allow. This problem in the early church in the first centuries of the Christian Era was one of the factors that resulted in their being led imperceptibly into apostasy by their own teachers and pastors.

The Protestant Reformation restored the Bible into the hearts and minds of the common people. It is still ours today to prayerfully study, and we should be learning something new every day from the Scriptures. Many new interpretations will be revealed to God's chosen before the end. But we must be careful that what appears to be "new light" does not destroy those truths which God has validated "with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will." Hebrews 2:4

1 All scriptures are quoted from the New King James Version.

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