Lessons From the Sanctuary

The Shaking Time—And Beyond

A Living Church

Christian Growth

Revive Us Again, see page 8
Editorial

FROM THE beginning of the great controversy, God has always had a problem with His church. God tried to bring revival to the church through His revivalist Noah, who preached revival and reformation. We have believed that the church in Noah’s day was only eight people, but not so. Many believed, but did not walk up the gangplank to safety. Listen to the prophet tell the story.

“The men of that generation were not all, in the fullest acceptation of the term, idolaters. Many professed to be worshipers of God. They claimed that their idols were representations of the Deity, and that through them the people could obtain a clearer conception of the divine Being. This class were foremost in rejecting the preaching of Noah. As they endeavored to represent God by material objects, their minds were blinded to His majesty and power; they ceased to realize the holiness of His character, or the sacred, unchanging nature of His requirements. As sin became general, it appeared less and less sinful, and they finally declared that the divine law was no longer in force; that it was contrary to the character of God to punish transgression; and they denied that His judgments were to be visited upon the earth. Had the men of that generation obeyed the divine law, they would have recognized the voice of God in the warning of His servant; but their minds had become so blinded by rejection of light that they really believed Noah’s message to be a delusion.

“It was not multitudes or majorities that were on the side of right. The world was arrayed against God’s justice and His laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, ‘Ye shall not surely die.’ Genesis 3:4. Great men, worldly, honored, and wise men, rejected the same. ‘The threatenings of God,’ they said, ‘are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it, and the punishment of the beings He has created, will never take place. Be at peace; fear not. Noah is a wild fanatic.’ The world made merry at the folly of the deluded old man. Instead of humbling the heart before God, they continued their disobedience and wickedness, the same as though God had not spoken to them through His servant.

“But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.” Patriarchs and Prophets, 95-96

The same problems that existed in Noah’s day have plagued God’s church in every age, and today is no exception. God’s people have been unwilling to recognize sin because they feel no need for true repentance. Therefore, they are overcome with unbelief because they believe that the law of God is no longer in force and that it is contrary to the character of God to punish transgressors.

The antediluvian church had 120 years of probation, but it refused reformation and there was no revival. Finally, the angry waves of God’s wrath against a rebellious world and church burst upon them as an overwhelming surprise until the last cry for mercy was silenced in the storm. There were no survivors outside the safety of the ark. The revival and reformation message preserved the church, eight souls who repented and lived revivified by reforming their lives and by explicitly obeying God’s holy law.

Today we are living in the last generation of our world’s history. The prophecies of the end are being fulfilled all around us each day. Where are God’s watchmen, the Noahs who will give the warning to our people? God speaks to us in this fateful year of 1989:

“Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.’ Isaiah 58:1. The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death.

“The church must arouse to action. The Spirit of God can never come in until she prepares the way. . . . In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?—Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence.” Selected Messages, book 1, 126-127

These tragic words God dictated to the church at the end of time, our day. Yes, they applied to the church 100 years ago, but they are particularly applicable to our time. “A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” Ibid., 121. Revival has always been the church’s greatest need, but especially today we are facing the same situation that Noah faced in his day.

May God help His church, its leaders, its pastors, and its laity to now receive this great experience of revival and reformation.

RON SPEAR—EDITOR
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Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
A Living Church

A LIVING church will be a working church. Practical Christianity will develop earnest workers for the advancement of the cause of truth. There is a great lack of this practical religion among us as a people. Worldliness and pride, love of dress and display, are steadily increasing among those who profess to be keeping God's commands, and to be waiting for their Lord.

The great sin of ancient Israel was in turning from God to idols. This is also the great sin of modern Israel. The apostle Paul said to the Gentile churches that he had raised up, “Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven.” 1 Thessalonians 1:9-10. He could truly say to many of them, “In Christ Jesus I have begotten you through the gospel.” 1 Corinthians 4:15. When he saw them becoming indifferent, the ardor of their faith chilled by backsliding, he exclaimed, “I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” 2 Corinthians 11:2-3. He entreats them to be followers of God as dear children, and to walk worthy of the vocation wherewith they are called, being fruitful in every good work, and increasing in the knowledge of God. Again, he exhorts them to walk in Christ Jesus, even as they had received Him, that they might be rooted and built up in Him, and established in the faith. He reminds them, “Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.” To the Thessalonians he writes, “We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us [the ministers of Christ] how ye ought to walk and to please God, so ye would abound more and more.” 1 Thessalonians 2:11-12; 4:1

We long to see the true Christian character manifested in the church; we long to see its members free from a light, irreverent spirit; and we earnestly desire that they may realize their high calling in Christ Jesus. Some who profess Christ are exerting themselves to the utmost to so live and act that their religious faith may commend itself to people of moral worth, that they may be induced to accept the truth. But there are many who feel no responsibility, even to keep their own souls in the love of God, and who, instead of blessing others by their influence, are a burden to those who would work and watch and pray. These careless, indifferent ones are a dead weight upon our churches everywhere. Their principal study is not how they can let their light so shine that others will be drawn to God and the truth, but how they will manage, by affection and display, to attract attention to themselves. Those who are seeking in humbleness of mind to extol the truth of Christ by their exemplary course, are represented in the Word of God as fine gold; while the class whose chief thought and study is to exhibit themselves, are as sounding brass and a tinkling cymbal.

The latter class are far more numerous in our churches than former. These idle, frivolous persons will never be anything better than driftwood unless there is a decided change in their life and character. They are Christians only in profession; their life, their deportment, is a constant testimony to the world that they know nothing of experimental godliness, of a self-denying life of cross-bearing for Christ's sake. They are ever studying their convenience, ever planning for their own comfort, their amusement or gratification. They are as salt without the savour. In the day when the Judge of all the earth shall balance the accounts of men, this class will be pronounced wanting.

What the church needs is to be cleansed of those who defile it. The spirit of reformation must be kindled among us, and this class must be converted or be separated from the church. We entreat those who have a connection with God to pray earnestly and in faith, and not to stop here, but to work as well as pray, for the purification of the church. The

Ellen G. White
present time calls for men and women who have a moral fixedness of purpose, men and women who will not be molded by any unsanctified influences. Such persons will make a success in the work of perfecting Christian character through the grace of Christ so freely given. For those who are ready to be discouraged at every unfavorable circumstance, the great enemy of souls will in shape circumstances as to give them abundant reason to be always discouraged.

Oh, that I could speak in language so plain and convincing as to move souls from their position of careless ease and worldly conformity! A genuine experience alone will qualify us to join the throng who come up out of great tribulation, having washed our robes of character, and made them white in the blood of the Lamb. I am alarmed because of the indifference and inactivity of those who profess the truth. Satan is uniting in his efforts; he is on the alert continually, to delude and ensnare. How are the watchmen on the walls of Zion doing their work? Are they watching for souls as they that must give account? Are they awake? Are they in earnest? and do they show that they are in full of the doctrines they hold?

No man can succeed in the service of God unless his whole soul is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. Whoever makes any reserve, whoever refuses to give all that he has, cannot be the disciple of Christ; much less can he be his collaborer. The consecration must be complete. Father, mother, wife and children, houses and lands, everything which the servant of Christ possesses, must be held subject to God’s call—bound upon the sacred altar. He must be earnest, he must be willing to deny self and lift the cross, to do and suffer cheerfully and with fortitude whatever may be required of him to push forward the great work of reform. The glory of God and the salvation of souls will be his grand aim and purpose of life. He will not go here and there to please himself; but, when duty calls, he will be found, if need be, in the thickest of the fight, and will suffer without reluctance, without repining, irrespective of worldly interest or personal consequences. All this we pledge ourselves to do when we accept the name of Christian, and more especially when we consent to take upon ourselves the work of Christ’s ambassadors.

I think of the many cities and towns, even in our own country, that have never heard a discourse upon present truth, and have no knowledge of our faith, or of us as a people. The solemn warnings for this time have never fallen upon their ears or convicted their consciences. My burdened heart goes up to God in the wakeful hours of the night that He would work by whom He will, to warn the world of their coming doom. Who are living out their faith? Who, with singleness of purpose, are lifting up to the view of the impenitent, Jesus Christ and His matchless love? Where is the living zeal that will make the impression upon minds paralyzed with sin, that we believe what we profess, that the end of all things is at hand, and that what is done in the work of preparation must be done quickly?

The people of God should awaken to a keen perception of the grievous character of transgression. Sin is disguised, and many are deceived in regard to its nature. Satan has planned it thus, that the understanding may be clouded, the spiritual vision obscured, the perceptive faculties of the soul blunted. But God would not have one of us to be ensnared, therefore the nature of sin is faithfully portrayed in the inspired pages—its offensive character before indulgence, for it will imperil the soul. Rather choose privation, suffering, hunger, reproach, imprisonment, and death, than the indulgence of sin.

Will the professed followers of Christ cleanse the soul-temple of its defilement? Will those who profess to be His representative sacrifice anything and everything rather than offend God? A deep-settled conviction is needed in every soul to strengthen the abhorrence of sin. Meditation should be encouraged. We should view ourselves as ever in the presence of God, whose eye searches the soul and reads the most secret thoughts. Since we know this to be true, why is there such a careless disregard of God’s claims? Why such thoughtlessness in regard to the solemn realities of life?

I call upon you, my dear brethren and sisters, to cultivate spirituality, to put away your idols, and in the fear of God, to work for time and for eternity. Again and again have our sisters been warned against indulging pride of dress, which is idolatry; yet they pass on, making no change, and their example is leading others away from Christ, instead of leading to Him. Why is it so hard to arouse the conscience upon this subject, when the inspired apostle has spoken so explicitly upon this point? Will my sisters dress plainly for Christ’s sake? for the

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God, its corruption, its shame, and its results. Everything has been done that God could do to save man from the power of sin, which defaces the divine image, frustrates God’s purpose in man’s existence, degrades his God-given powers, narrows his capacity, leads to unholy imaginations, and gives loose rein to unsanctified passions. Sin! how hateful in the sight of God! Holy angels look upon it with abhorrence.

What is sin? The transgression of God’s law. God wants all connected with Him to loathe sin, to hate anything that approaches to it. Transgression is a serpent with a deadly sting. Grant it no love of souls for whom He died? Will they remember that they must meet their life-record at the bar of God, and must answer for the money and the time squandered in needless adornment?

Those who seek by earnest study of God’s Word and fervent prayer the guidance of His Spirit, will be led by Him. The pillar of cloud will guide them by day, the pillar of fire by night; and with an abiding sense of God’s presence it will not be possible to disregard His holy law. The reason why there is so much transgression is that little time is devoted to meditation and prayer. Dress and display and sinful gratification put
God out of the thoughts, and sin does not appear exceeding sinful. Satan’s angels are at hand to gloss it over with a semblance of righteousness. If the light from the burning glory of the throne of God should shine forth upon the sinful practices of professors of religion, how terrible would sin appear, how perilous would seem its indulgence! Oh, how soon the desire for sinful gratifications would perish in the withering light of the glory from the Divine Presence!

We are in great danger of looking upon sin as a small matter, unworthy of notice. Sins of unkindness, of impatience, of fault-finding, of unthankfulness, of pride in imitating the fashions of a doomed world, should not be lightly regarded. The channels of thought and action are worn deep and broad by repetition. The longer one pursues a given course of conduct, the greater is the probability that he will continue the same course during life. Evil habits are like chains to hold one to a wrong course. Then how earnestly should we begin the work of reformation!

Let the habits be formed in a safe line of conduct. And for the very reason that religious habits are not so easily established as are those of an opposite character, the more earnest efforts should be put forth to form habits of devotion, of studying the Scriptures, of strict integrity. This will require deliberate purpose, and persistent effort; for the natural heart is opposed to such an education. These habits must be acquired by performing the Christian duties with faithfulness and regularity. Make it a habit to attend the prayer meeting, to be willing and earnest in doing good to others. Let it become a habit to engage in profitable conversation, instead of indulging in idle talk upon temporal concerns, upon dress, or upon the faults of others. “Our conversation is in heaven,” says the apostle, “from whence also we look for the Saviour.” Philippians 4:20. God has given us our talents, and requires that they be used to glorify Him and not ourselves.

What grief to the Saviour who bought us with His own blood, that multitudes who profess His name have formed habits which bring them directly under the control of the prince of darkness! These habits are formed gradually, and almost imperceptibly. Little duties have been neglected. The professed followers of Christ have shunned His cross. Worldly influences have corrupted their purity of soul. They feel no burden for those who are out of Christ, but leave them to go down to death unrebuked and unwarned. Selfish indulgence has hardened the heart and weakened the moral faculties. The Christian course of this class is uncertain. They are looked upon as the representatives of Christ; but they have no living experience, and they are constantly doubting the Saviour’s love. They have a spasmodic religion, and walk in the light of others. They have not a strong, firm, earnest hope of heaven.

Their faith is so feeble that they cannot claim and urge the promises of God. Trials crush them, and make them disconsolate and despairing.

I lift my warning voice against such a life, and beseech my brethren and sisters to diligently search their own hearts, and see if they have a living faith, which works, yes, works by love, and purifies the soul. May God impress our ministers to teach the young converts by precept and example, that they must start right on the Christian course, and continue right, if they would end right. True conversion of soul is essential; theoretical religion will not take the place of heart-work. We all need to connect more closely with God and then we may teach others the art of believing. The true, humble, earnest Christian will be receiving the mold of a perfect character, and character. What an account will the professed followers of Christ have to render in the day when the Lord will make inquiry for the souls lost in con sequence of their unrighteous course! Let us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the intrusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world.

Jesus has gone to prepare mansions for those who are waiting and watching for His appearing. There they will meet the pure angels and the redeemed host, and will join their songs of praise and triumph. There the Saviour’s love surrounds His people, and the city of God is irradiated with the light of His com tenance—a city whose walls, great and high, are garnished with all manner of precious stones, whose gates are pearls, and whose streets are pure gold, as it were transparent glass. “There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” Revelation 21:27. The shadows of night never fall on that city; it has no need of the sun, neither of the moon; its inhabitants rejoice in the undimmed glory of the Lamb of God.

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his heart will ever be conforming to the image of Christ. His life will flow out in channels of beneficence and love. Such will be established in God. The work which grace began, if combined with earnest effort to press close to Jesus, glory shall finish in the kingdom of God.

How can I impress upon our dear people, whom God has made the depositaries of His law, a sense of how much is at stake with them? If they sin in words or deportment, they bring dishonor upon the cause they profess to love, and by their example many will be encouraged to turn away from the mirror which discovers the defects of their moral
Food for Thought

WHEREVER Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

More than two thousand years have passed by since Ezra “prepared his heart to seek the law of the Lord, and to do it”; yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to “seek the law of the Lord, and to do it.” His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring—these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example.

Ezra’s motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are to teach transgressors the words of life, which contain principles that are the foundation of all right doing.

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezzas—of men who can cause many to “tremble at the commandment of our God.” There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, oh, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come.

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have allowed grievous sins to come into their lives.

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers cannot say, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” Luke 24:32. There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of Him whose word can renew the soul unto everlasting life.

God’s servants are now to proclaim faithfully His Word in all lands, to every nation, kindred, tongue, and people; for the Lord has “set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Isaiah 11:11-12

Today God is sending to His people the comforting message: “Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” Isaiah 43:6-7

“Tbe shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

“And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

“And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” Isaiah 11:16, 12:1-6

Review and Herald, vol. 5, 398 (February 27, 1908)
The words of William Mackay’s old hymn are elegant and inspiring:

“Revive us again; fill each heart with thy love; May each soul be rekindled with fire from above. Hallelujah! thine the glory, Hallelujah! amen; Hallelujah! thine the glory, Revive us again.”

Yes, they are beautiful words, and well might we sing them with conviction and earnestness. But dare we? Do we have any just idea of what revival and reformation entail, that we should so glibly offer our petitions to the Lord that He might bring them upon us? Are we ready for that?

Yet certain it is that we know well enough the folly of remaining in the lethargic state of unrevival. Who would dare to knowingly choose the fate of him who feels not his need of the remedies offered by Christ? Who would spurn the heavenly gifts of white raiment, eyesalve, and gold tried in the fire?

And thus it goes, far too many of us finding ourselves caught in the trap of uncertainty. We know of our need for revival; but revival in what, and how to obtain it we seemingly know not. Is it so, that God should leave us in such a state? Have we no sure guide that we might find the source and channel of true revival while shunning the devil’s ingenious counterfeits which appear at every hand?

“Revival” is nothing new. It has been an essential part of the salvation process since the first sin of Adam. Throughout the sacred pages of Scripture examples of revival and reformation abound, placed there for our benefit. In more modern times, as well, the records of God’s last-day church provide numerous case histories of revivals from which we may learn. To neglect this instruction can only be at the peril of our souls; to heed it can only be to our salvation.

The Central Issue

The experience of Adam and Eve at the time of their fall is, in many ways, typical of all our experience. “After Adam and Eve had partaken of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin before God and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion.” Testimonies, vol. 5, 637-638

Needless to say, Adam was in need of revival. And the Lord in His mercy sought a way to bring this needed work to his heart. “The sacrifice demanded by their transgression revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.”

“They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him.” Patriarchs and Prophets, 66

Revival had come to the estranged heart of Adam. And God in His goodness ordained that that which had produced the blessed result should ever be kept in mind. The simple gospel truths
of the immutability of the law of God and the amazing love of One who would give His life, the just for the unjust, that man might once again live in the home of his innocence were often impressed on Adam's mind through the simple service ordained of God.

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty." Ibid., 68

We might stop at this point, if we wish, for the story of revival and reformation has been told. Though the tale has been repeated countless times, the essential features have never varied. A neglect to follow the Word of God leads to sin; sin produces death, and the only hope of the sinner lies in the death of the Redeemer in his behalf. As the guilty one senses his lost condition, realizes his debt to God, and comes to understand to some extent the amazing love of His Saviour he is led to confess his sin and to return to careful obedience to all the Word of God through the power of divine grace. This is revival and reformation. All else is soul-destroying fraud.

Does anyone flatter you that revival and obedience are not inseparably linked? Rebuve him; turn from him in loathing as the emissary of Satan. Listen not to such lies and falsehood, for by so doing you endanger your soul's salvation.

Does that sound too simple? Not profound enough to please fashionable ears, perhaps? Nonetheless, it is the true understanding of revival. And it is needed truth in the Seventh-day Adventist Church today. Do you doubt this?

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." Review and Herald, vol. 2, 121

"God's people will not endure the test unless there is a revival and a reformation. The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient." Testimonies, vol. 7, 285

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

The Spirit and power of God will be poured out upon His children." The Great Controversy, 464

Revival and reformation will come, but only in accordance with the conditions laid down by Inspiration. And would it not be well for us to note those conditions? "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk

No Seventh-day Adventist could for a moment doubt the fulfillment of the Lord's pledged word to see His work to fruition

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." Review and Herald, vol. 4, 385

But How . . . ?

But how can it be done? How can revival be brought to our hearts, to our churches, and to the world? It is an undeniable fact that no reformation has yet been successful in bringing the work of God to its final completion. Is there yet hope that it will be done?

Of course. No Seventh-day Adventist could for a moment doubt the fulfillment of the Lord's pledged word to see His work to fruition. And pledged it is: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. therein, and ye shall find rest for your souls." Jeremiah 6:16." The Great Controversy, 478, emphasis supplied.

On the pledged word of God we know that revival and reformation will come. His Word also declares that only as the law of God is restored to its rightful position may we expect this to happen. Simple logic makes it painfully obvious that we should be looking for—and hastening—the restoration of the law of God to its rightful position.

With that as a background, let us spend a moment looking at one of the most noteworthy examples of revival and reformation in our denominational history.

Laodicea, 1856

The official position of Sabbath-keeping Adventists was that they were represented in Scripture under the symbol of the Philadelphia church. Official, that is, until it was called into question by James White in an editorial in the Review and Herald of October 9, 1856. Considerable discussion followed, but it is safe to say that by the end of November the majority of "the little flock" (remember, not until 1863 would the Seventh-day Adventist Church come into existence) were in agreement that the uncomplimentary words of the Laodicean message were addressed to them.
As might have been expected, God’s plan for this revival was that it should culminate in the second coming of Christ.

the call for revival begun by James White, must have exerted a profound influence upon the scattered believers.”

A profound impression, probably; but a lasting impression? Regrettably not. Over a period of months the message to the Laodiceans gradually faded from memory. We can gain a clearer insight into this unfortunate development through the pen of Ellen White.

In late 1857 was published Testimony for the Church, Number Four (now found in Testimonies, vol. 1, 154-184). In its closing pages is an account of God’s plan for the Laodicean message. It was entitled “The Shaking.” As might have been expected, God’s plan for this revival was that it should culminate in the second coming of Christ.

When Ellen White next wrote for general publication (1859), her first chapter bore the title “The Laodicean Church.” Now found in Testimonies, vol. 1, 185-195, the passage bears careful consideration. She confirms that “nearly all believed that this message would end in the loud cry of the third angel.” Unfortunately, though, “as they failed to see the powerful work accomplished in a short time, many lost the effect of the message.”

Why? “Because of the hardness of their hearts.” Because they “moved from feeling, not from principle and faith.” Because they found that the message struck “directly at some cherished idol.” Because they were “not willing to closely examine themselves.” Because of their “pride,” their “love to follow the fashions of the world,” their “vain and empty conversation,” and because of their “selfishness.” Ibid.

In short, the revival failed because the accompanying reformation required more of them than they were willing to give. “It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people.” The Great Controversy, 464; emphasis supplied.

Has God cast aside His people? Certain individuals, no doubt; but still we are assured that “Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.” Ibid., 464.

Yet we are forced to admit that this revival is long overdue. There have, it is true, been notable revivals in the years since 1859. In 1888, at Minneapolis. In the 1920s and early 1930s. And again in the early 1970s. Again and again the Lord has sought ways to reach the wayward hearts of His people. Certainly we cannot place the blame on Him. But just as certainly then, there must be something which we as a people can do as a practical means of preparing the way for such a revival and reformation as has never yet been seen among God’s children.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16.

The answer to our dilemma lies in the old truths of revival and reformation, in the restoration of the law of God to its rightful position. Not as a means of salvation—for it is powerless to save the sinner—but as the measure of the efficacy of the grace of Christ in the life. Do our lives fall short of the inspired standard? It can only be because we have neglected the grace of the Saviour.

Would we encourage revival in the church? Then let us encourage revival among the ministry. Today, as in 1857, the influence of the ministry will be a power in the church, either for good or for evil. In a special sense they have a role to play in the reception of the message to

resistance to such an unfavorable application, but in nearly every letter the story is told of acceptance and blessing. The following excerpts from a letter written by a Dexter Daniels of New Boston, Massachusetts, are fairly representative:

“I am fully convinced that the admonition to the Laodiceans is to us. The message found me in that state, I must confess. At first I was almost unwilling to believe that it was for me; but on an examination of my own heart I found that I was the man.

“I believe that the latter rain will soon come and God has sent out the admonition to His church to get ready for it. We cannot be waiting unless we are ready. So He tells us to be zealous and repent, get ready for a baptism of fire or the Holy Ghost. In order to be ready we must be pure in body and soul... We must purify ourselves, for he that hath this hope in him purifieth himself even as He is pure. The ark of the covenant was pure gold, within and without. God’s holy law was deposited therein. So if God’s holy law is written in our hearts, we must be pure within and without.

“Rejoice this night that God has sent the warning to get ready for the latter rain; for unless we are clean the Spirit will not fall upon us. We must fit our temples for it, then He will come in and sup with us and we with Him...”

“During the fourteen months from November 1856, through the year 1857, 348 items appeared in the Review on the Laodicean message. Of them, James White or other editorial writers accounted for sixteen. Seventy came from ministers, the other 262 from lay members. In view of the small number of Sabbath observers at the time, it represented a large response.”

The “Communications” department of the Review literally overflowed with letters telling of the effect of the message. There was, as might be expected, some
The work of publishing has been inextricably bound up with the growth and history of the Seventh-day Adventist Church. Its influence, both in the strengthening of church members and as an evangelistic tool to reach those not of our faith, can scarcely be estimated. As this work and influence continue, it is the purpose of Copyright Berea to direct our readers’ attention to publications of merit and usefulness.

Tell of His Power. 309 pages, Ralph Larson, The Cherrystone Press, Cherry Valley, California, $12.95

Confused by the controversy over whether perfection is possible? Bewildered by the claims that “Ellen White has a wax nose,” that you can make her say anything you want her to say? Looking for encouragement and strength to carry life’s burdens and meet its challenges? What is truth? Where is there any help? How can we live by faith? What we believe determines the life we live. If we believe error, then it is impossible for us to walk in the truth. We must come to the light, if we wish our deeds to be made manifest, that they are wrought in God.

Dr. Larson’s latest book is full of rich and inspiring promises of God’s power to save. In the tradition of exhaustive research marked out by his book, The Word Was Made Flesh, he and his wife have gleaned over 4,500 victory statements from the writings of Ellen White. Of these statements they share approximately 2,500 inspiring promises and encouraging assurances of God’s power to lift us up and restore us to His image.

After laying a scriptural foundation for the subject, including 120 victory scriptures, the book traces the issues in the controversy between Christ and Satan, Satan’s challenge, Christ’s acceptance of the challenge and His victory which He shares with us. Because Christ overcame we can overcome, be conquerors, yes, more than conquerors, have self-control, live victoriously, be transformed, reflect His likeness, grow into His full stature, live lives of holiness, reach moral perfection, reflect the moral image of God. The victorious Christ gives us the fullness of power, empowering us through His grace, His Holy Spirit, His angels, the Scriptures, His truth, His commands. What about our fallen human nature? God has made abundant provision for our reclamation, weak and helpless though we may be. And lest we err and lose our way, there are counsels of caution.

This is a source book. The table of contents is the index and there is a wealth of inspired and inspiring material on each topic, one quotation after another, with a list for further study at the end of each chapter. It is not a book to be read once and laid aside, but rather a tool to find needed information, and a treasury of precious promises to be kept fresh in our experience. The words of Peter fittingly describe the wealth of blessings to be obtained: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4

“God has made it possible for His children to grow to the full stature of men and women in Christ; none need be dwarfed.” Review and Herald, vol. 6, 300

“No man can look to Christ without being strengthened and uplifted. By beholding Him, we are changed into His likeness, and cherish the same spirit.” Signs of the Times, vol. 4, 407

“Souls that have borne the likeness of Satan, have been transformed into the image of God. The change is itself the miracle of miracles.” Ibid., 419

The promise which inspired the title is especially beautiful in its simplicity:

“He bore my soul’s disgrace, that in His name I might be an overcomer, and be exalted to His throne. Tell of His power, sing of His matchless love. In every trial He will be near you, and will give grace and power according to your need.” Review and Herald, vol. 2, 584

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1 Felix A. Lorenz, The Only Hope, Southern Publishing Association, 1976, 38
2 Review and Herald, February 5, 1857, page 110
5 See Revelation 1:20 and Gospel Workers, 13-14
The Unpardonable Sin

IN EVERY AGE of the church's history there have been men and women church members who have moved beyond the reach of the Holy Spirit. We find Cain hiding from God because of his sin of murdering his God-loving, obedient brother. God said to him in that tragic hour, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth," Genesis 4:11-12. Listen to Cain's sad response to God's judgment, "And Cain said unto the Lord, My punishment is greater than I can bear," verse 13. Why was Cain's sin unpardonable? Because his rebellious spirit was untractable, the hardness of his heart could never be touched again by the Holy Spirit. Read the words of the inspired prophet, "Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labor. He presented his offering as a favor done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out.

"So far as birth and religious instruction were concerned, these brothers were equal. Both were sinners, and both acknowledged the claims of God to reverence and worship. To outward appearance their religion was the same up to a certain point, but beyond this the difference between the two was great.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11:4. Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.

"Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested.

"Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

"The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of
development—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. ‘There is none other name under heaven given among men, whereby we must be saved.’ ‘Neither is there salvation in any other.’ Acts 4:12.” Patriarchs and Prophets, 72-73

Let us remember that Cain built an altar; there was partial obedience, but he did not feel the need of a Redeemer. He chose the course of self-dependence.

These two brothers represent the two classes of people in God’s church through the ages until the end of time.

God speaks to us through the pen of Jeremiah, “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” 17:5

And so Cain was cursed and committed the unpardonable sin because of his spiritual blindness and rebellion against God’s clearly defined plan of salvation. He believed it was not necessary to explicitly obey God in such detail. He was walking in darkness and calling it light. “He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” 1 John 2:9-10

Through the ages, many have followed in the way of Cain. The antediluvian church did so, and only eight were saved in the ark. The children of Israel became infected with the same rebellion, and only two of that great company (two million) reached the Promised Land. The Hebrew church in Christ’s day too leaned on the arm of flesh. We read of the great tragedy of church history as they crucified their Messiah, their Saviour: “In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God.” The Desire of Ages, 324-325

The sin of the Jewish church was that they would not listen to God’s delegated messengers, His prophets. They had killed the prophets of God and finally committed the unpardonable sin. Listen to the fearful words of Jesus as He weeps over the church, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” Matthew 23:37-38

The church had lost all of its desire to be reconciled to God and the door went shut. As surely as God shut the door of the ark in Noah’s day, so it closed for the church in Christ’s day. “There was a shut door in Noah’s day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave the shut-door message to Noah: “‘My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.’ Genesis 6:3

David, He that openeth, and no man shutteth; and shutteth, and no man openeth.” Revelation 3:7

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith.” Selected Messages, book 1, 63-64

The church has almost always been unwilling to receive God’s reproof for sin and rebellion against God’s orders. Our God speaks to us through our last-day prophet: “The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church God’s servants have had the same spirit to meet.

“It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to

We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers.

“There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was a shut door in Christ’s day. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate.’ Matthew 23:38

“Looking down the stream of time to the last days, the same infinite power proclaimed through John:

“‘These things saith He that is holy, He that is true, He that hath the key of

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them. He who faithfully preaches God's Word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant and denounce his reproofs as uncalled-for and severe.” Patriarchs and Prophets, 404

This rebellion of Cain was expressed in the life of Korah and his sympathizers in the wilderness. “But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, ‘Ye have killed the people of the Lord.’ Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. ‘Whosoever speaketh a word against the Son of man,’ said Christ, ‘it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.’ Matthew 12:32. These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic have cut off the channel of communica-
tion between the soul and Heaven.

“God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. 'Let him alone' (Hosea 4:17) is the divine command. Then 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Hebrews 10:26-27.” Patriarchs and Prophets, 405

How does all this recorded tragedy of the church apply to the church today? We immediately respond that we would not do what the ancient church was responsible for. Why then did God instruct Ellen White to write the following statement? “I saw that many who profess to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the

Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.” Testimonies, vol. 5, 94. “According to the light that God has given me in vision, wickedness and deception are increasing among God's people who profess to keep His commandments. Spiritual discernment to see sin as it exists, and then to put

All of God's people should come nearer to Him and wash their robes of character in the blood of the Lamb. Then will they see sin in the true light and will realize how offensive it is in the sight of God.

wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: 'Ye have done worse than they.'” Testimonies, vol. 1, 129

How could the church today be worse than they? Because we have greater light than they had. The church is the guardian of 25 million words of inspiration to direct the church in righteousness so that it will not follow the example of the ancient church in leaning on the arm of flesh. Because we have not studied and read the blueprints, we are more than 100 years overdue in the kingdom.

God gave explicit plans for the church in the medical missionary work, the health message, Christian education, the publishing ministry, and evangelism. God would have worked mightily in our behalf if we had followed His plan, and the work could have been completed before the turn of the century. See Selected Messages, book 1, 68; Testimonies, vol. 6, 450

Let us not say, because of all the things we have done, and the countries we have entered, and our financial successes, that we are on track. We are told that revival and reformation is our greatest need. Selected Messages, book 1, 121. When will it come? How will it come? It will come when God's people see their great sin of rebellion, refusing to follow God's orders by disregarding the expressed will of God. Read carefully the following inspired statements: "The sin of ancient
have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, the proud, and the lovers of sin are ever assailed with doubts. Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.” Ibid., 255

“I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, ‘It is time for Thee, Lord, to work: for they have made void Thy law.’” Testimonies to Ministers, 373

“Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord’s servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and en-

Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation

courage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate him who reproveth at the gate.” Testimonies to Ministers, 408

Will we now say these statements were for her day, but cannot apply today? When our youth are leaving the church at the rate of 71 percent each year, when we are losing our new converts from the church at a rate of 64 percent each year, and when the divorce rate in the church is now nearly the same as that of the world? Ellen White tells us that the majority of our members will reject us and join the enemy (Testimonies, vol. 5, 136), and that only a few, in comparison to our now great numbers, will endure to the end and be saved. See Testimonies, vol. 5, 10, 50; ibid., vol. 1, 608-609

Jesus said that many are called but few are safe to save. Why did Ellen White write that there will be few great men among us when the work finishes? Testimonies, vol. 5, 82; read also pages 75-82. Why all of these rebukes and reproofs which go unregarded until they are rejected?

“If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God. ‘It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs.’ ‘It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.’

“It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them that are on dangerous ground. To disregard light is to reject it.” Testimonies, vol. 5, 680

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

There will come a time when the True Witness, Jesus Christ, will tell the sealing angels to leave them alone; they are joined to their idols. The angels will move on in their work of sealing, leaving those who refused the straight testimony in the hand of evil angels.

What is the straight testimony? The testimonies to the church, everything that God had instructed this church to do and that it did not do. In this hour God re-emphasizes the straight testimony through preaching and the printed page.

May God help us now. Revival must come, but a great reformation must accompany the revival. Let us pray for it, yes, plead for it, yes, live for it. By God’s power revival and reformation will now happen. May each one reading this article be part of it is my prayer.
Why Did the Jews Reject the Messiah?

The Question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when inspired apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere, is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge." Romans 10:2. And of his own training and education, even before he accepted the Saviour, he adds:

"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man." Acts 24:16

"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a per-

secutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Timothy 1:12-13

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

"Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:1

A Jewish book entitled Ethics of the Fathers, written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many disciples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumbling stone.

After Alexander the Great worshipped in the temple at Jerusalem, following his reception by Jaddua the high priest, a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief embraced the high priest, when they met on Mount Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshiping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and bene-

Frederick C. Gilbert
factors. They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers of Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamedrosh (house of learning, their high schools), where their young people received preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world’s greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel’s influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives or goals to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning, the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being Beth Din Hagodol, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was exalted; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet students were encouraged to love and obey God.

In Ethics of the Fathers, the rabbis taught: “A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara.”

The Mishna is a voluminous commentary of the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God’s word less, and man’s writings more.

Intellectualism Sets Aside Inspiration

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine),

It was vital that rabbinical qualifications be met in order for a person to gain a hearing

outside the city of Jerusalem, headquarters of the Beth Din Hagodol, the Great House of Judgment, received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from The Desire of Ages is pertinent here:

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . .

"After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practice of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . . The Jews lost the spiritual life from their

Continued on 23
Christian Growth

The Lord has rich blessings in store for all who seek Him with real contrition of heart. He would have us reach up by faith and grasp His promises. He would not have His commandment-keeping people dwarfed in religious experience, and halting by the way, when they might be strong in His strength. It is His will that we grow in grace and in the knowledge of the truth, committing the keeping of our souls to Him as unto a faithful Creator. We must daily compare our character with the law of God, the great rule of righteousness; and if that does not condemn us, we may approach the throne of grace in faith. We may plead that we have complied with the conditions, and now claim the fulfillment of the divine promises. “If ye abide in me,” says Christ, “and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. There is no place or excuse for a doubt. The promise is positive, and the rich blessings of Heaven are ours to enjoy.

As Jesus once taught His disciples, He called attention to a house built high up among the rocks. The bleak hillside was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground He pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm made manifest the folly of the builders.

Taking up this illustration, Jesus said, “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” Matthew 7:24-27.

Earnest, untiring, persevering efforts must be put forth by every one who succeeds in building up a character for eternity. We may hear and believe the truth; but if we are not doers of the words of Christ, putting them into daily practice, we shall be like the foolish man who built his house upon the sand.

If we are Christ’s representatives, we shall work the works of Christ. Let none of us deceive ourselves with the idea that we can carry into our religious life the crookedness of character, the unchristian traits, which have been transmitted to us as a birthright and strengthened by education. Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.

God has made it for our interest, in every sense, to live soberly, righteously, and godly in the present life, that we may form characters worthy of the future, immortal life. His commandments are not grievous, and in keeping them there is great reward. Nothing that He has enjoined can we neglect or disregard without injury in this life, and the sacrifice of that life which is to come. The ways in which He would have us walk are ways of pleasantness and peace, and the end thereof is happiness which no language can express.

Brethren, you fail to receive the blessings which God longs to bestow upon you, because you place yourselves beyond their reach. It is essential for your spiritual life and growth that you should hang upon Him from moment to moment. He will give you fresh supplies of grace day by day. Your dependence must be continual, your obedience unceasing.

Be thankful for the strength that you have for today. Praise God. Let gratitude be cherished in the soul. Be a wellspring of life, ever supplying yourselves from the living Fountain.

But the wants of the soul are not to be supplied unless we feel our need, and ask for the things we lack. Christ has more than human acquaintance with our needs, and we must study every lesson, every word of instruction He has given us. Let none complain that they have not the assurance of the love of God, that they cannot obtain the evidence of their
acceptance with Him. Let them diligently search the Scriptures, and see if they are following the example of their Lord. We should dwell much upon the excellences of Christ's character, and should cultivate the same graces in our own. Look carefully, dear reader, lest you fail of the grace of God through your own negligence and unbelief. We need to practice close self-examination, to see what we are cherishing in ourselves that will grieve the Spirit of God, and to understand the work we have to do that we may be a blessing to others.

The easy position so pleasing to the carnal heart is that Christ has done all, that personal striving is unnecessary, and would be an evidence of unbelief. But the Bible tells us to work out our own salvation with fear and trembling. Self-complacency will never save us. Those who imagine that because Christ has done all that is necessary in the way of merit, there remains nothing for them to do in the way of complying with the conditions, are deceiving their own souls. There are higher attainments for us. Are we indeed channels of light to the world? Then how important that we seek perfection of character. Said Christ, "I sanctify myself, that they also might be sanctified through the truth." John 17:19

The servants of Christ have a sacred work. They must copy His character and His ways and plans of reaching men. God does not want them to labor with their own finite power, but in His strength; He wants them to represent to the world, in their own characters, the Saviour's purity, benevolence, and love. The reason why we accomplish no more in the work of God is that we need more spirit and life from Jesus in appealing to the conscience. Our own hard hearts must be melted by His love; this alone can break the spell of indifference, alarm the soul, and cause men to consider where they stand. A tame, formal sermon, argumentative though it may be, will accomplish little. We must have Jesus abiding in us, that the words we utter may be His words; our sluggish souls must be stirred by His Spirit, in order to bring us in close connection with the souls we wish to save. "Without me," says Christ, "ye can do nothing." John 15:5. In Him we can do all things.

The apostle Paul gives us some idea of his ministry, in these words: "I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." Colossians 1:25-29

How can we do this great work, how can we represent Christ to the world, if our lives are inconsistent? The divine must be blended with all our work in the cause of our Master. If Christ is not abiding in us, the satanic will appear in our words or actions. Selfishness should have no place in our intercourse with others. We must be pure in heart, having an eye single to the glory of God. Paul manifests the most tender solicitude for his Thessalonian brethren: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." 1 Thessalonians 3:12. Brethren, we fail to give a correct example to others, because we are not sufficiently in earnest ourselves. We may reach higher; we may conform to the divine Model; we may be channels to communicate the living water to thirsting souls; we may so build that neither storm nor tempest can move us from the foundation, for we are united to the Eternal Rock.

Review and Herald, vol. 1, 575-576 (December 22, 1885)

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**Line Upon Line**

The children of God are wise and powerful according to their reliance upon His wisdom and power. They are strong and happy according to their separation from the wisdom and help of man. Testimonies, vol. 2, 139

Are you acting upon the theory that in things concerning the religious life your children shall be left free from restraint, that all you have to do is to counsel with them, and then leave them to do as they please? If so, you are neglecting your duty, neglecting the souls for whom God holds you responsible. Notebook Leaflets, 95

Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. Manuscript Release 81, 22

Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. The Great Controversy, 600

The Lord reveals His will to those who are earnest and anxious to be guided. The reason for your inefficiency is that you have given up the idea of knowing and doing the will of God; therefore you do not know anything positively. Testimonies, vol. 3, 467

In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher. The Paulson Collection, 237
The Shaking Time
And What Lies Beyond

The road that leads from Jerusalem to Emmaus is not an easy road. The hills are steep and the valley floor is narrow. Many curves are required to achieve a gradual descent. The road upon which the two disciples of Christ made their way home on the Sunday after the crucifixion, as recorded in Luke 24, must have been even worse than the present road.

If we had been positioned on a hillside from which we could watch these disciples, we would have noticed their downcast faces, their sagging shoulders, and their halting steps as they made their sorrowful way to the little cottage near the bottom of the canyon. Yet, a short while later, the cottage door bursts open and the two disciples emerge and start back up the hill as if they were jet-propelled. In their haste they over-run some of the corners in the road and have to retrace their steps.

No matter. Nothing can stop them now until they enter the upper room in Jerusalem where the apostles are in mourning. There they shatter the silent gloom with their excited proclamation, "He is alive! Jesus is alive! We have seen Him!"

The mourners snap to attention and stare in disbelief. For more than forty-eight hours they have been in the depths of despair. They had seen Jesus die. To them, this was the end of happiness and the death of hope. They saw themselves facing an awful emptiness.

But why? Had these men—Jesus’ closest friends—been given no advance warning about the crucifixion? Actually, Jesus had told them about it several times.

Had He not told them He would rise again the third day?

He had clearly foretold His death and resurrection, but they weren’t listening. They had refused to hear what they did not want to hear, that He would be crucified. And so the glorious concept of the resurrection just didn’t get through to them. If it had, they would have been watching at the grave site on that early morning, instead of weeping in the upper room. Think how their testimony to the world regarding the resurrection would have been strengthened by an eyewitness account.

Moral: Don’t stop listening to God’s message when the subject becomes unpleasant. This failure to listen may cause us to miss the brighter picture that follows.

God’s special messenger to the remnant church has written many pages of counsel to us about taking the gospel to all the world. This counsel involves going, growing, publishing, and building to a phenomenal extent. We read these pages with pleasure.

But the same messenger has also written about something called the shaking, and there is danger that we, like the apostles, may stop listening at this point because the subject matter is so unpleasant.

At this period in our church’s history all Seventh-day Adventists will do well to study carefully the advance information that we have been given about the shaking time, and the brighter picture that follows. A failure to do so might cause us to become bewildered and discouraged, and perhaps even to be shaken out.

As Jeanne and I travel back and forth across the country presenting seminars, we are often asked, “Do you think the time will come when we will have to leave the Seventh-day Adventist Church?” Our answer is always uniformly and firmly No.

It cannot be denied that on various occasions in the history of God’s people the problem of apostasy has been resolved by a “calling out” or a “coming

Ralph Larson, a retired pastor, last served as chairman of the Church and Ministry Department of the Seventh-day Adventist Seminary Far East.
out.” In this situation the faithful leave the organization to form a new structure, while the unfaithful stay with the existing organization (church). Witness the experience of the first Christians leaving the Jewish church, the Protestants leaving the Catholic Church, the Adventists leaving the Protestant churches, and so on. If we had nothing but history to guide us, we might be justified in concluding that should apostasy become rampant in the Seventh-day Adventist Church, the problem will be solved by yet another “calling out” or “coming out.”

But we are not restricted to conclusions based on previous experience (history). We have the testimony of God’s special messenger that this time the problem is to be solved by a shaking out. The descriptions make it clear that in this case the faithful will remain in the church, and the unfaithful will be shaken out. Observe:

“You will take the passages in the testimonies that speak of the close of probation, of the shaking among God’s people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy.” Selected Messages, book 1, 179

Note that there will be a shaking among God’s people, but the faithful will not be called out of the church. This thought is reinforced by the wording of other passages. The picture is uniformly “they will leave us,” “the chaff will blow,” while the wheat remains. Yet there is no downplaying of the enormity and the seriousness of the shaking time. And do not overlook the fact that even heresies among us will make their contribution to the shaking.

“God will arouse His people; if other means fail, heresies will come in among them, separating the chaff from the wheat.” Testimonies, vol. 5, 707; italics supplied

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.” Testimonies to Ministers, 409-410; italics supplied

There are several chapters in Ellen White’s writings which deal with the subject of the shaking and should be studied in their entirety. They would include:

Testimonies, vol. 5, 62-84, “The Testimonies Slighted”
Testimonies to Ministers, 404-415, “God’s Messengers”

Lines like these will be observed:

“But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty shifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to “science falsely so called,” will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.” Testimonies, vol. 5, 80

If we do not give attention to these predictions of the shaking time, there is danger that we may be taken by surprise and become so discouraged and disheartened as to think that God is no longer with this Advent movement

“In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat.” Ibid., 81

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God.” Ibid., vol. 8, 41

To these sobering statements might be added the unmistakable clear prediction in Selected Messages, book 2, 36, that before the end of time there will be worship with a bedlam of noise—“shouting, with drums, music, and dancing” and that it would even “be brought into our camp meetings.” Can it be possible?

Let us remember the experience of the apostles, who stopped listening when the subject matter became too unpleasant for them. These predictions are just as certainly a part of God’s counsel of love to us as are the exhortations to carry the gospel to all the world—to go, to grow, to educate, to heal, to publish, and to build. If we do not give attention to these predictions of the shaking time, there is danger that we may be taken by surprise and become so discouraged and disheartened as to think that God is no longer with this Advent movement. God has given us foreknowledge in order that we may be forewarned.

We need to translate these predictions into terms of personal experience and ask ourselves the questions:

When I go to church on Sabbath morning and find only fifty worshipers, where there are usually five hundred or more, what will I do? Will I remember that we were warned that companies will leave us?

When I hear a Seventh-day Adventist pastor earnestly presenting as truth the devil’s great lie, that Christians cannot stop sinning;

When I go to camp meeting and find blaring, raucous music and dancing going on in the youth tent, or perhaps even in the main pavilion;

When that special “brilliant star,” the minister whose sermons, books, and tapes I have valued so highly, leaves us and starts mocking and ridiculing Seventh-day Adventists;

What will I do? How can I cope with such disappointments?
Will I give way to feelings of discouragement and despair, as did the disciples, or will I see in these events an assuring evidence that the counsels of God are true? Will I “gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason?” *Testimonies*, vol. 5, 136

The apostles might have remembered that in the advance knowledge that Jesus gave to them there had been light as well as shadow, and so may we.

“God has promised that where the shepherds are not true He will take charge of the flock Himself.”

And on page 753 of the same volume:

“The world is not without a ruler. The program of coming events is in the hands of the Lord.”

Compare this with *Selected Messages*, book 2, 108: “Not one cloud has fallen upon the church that God has not prepared for.”

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**Let us hold this reality firmly in our minds. The greatest hours of the Advent movement are after the shaking time**

The statement in *Testimonies*, vol. 8, 41, that “companies” will leave us is more than balanced by the assurance that “tribes” will take their place. In the midst of the warnings in *Testimonies*, vol. 5, 80, we find these comforting words:

The great Advent movement, of which we are privileged to be a part, is not to fail or to be replaced by another. “The third angel of Revelation fourteen is represented as flying swiftly through the midst of heaven crying: ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constrainteth them. *This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work.*” *Testimonies*, vol. 5, 206-207, italics supplied

But there is going to be a shaking time, a purification of the church, and it is after that purification has been accomplished that the “Gideon’s Band” which has remained true and faithful, strengthened and augmented by a replenishment of its ranks, will play its role in the grand, climactic events that will bring earth’s history to its close. Let us hold this reality firmly in our minds. The greatest hours of the Advent movement are after the shaking time.

Let us determine that by the grace of God we will let the chaff blow, let the brilliant stars go, let company after company join the foe. Nevertheless, we will “stand for the right though the heavens fall.” *Education*, 57

Amen. ■

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**Think on these things**

*Spirit of Prophecy, vol. 1*

Ellen G. White

Narrated by James Ayers

From the fall of Lucifer to the time of Solomon

*Spirit of Prophecy, vol. 2*

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Since the family of Jesus were loyal to the synagogues, His own brothers did not believe in Him.

Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the sacred Scriptures. The rabbis argued, “How knoweth this man letters, having never learned?” John 7:15.

Since the family of Jesus were loyal to the synagogues, His own brothers did not believe in Him as the Messiah. See John 7:4-5. Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecies noted in Moses and the prophets. By mingling human philosophy with the word of God, teachers and laymen had come to lack the spiritual force and power of the Scriptures in their lives.

They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unchained all classes to meet Him when “He came to His own,” and “His own received Him not.” His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour.

F. C. Gilbert. “Why Did the Jews Reject Jesus As the Messiah?” The Ministry, December, 1933

1 Incorporated in Jewish Daily Prayer Book, edition of 1890, published by Rosenbaum & Worbelowsky, New York City

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Mélange

Bob Van Kannon

Subject: Glasses for Children

Science News (Volume 133, May 28, 1988, page 34) reports that the wearing of corrective lenses can cause the eye to grow in such a manner as to become addicted to the use of corrective lenses. “Vision researchers working with be-speckled chickens find the birds’ eyeballs can shrink or grow as needed to compensate for eyeglass-induced near- or far-sightedness. The research suggests eyeglasses can cause, as well as correct, changes in ocular acuity.”

These experiments showed that there is a feedback loop controlling the growth of the eye in chickens to maintain ocular acuity. The same type of corrective action is taken by human bodies to maintain good vision as the body grows, so “placement of lenses on the eyes of young children could conceivably affect the growth of the eyes.”

Subject: Not With a Bang

Most cosmologists believe that the universe started with a big bang. But the Big Bang theory requires that matter be fairly uniformly distributed in the universe and that the universe be expanding. Discover magazine (June 1988, pages 71-72) reveals that the empirical data available show a very clumpy picture of the universe, quite in contradiction to the Big Bang theory.

Physicist Hannes Alfven has presented a countertheory based on a plasma model of the universe. His model predicts clumps of matter, and that the universe had no beginning. [What??]

Subject: Brushing After Eating?

(Science News, vol. 133, April 9, 1988, 233) The Duke University Medical Center reports that four cases have been noted of adults swallowing their toothbrushes while brushing their teeth after a meal. In two cases, alcohol was swallowed before the toothbrushes.
Lessons From the Sanctuary

Part One

I N THE BEGINNING Satan approached man with the idea that God had withheld from him something that was for his highest good. Satan would have man believe that God was advantaged at man's expense by his obedience, and that man would gain something by disobedience. "Satan knows that if he can persuade human beings to venture out of the path of obedience, he can lead them on and still on in his way. He knows that then he can induce them to follow his plans by presenting something to be gained by disobedience." *Signs of the Times*, vol. 4, 108.

God had given man everything as a token of His love; Satan had given him nothing. It was a matter of trust; whom would man believe? Adam was not deceived, as was Eve; he simply doubted that God could satisfactorily remedy a situation which appeared untenable to him. Taking his destiny into his own hands, he followed in the footsteps of Eve, in the path of distrust and disobedience, contrary to God's express command.

"Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command." Ibid., vol. 3, 30-31.

As soon as Adam and Eve crossed the line between faith and distrust and sealed that decision by partaking of the fruit, they had changed gods. Their minds immediately came under the control of their new master, reflecting his character and likeness. They were controlled by self-interest. This change was quickly made apparent in the meeting with God that evening, "When the temptations of Satan are yielded to, mind and heart are brought into captivity to a supernatural power." Ibid., vol. 4, 80.

There was within the pair no repentance for their sin. Though confronted with their nakedness and fear of God, they felt no remorse—in fact quite the contrary; they attempted to blame God Himself for the whole problem. Adam, who but a short time before had chosen to disobey God and forfeit life rather than be without Eve, was now ready to justify himself at her expense. "Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God—making even His blessings an occasion of murmuring against Him." *Patriarchs and Prophets*, 58

God, in His great love, had devised a plan whereby man with further information might be given a second chance to choose his destiny. In order to give him this second chance God must share in man's decision in a very direct and personal way. He would give a demonstration of His love such as could be given in no other way, showing to what lengths God would go to insure man's happiness and highest good. "But while we behold in the cross God's hatred of sin, we also behold His love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love." *Signs of the Times*, vol. 3, 188.

Because man had chosen to believe Satan's assertions, he was to be given the opportunity of experiencing the results of that choice, that he might more clearly understand the significance of what he had done. Satan's power and control, though great, would not be absolute. Man might by his own choice return to his loyalty to God, and by placing
his trust in Him, take hold of the Divine power that the great sacrifice had made available to him.

God designed that man might regain all that was lost through the power available to him in a relationship of faith and trust. That the restoration might be complete, God would supply unlimited power, but man must continually make the choice to use it. He could have this power only by following a carefully marked and narrow path of obedience. Self and its propensity to act independently from God must die and be replaced by a total faith in and dependence on God.

Before the Fall, God had given man everything. Only the tree of the knowledge of good and evil had been withheld from him. This tree was to be a test of his loyalty and willingness to accept his allotted role in God’s plan for him.

Lucifer had been next to the Godhead, but in the passage of time, he coveted the position of Deity itself. This choice had thrown all heaven into disharmony, resulting in great loss. God of necessity allotted to man a more limited sphere of operation until his loyalty might be tested before he was elevated to his ultimate destiny. The tree of the knowledge of good and evil was the test of his trust and loyalty. Will man, like Lucifer, distrust the wisdom and love of his Creator and seek to grasp more than God in love had seen fit to give him?

After the Fall the situation was greatly changed. Sin very rapidly became widespread and almost omnipresent, with the path of obedience now the narrow and difficult path.

Man in Eden might have resisted temptation, but man fallen had not the strength. If he was to be restored, he must have a faith and confidence capable of withstanding severe trial. He must learn to totally depend upon a power out of and beyond himself. God could not trust man fallen as He had Adam before the fall. If man was to be returned to the heavenly family, he must tread the path of humiliation and self-distrust. He must demonstrate an absolute faith and trust in his Creator. He must show that the decision had been irrevocably made, removing any doubt as to his future loyalty.

By choosing the path of separation from God, man had closed the avenue of direct approach to God; with sin such an integral part of himself, he could no longer bear the presence of God. A new avenue of communication must be found whereby God could continue to communicate with man. He must know God’s will for him, and if he chose, cooperate with God in his own restoration, thus fulfilling the purpose of his creation. To accomplish this purpose, God has given man three books. The first had been given him while he was still in the Garden of Eden—the book of nature—and for the first 2,500 years, nature was his only book. “But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works.” The Seventh-day Adventist Bible Commentary, vol. 1, 1084.

Men failed, however, to read aright the lessons of God in His works. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” Romans 1:21-23.

From this background of idolatry God called Abraham, separating him from his idolatrous kindred, that through him and his posterity He might reveal His character and divine purpose. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” Genesis 12:1-3.

Abraham’s children, however, revealed a tendency to mix with the idolatrous people around them, and as a result, God allowed them to go down into Egypt, and serve for a time in bondage.

In Egypt, the Israelites experienced the suffering and misery of physical slavery, a type of sin, in order that when they were delivered, they might better appreciate the blessings and freedom from sin brought to view in the symbolic service of the sanctuary. The years of servitude, however, had not been without other effects. By the time of their deliverance from Egypt, the people had so far lost sight of God and had become so degraded by the many years of servitude that it was nearly impossible for them to understand the unseen. God therefore devised a second book to teach them of His omnipotent power, His infinite wisdom, and his boundless love and goodness.

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God, and that the Spirit of God dwelleth in you?” Isaiah 57:15; 1 Corinthians 3:16. The placing of the tabernacle in the midst of the camp of Israel was an illustration, an object lesson, of the truth that God would dwell in each individual. “In giving instruction for the building of the earthly sanctuary, the great Teacher laid down principles that were to be for the spiritual help of Israel through all their future experience. The wisdom and perfection brought into that work was typical of the work to be done in their lives in preparing their hearts for the indwelling of the Spirit of God.” Signs of the Times, vol.4, 518.

The great mistake of Israel was in failing to understand the deep truth of the sanctuary, and in supposing that having a sanctuary in their midst in which God’s Shekinah glory dwelt was enough. The building and the services became an end in themselves, and as a result an abomination to God. Consequently the people were taken into captivity and the temple destroyed. Though a few faithful in all generations correctly understood the meaning

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Annual Camp Meeting

Although warm weather still seems a long way off, those who must begin scheduling summer leave time from work will appreciate having information on our 1989 Camp Meeting. The dates are set for July 26-30.

Reservations and Accommodations

If you plan to attend the 1989 Hope International Camp Meeting, and wish to stay on our grounds, you are more than welcome. We ask that you write or call to make a reservation. We do not expect a shortage of room, but we need to have this information in order to make the best use of our facilities. Water and restrooms will be available at several locations on the grounds. There will be limited shower facilities, but hookups for water, sewer, and electricity are not available. Please plan on a real camp meeting.

As usual, there will be no charge for staying on our campus, but we cannot provide either lodging or food except in very unusual circumstances. Please do not take it for granted that we will be able to provide special services for those who need them.

Instead, please call and let us know what your needs are. We will do our best to accommodate all who desire to attend, but unfortunately there are limits to what our staff can undertake during the hustle and bustle of camp meeting.

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:


Eagle’s Nest Motel—10 miles south of Hope International. Call (206) 569-2533.

Tanwax Lake Resort—6 miles north of Hope International. Call (206) 879-5533.

La Grande Hotel and RV Park—10 miles south of Hope International. Call (206) 832-6643.

Spanish Translation Work

Translation of the 1888 Centennial Special Edition of Our Firm Foundation is completed, and the project will go to press within the week. If you know of Spanish-speaking Adventists who would appreciate this material, please send us their names and addresses. Bulk quantities will also be available.
The New Theology and the Sanctuary Message

The SANCTUARY message and the interpretation of prophecy were the two major issues upon which the New Theology was rejected by church leadership at the Glacier View (Colorado) consultation in 1980. The sanctuary message is the only unique doctrine of the Seventh-day Adventist Church. It is neither understood nor taught by any other church. Avid proponents of the New Theology were eager to take up the arguments which Protestant churches have used against this doctrine. The sanctuary message, they declared, was a face-saving response to the disappointment of 1844. For decades Seventh-day Adventists have faced that kind of assault from the opponents of the Seventh-day Adventist Church. That it surfaced among church members, however, was an alarming turn of events. Before the 1970s there had been a few who had made similar statements from within the church, but never previously had it happened on such a massive scale. Yet Sister White declares the centrality of the sanctuary message to present truth.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption." The Great Controversy, 489

Let us examine, in the light of inspiration, the claims of the New Theology against the truth of the sanctuary message:

1. The atonement is completed by Christ's high-priestly ministry in the heavenly sanctuary. For many decades now evangelicals have assaulted the concept that the atonement is completed by the ministry of Christ in the heavenly sanctuary. They have held that to teach this is to downgrade the sacrificial ministry of Jesus Christ. It is held by evangelicals and New Theology supporters alike that the atonement was completed at the cross. In weakness we have often yielded on this point when indeed there are compelling biblical reasons to support the Seventeenth-century position. Using one isolated statement from Sister White against a large number that clearly state that the atonement of Jesus is completed in the heavenly sanctuary, many have made statements to the effect that "Christ is now ministering the benefits of His atonement in the heavenly sanctuary." But this is an incomplete representation of the doctrine of the atonement. Christ's sacrifice was indeed the central event in the atonement, but so also is His high-priestly ministry. The atoning sacrifice of Christ is completed by the ministration of His precious blood in the heavenly sanctuary.

Nowhere in the Bible is the atonement better described than in the sixteenth chapter of Leviticus. Here in the sacrificial type, the word atonement is mentioned thirteen times. This chapter

Colin and Russell Standish serve as president of Hartland Institute and medical director of Penang Adventist Hospital, respectively.
manifestly declares that the atonement was not limited to the sacrifice, but it also included every single act which took place on the Day of Atonement:

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." Verse 6

"But the goat, upon which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Verse 10

"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." Verse 16

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Verse 17

"And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people." Verse 24

"And Aaron shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Verse 30

"And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments." Verse 32

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Verse 33

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year, And he did as the Lord commanded Moses." Verse 34

Thus Leviticus 16 demonstrates that the atonement included the sacrifice of the bullocks for the high priest and his family. It also included the sacrifice of the Lord's goat, the disposition of the scapegoat, and the ministry of the blood on and before the mercy seat of the heavenly sanctuary. To define the atonement apart from the high-priestly ministry of Jesus is to deny the testimony of Scripture. This in no wise depreciates the cross and the perfect and completed sacrificial atonement made by Christ. It rather opens to our understanding the unity between Christ's ministry as both our Sacrifice and our heavenly High Priest. Every act of Christ demonstrates the infinite love of God for the inhabitants of this sinful race.

So complete is Christ's atonement in the heavenly sanctuary that the sins of ignorance of the righteous dead are also blotted out in the investigative judgment.

"This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." Early Writings, 254

Some take hold of Christ's words just immediately preceding His death, "It is finished" (John 19:30), and then assume that Christ was declaring that His atonement was finished. Certainly the sacrifice was completed. Certainly the reconciliation of man was also completed. Certainly, by His death, He had drawn all men unto Him. Certainly His battle with Satan was completed. It is, however, an unwarranted assumption to say that His atonement was finished, for such a conclusion disputes the words of Scripture. Leviticus 16 in type clarifies the fact that Christ could not have been referring to His atonement in His declaration, "It is finished!" Rather than diminishing the focus of the cross, the beautiful sanctuary message sees the cross as the centerpiece of the sanctuary message.

2. Christ began His Most Holy Place ministry in 1844. It will be recalled that a restudy of the Scriptures immediately after the disappointment of 1844 led to a fuller understanding of the message of Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleaned."

Whereas the Millerites had believed that the cleansing of the sanctuary referred to the cleansing of the earth by fire at the end of the world, the pioneers of the Seventh-day Adventist Church early realized that this was not a reference to the destruction of the earth but to the cleansing of the heavenly sanctuary by Jesus our heavenly High Priest. This truth is vividly described in both the Old and the New Testaments:

"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shalt ye make it." Exodus 25:8-9

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 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.” Hebrews 8:1-5

A careful study of the types of the Old Testament reveals that there were two phases of the ministry of the high priest. The daily ministry dealt with the forgiveness of sins. The yearly ministry on the Day of Atonement dealt with the blotting out of sin. It is evident that the blotting out of sins in the antitype takes place right at the end of time when the Holy Spirit is poured out upon men:

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19. As the sins of the saints are blotted from the books of heaven, so they are blotted from their memory.

“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.” Patriarchs and Prophets, 358

“The righteous will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon commenced in apostolic time. They quote such texts as

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” Hebrews 9:26

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Hebrews 1:1-2

“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” 1 Peter 1:20

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” 1 John 2:18

Yet such persons tend to ignore other texts which look to the end of time somewhere in the future.

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.” Jude 18

“This know also, that in the last days perilous times shall come.” 2 Timothy 3:1

these things be [the destruction of the temple in Jerusalem]? and what shall be the sign of thy coming, and of the end of the world?” Matthew 24:3

With this dual emphasis, it was appropriate for the disciples to refer to the days in which they lived as the latter days. It was also appropriate for them to look to the future for the end of the world. However, by applying the term “the latter days” exclusively to the apostolic period, the New Theology claims that the time of the end began in A.D. 31. Therefore they conclude that Christ began His Second-Apportionment ministry at that time. This erroneous conclusion is heavily reinforced by a misunderstanding of other passages in Scripture which state that upon His ascension, Christ was seated on the right hand of His Father:

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” Hebrews 10:12

“Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hebrews 12:2

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Acts 2:33

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Hebrews 1:3

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” Mark 16:19

This act of Christ fulfilled the prophecy of David:

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” Psalm 110:1

In an incredibly naive approach to Scripture, many believers in the New Theology claim that these texts prove that Christ is sitting next to the Father. It would be difficult to imagine a side-by-side position like this for 2000 years. With this kind of concept in mind, it has been argued that where God is must be the most holy place in the universe. Therefore Christ must

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

had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance. Spiritual Gifts, vol. 3, 135

“But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.” The Great Controversy, 620

3. The end of the world began at the end of medieval Roman Catholic dominance. Many believers in the New Theology argue that the end of the world

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5:3

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:5

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.” 2 Peter 3:3

The reconciliation of these two apparently opposing sets of texts is not difficult. It will be remembered that in the dialogue of Christ with His disciples, they had asked: “Tell us, when shall
have gone immediately into the Most Holy Place. Thus human interpretation is cited as if it carried the weight of biblical certainty.

It is important for us to realize that the Hebrew language is one of the most concrete languages in the world. It frequently deals with abstract concepts in concrete terms. While the writers of the New Testament were writing in Greek, they were writing with the mindset of the Hebrew. Indeed, even in the English language this use of the concrete is understood. If someone states, "He is my right-hand man," we know what is meant. This man is the closest to him, and the one upon whom he primarily depends.

When May Day is celebrated in Moscow, the Soviet watchers are always interested to discover who is closest to the General Secretary. The change in positions indicates a change in authority. Thus in everyday life the term right-hand man has a meaning beyond that of proximity. It relates to position and authority.

But the Bible itself elucidates the meaning of this idiom. The mother of Zebedee's children came to the Lord, to ask a favor:

"And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." Matthew 20:21

Simply she was stating, "I desire one of my sons to be first in your kingdom after you, and the other to be second." The constant references to Christ on the right hand of the Father have nothing to do with a physical seating arrangement; rather it deals with authority and relationship. It is a wonderful joy to understand that no one in the universe stands between Christ and His Father. Our heavenly High Priest and Mediator is one with the Father. The statement of the prophet Daniel, couched in prophetic language, is that at the end of the 2300 days, (that is, 1844), Christ began His day-of-atonement, Second-Apartment ministry for mankind.

Some have argued that Christ's first-apartment ministry took place during the Old Testament dispensation, and that the New Testament dispensation is the dispensation of the Second-Apartment ministry. But how could this be? The Scripture explains that "without the shedding of blood there is no remission of sin." Hebrews 9:22.

Before the sacrifice of Christ, there was no atoning blood to minister. On His ascension to heaven, Christ began His ministry of forgiveness, pardon and justification. It is rather difficult to understand the thinking of those who emphasize a justification-alone gospel and further claim that the sacrifice of Christ was required alone for our justification. For, despite these presuppositions, many illogically hold that before the sacrifice of Jesus, Christ's work of justification would have been completed. This is an explanation which defies credibility.

In the typical Day of Atonement, all Israelites solemnly afflicted their souls before coming before the Lord:

![Of all the judgments of God, none is more fully enshrined in Scripture than the investigative judgment](image-url)

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

There is then to be a special work of putting away of sin in the lives of the believers during Christ's ministry in the Second Apartment of the heavenly sanctuary. "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." The Great Controversy, 425.

This is a solemn time for God's faithful children.

4. The judgment of the living takes place before the close of human probation. Hard-core proponents of the New Theology have long declared that the investigative judgment is a myth. They have claimed that there is no biblical support for it. They claim that the judgment of the living takes place at the second coming of Jesus. But of all the judgments of God, none is more fully enshrined in Scripture than the investigative judgment. The judgment in Eden is clarified in but one text:

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:18

The judgment of the cross is described only in John 12:31-32: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The judgment by the saints after their redemption is mentioned infrequently in the Bible:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20:4

"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Corinthians 6:2-3

The executive judgment of God's destruction is mentioned but a few times:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

"For the Lord knoweth the way of the righteous: b. the way of the ungodly shall perish." Psalm 1:6
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.” Revelation 14:6-7

“And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Revelation 14:14

5. The judgment of Daniel 7 is against the little horn and for the saints. Some have said that the judgment of Daniel 7 is not a judgment upon the saints. These assert that it is a judgment upon the little horn. Such people cite the following texts in support of their position:

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.... But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Daniel 7:11, 26

Seventh-day Adventists have not said that the investigative judgment is never was since there was a nation even to that same time: and at that time they shall be delivered, every one that shall be found written in the book.” Daniel 12:1

Earlier in his prophetic work, Daniel had stated that the judgment includes God’s people in addition to the little horn power.

“Until the Ancient of days came, and judgment was given to the saints [modern translations, “given in favor of the saints”] of the most High; and the time came that the saints possessed the kingdom.” Daniel 7:22

6. God has a divine purpose in the investigative judgment. There are others who argue that God does not need an investigative judgment. He has known from eternity who will be saved. This is true, but the created beings of the universe are not omniscient and in the determined purposes of God to secure the universe for eternity, the angels and other unfallen beings have the opportunity to review the records. In this investigative judgment, unfallen beings verify God’s perfect justice and can also be assured that no sinner will again pollute the universe. They also see that no person worthy of salvation has been excluded from God’s kingdom.

“A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Daniel 7:10

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.” Revelation 5:11. The investigative judgment is one of the most beautiful doctrines of the Seventh-day Adventist Church. Some have been intimidated by it, and certainly it is a fearful time for the wicked. But to the one who has responded to the matchless claims of Jesus upon his life and service, it is the time when his Lord, his Saviour, stands up for him in the judgment. No one need stand alone. The great sanctuary message offers wonderful hope for every believer. When the sanctuary is cleansed, Christ has made the final and full atonement for His people. 

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