

Preparing for Translation



1 Cor 15:51

1 Thes 4:17

"We shall not all sleep, but we shall all be changed." "Then we which are alive and remain shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord."

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

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

Ps 77:13
Ex 25:8
Heb 8:1-5

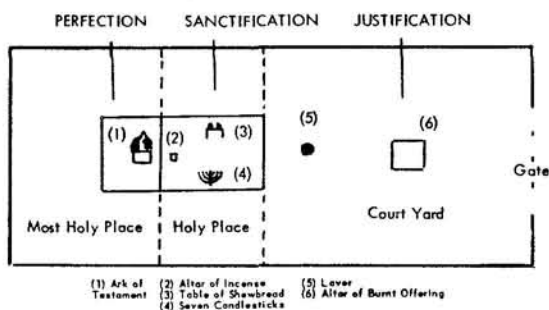
"Thy way, O God, is in the sanctuary." When God brought the Hebrews out of the land of Egypt, He gave them a little model sanctuary to represent His vast heavenly temple. This model sanctuary, as sketched in this tract, was a ritual given to the Hebrews to shadow forth the way of salvation in Jesus Christ,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

Ex 29:38-42
Lev 4:27-29

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

Lev 16

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



Rom 3:23
Eph 2:3
Rom 8:7
Jer 13:23

John 1:29
Mark 10:45
Gal 1:4
1 Pet 1:18-19
2 Cor 5:21

Is 1:18
Is 61:10
Acts 2:38

Rom 2:4
Hos 11:4
John 12:32
John 10:1

1 John 1:9

Matt 5:23-24
Lev 6:4-6

Prov 23:26

Prov 18:24
Matt 13:45-46
Phil 3:7-10
Gal 2:20, 6:14
Rom 12:1

Jer 17:9
Rom 6:6-7

Rom 8:9-13
Ex 40:30-32
Ezek. 36:25

in his glorious robes, and blessed the waiting congregation.

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

1. **Justification:** You are a sinner, for God's word says "all have sinned." Your heart is evil and you cannot change it. But if you will look through the gate into the outer court of the sanctuary you will see the altar of sacrifice. This represents Calvary. Here Jesus died for you. He loved you and gave himself for you. He paid the price for your sins, and now He waits to give you something far, far better in return - His robe of righteousness.

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

Once inside the gate, you will find Jesus, the Lamb of God, waiting to take all your guilt as you confess it all to him. Only remember that if you have aught against your brother, hasten off to make restitution before you bring your gift to the altar. And friend, do not just give your sins to Christ; give Him yourself, your will, your heart. He is your best friend. He gave all for you. Won't you give all for Him? This is what it means to be crucified with Christ, to die with Him upon the altar of sacrifice.



That old nature of yours is desperately wicked. If you die with Christ, you will be freed from sin.

Now that you have died to self and sin, you pass to the laver and are buried with Him

Tit 3:5-7
Heb 10:22
Rom 6:4-7
Rom 3:24
4:1-8

Heb 6:1
2 Pet 3:18
2 Pet 2:20-22

Heb 6:19-20
Heb 10:19-22

Ex 30:1-10

1 Cor 13

Rom 5:5
Song 8:7

Rev 5:8
Rev 8:3-4
John 16:23-24
Heb 7:25

Ps 143:8
Is 50:4-5
John 6:35-63
1 Peter 2:2,3
Ex 25:23-30
Job 23:12
Ex 33:31
Jas 1:22-23
Matt 7:21-27

John 16:13

Ex 40:25
Rev 4:5
Heb 8:10
Ps 40:8

Ex 36:27
1 Jhn 3:9
Eph 3:17
Rom 8:9

in baptism so that you might rise to walk with Him in newness of life. Thus you have entered the experience of the outer court. This is justification by faith - the free gift of God through Jesus Christ your Lord.



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



Upon the altar of incense burns the sacred fire. This represents the love of God which must be kindled upon the altar of your heart. Without love, nothing else avails. Pray that this love may be shed abroad in your heart. It is the most precious experience that can come to any person. Upon this altar in the sanctuary Jesus offers up incense before the Father. This is both the prayers of His people and His own merits which alone can make the worship of sinful beings acceptable in God's sight. Are your prayers and your praises to God and to the Lamb, ascending with the cloud of incense, friend?

Fellowship with God is not a one-sided conversation. He speaks to us through His Word. This is the Living Bread upon which you must



feast if you are to grow up into Christ. This is represented by the table of shew-bread on the north side of the sanctuary. Eating the Word of God was more

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

In order that you may understand the Word, Christ has promised you the Holy Spirit. (See those seven lamps of fire casting light upon the Bread). It is by the spirit that God writes his law in your mind and in your heart so that your highest joy will be found in obedience to His will. It is by the Spirit that your heart is made pure, and then kept from sin. If the Spirit of Christ



Jn 17:17
1 Thess 4:3

1 Cor 3:16
Matt 5:16
25:7-8

John 15:4

Phil 3:12
Rev 14:1-5

Heb 6:19-20
Heb 10:19-22

Heb 9:7
Mark 13:13
Lev 16
Dan 7:9-13
Dan 8:14
Rev 14:7
1 Pet 4:17
Heb 10:19-23
1 Jhn 4:17
Lev 23:27-29
Joel 2:12-17
1 Jhn 3:4
Rev 11:19
Deut 10:1-5
Ps 111:7-8
Jas 2:10-12
Eccl 12:13,14

Rev 12:17
14:12
Rev 22:14
1 John 2:3-4
Ex 20:8-11
Ps 51:17
Phil 3:9
Heb 9:24
Lev 16
Lev 16:30

Heb 9:7
Heb 10:1-4
Acts 3:19
Heb 10:14
Rev 7:2-3

Heb 10:14
Joel 2:15-17
Lev 16:30
Zech 3:1-5
Dan 7:26
Acts 3:19
Is 4:2-4
Mal 3:1-3
Joel 2:25
Jer 17:1
Eph 3:19

dwells in your heart, then the lamps of your soul-temple will be trimmed and burning, too, shedding light to those around you.

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

3. *Perfection:* Now there is one more step necessary before you are ready for translation from this earth without tasting death. You must enter the most holy place of the sanctuary by faith. Remember, it is only those who endure to the end who will be saved. The judgment of God's people takes place in the most holy place, and God's Word says, "The hour of His judgment is come." As you follow your High Priest in this solemn work of judgment, you must search your heart to put away all sin from your life. "Sin is the transgression of the law." See the ark of the testament in the most holy place. It contains the ten commandments, the eternal, perfect, and immutable law of God. By this standard of righteousness you are to be judged. Check up and see if you are transgressing any one of those holy precepts. Come before the judgment with a broken spirit, a broken and contrite heart. This God will not despise. Trust not in your own righteousness, but in Jesus only, for He stands in the presence of God for you.



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

If you are sanctified in Christ, Jesus will perfect you forever as He stands for you in the judgment. He will do this in your heart by sending you the latter rain (that means the Holy Spirit in the greatest power possible), and through the cleansing power of the Holy Spirit, sin will be blotted out of your conscience and out of your remembrance. It is the latter rain that will make up for all the damaging effects of sin upon your mind, and restore to your soul all the spiritual powers lost in consequence of sin's dwarfing power. It will

Eph 4:30
Rev 7:2-3
Rev 14:1-5
Zech 10:1
Mark 4:28-29
Joel 2:23
28-30
Rev 14:14-16
Eph 5:27

Is 60:1-3
Is 40:5
Acts 3:19
Rev 18:1
Joel 2:28-32
Matt 24:14
Rev 22:11

Is 59:16
Dan 12:1-2
Rev 15:8
Rev 3:10-12
Rev 7:1-3
Rev 16
Ps 91:10
Ps 27:5
Lev 16:22
Jer 30:5-7
Heb 10:17-18
Rev 7:14
Rev 3:21
1 John 3:9

Rev 18:8
Rev 1:7
1 Cor 15:51-55
1 Thess 4:15-17
Phil 3:21

Rev 22:4

Rom 13:11-12
Rev 3:8
Acts 2:1
Joel 2:15-17
Zeph 2:1-3
Acts 3:19
Ps 16:11

Why not take your Bible and look up the texts? This will provide you with a thrilling study. Feel free to write to us at anytime. We would enjoy hearing from you, as we have other tracts and books.

fill your life with the full presence of the Lord Jesus Christ, and seal His perfection in your life forever. Have you ever seen what the last



showers of rain do for a crop of wheat? It ripens the grain and prepares it for the reaping. So the last rain of the Spirit, God's crowning act of redeeming grace, will complete the work of grace in your soul and bring your character to perfection.

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

When Jesus leaves the sanctuary, there will be no mediator between God and sinful man. Only those who are entirely perfect, without any taint of sin upon them, will stand in this awful hour. During this time the seven last plagues will fall upon all who have not the seal of God. But no plague will come nigh the dwelling of the righteous. They will be protected. Satan will do his uttermost to cause them to sin, and if the saints would then commit one sin they would be forever lost. But through the blood of Christ they will have overcome every sin and defect of character, and they will have tasted so deeply of salvation that nothing could ever entice them to sin again. They will be sealed.

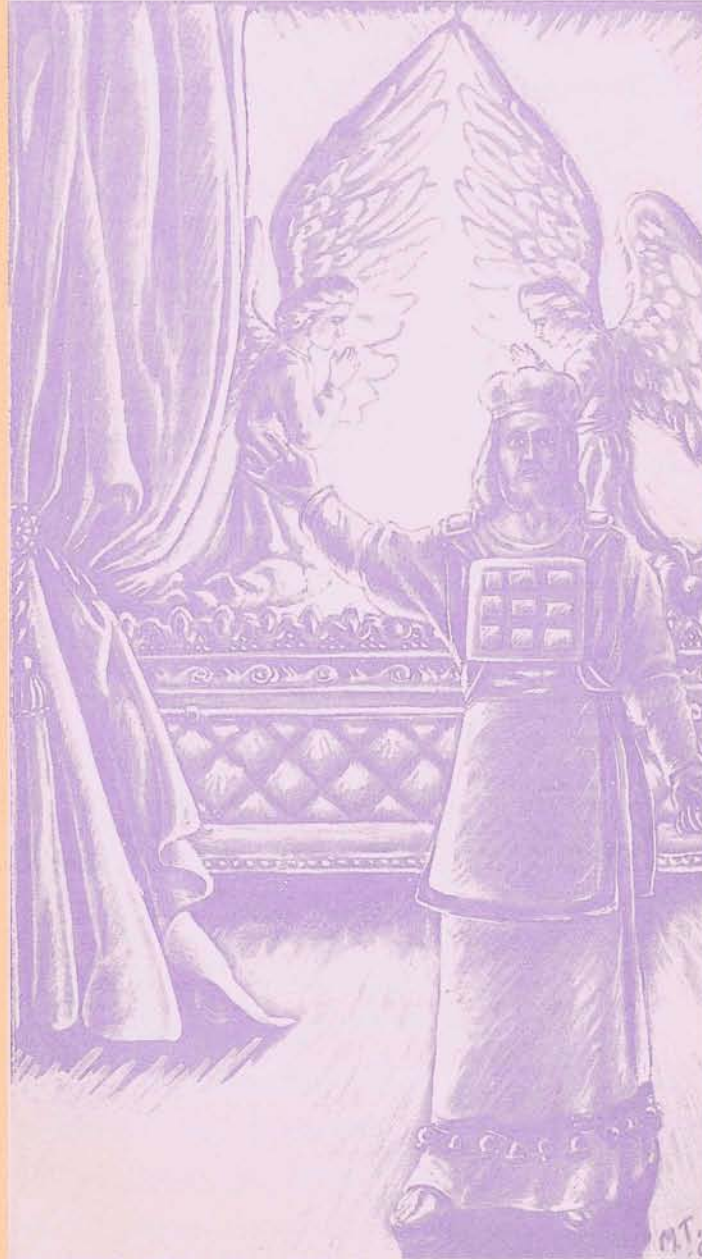
The plagues will last but a short time, for quickly Jesus will come in the clouds of heaven to redeem His people. The graves will be opened, and the righteous dead will come forth with the glory of immortal youth. In a moment, in the twinkling of an eye, the vile bodies of the waiting saints will be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

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

Preparing for Translation



IMPORTANCE OF THE SANCTUARY TRUTH



IMPORTANCE OF THE SANCTUARY TRUTH

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell." EW 63

"The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

". . . The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . .

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered,' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. . . ." GC 488, 489

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study contemplation, and prayer, God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, and the worshippers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors." 5T 575

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." Ev 221

"As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience." Ev 222, 223

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement and revealing present duty as it brought to light the position and work of His people . . . Light from the sanctuary illumined the past, the present, and the future . . ." GC 423

"God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people." Ev 223

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth. . . ." CWE 30

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place. . . . I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus and hope and joy spring up anew. . . . The third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. . . ." EW 254-256.

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study." 5T 520

"God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward—where He is interceding for His people." LS 278

"The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people." 1 SM 67

". . . an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the

Sabbath of the fourth commandment." GC 435

"The announcement, 'The hour of His judgment is come,' points to the closing work of Christ's ministration for the salvation of men." GC 435

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the past fifty years?" (written in 1905) EV 224

"This is the great day of preparation, and the solemn work going on in the sanctuary above should be kept constantly before the minds of those employed in our various institutions. Business cares should not be allowed to absorb the mind to such a degree that the work in heaven, which concerns every individual, will be lightly regarded. The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time." 5T 421

"The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. . . . As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips, — a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart." 4 BC 1139

"When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary." 4 BC 1143

"We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours." EW 72

"We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who 'is able to save them to the uttermost that come unto God by Him.'" SC 102

"In the parable (the ten virgins) it was those that had oil in their vessels with their lamps that went in

to the marriage . . . by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom,—all these are represented as going in to the marriage." GC 427, 428.

"Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be found wanting." 7 BC 933,934

"Our faith must pierce beyond the veil. . . ." 7BC 930

"When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,—the transgression of God's holy law. The atonement will be better understood; . . ." 4 BC 1141

"As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above." PP 353

"It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby." GC 430

"I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages (referring to the three angels' messages,) and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way and some in another." EW 261

(Referring to the company who did not follow Jesus into the holiest in 1844) "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." EW 56

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent con-

gregation. If Satan had his way, there would never be another awakening, great or small, to the end of time . . .

"We are in the great day of atonement, when our sins are, by confession and repentance, to go before hand to judgment . . .

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment . . . Each of us has a case pending in the court of heaven . . . In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final irrevocable decision is to be pronounced upon every case?" 1 SM 124, 125

"Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come." 1 SM 122

"Only those, who in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection." TM 445

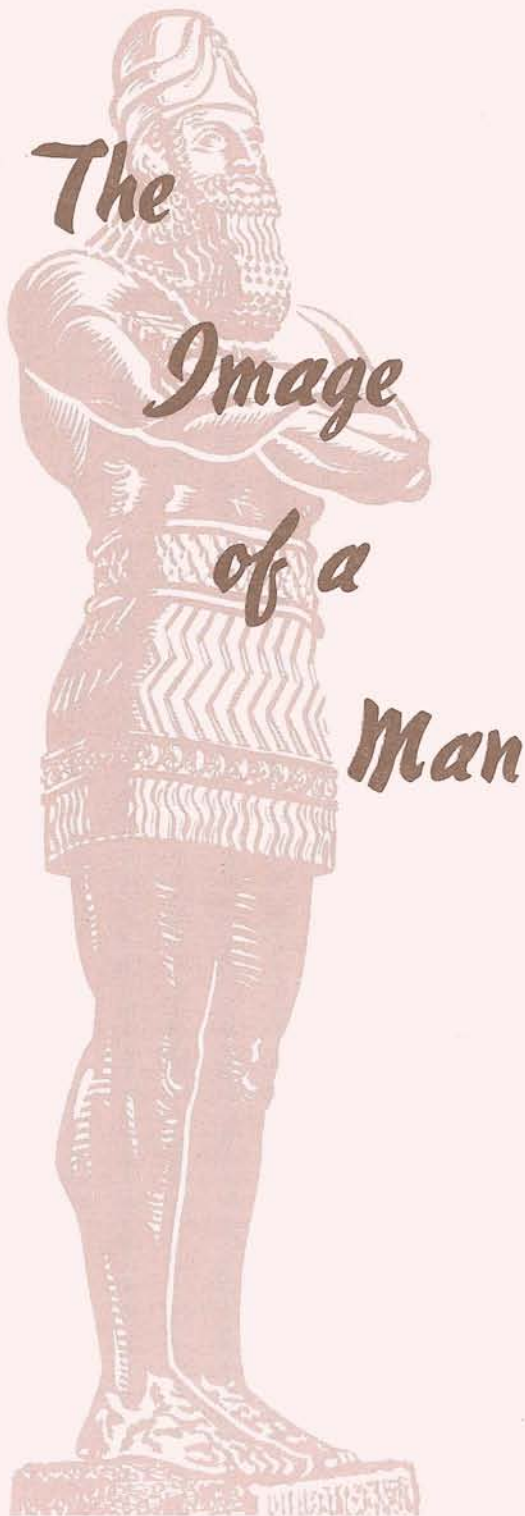
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IMPORTANCE OF THE SANCTUARY TRUTH





THE IMAGE OF A MAN

The most primary prophecy of Daniel and Revelation is Daniel 2. Here the kingdoms that dominate history until the formation of Christ's kingdom are symbolized by the image of a man. If we fail to notice the significance of this symbolism, we shall fail to grasp many of the great lessons in the truths presented in Daniel and Revelation. The image of man, sinful, natural man, dominates the scene until the stone smashes it. The kingdoms presented in Daniel are kingdoms of men. They are the result of man's genius, planning, and invention. Human history is but a revelation of the human heart. The image degenerates. So the golden dreams of man can be nothing better than man himself—mire clay. The image teaches us that the progress of man is not upward, but downward. Where the image of man is, there is degeneration. Rome broke in pieces and bruised the people of earth because it was expressing the image and heart of man.

The Heart of Man

In Daniel 7 the image of man is symbolized by wild beasts. Man without God is like a wild beast. "...the human heart is selfish, sinful and vicious."—*Review and Herald*, May 5, 1885. Man without God degenerates into something worse than a natural wild beast, for the fourth beast of Daniel 7 was grotesque and fearful beyond natural symbolism.

Babylon is symbolized by a lion. A lion appears to be kingly and noble. Even the kingdom of Judah and her King are symbolized by the majestic lion. But there is a cruel twist in the lion of Daniel 7: "...a man's heart was given to it" (Daniel 7:4). A man's heart "is deceitful above all things, and desperately wicked" (Jeremiah 17:9). Unless we see that Daniel's presentation of history is a revelation of the heart of man we will not learn the lessons that God has for us in the prophecies. God wants us to have a revelation of *self* as we trace down the manifestations of the *collective self*.

The Eyes of a Man. . . the Words of a Man

It is so easy for us to read God's condemnation of the Papacy and flatter ourselves that we recognize the antichrist. But do we really see the Papacy for what it is? Do we understand how the Papacy came into being? Let God's Word speak: "Behold, in this horn were eyes like the eyes of a man and a mouth speaking great things" (Daniel 7:8). The Papacy is characterized by the eyes of a man's understanding. Christ established a pure church. It had a pure government and a pure faith. But when churchmen began to look at the problems of church government through the eyes of their own understanding, they gradually developed echelons of church office and a hierarchy of human authority that resulted in the Papacy. When human scholarship and theology tried to explain the mystery of the incarnation and sinlessness of Jesus the result was the Catholic doctrine of the *Immaculate Conception* of Mary. When natural reason attempted to explain how an immature Christian who had not reached a state of sinlessness could enter heaven it came up with the teaching of *purgatory*. The Papacy resulted from a gradual, almost imperceptible substitution of human teaching for divine revelation. As were the "eyes" of the Papacy, so was its "mouth." It was the image of a man, the heart of man, the eyes of man, and the mouth of man. Therefore its words—its dogmas and decrees—were the doctrines and commandments of men.

The Papacy is a revelation of the nature of man as that nature appears in a collective, corporate capacity. The Papal doctrine of infallibility first appeared in the Garden of Eden when Adam and Eve sinned. When asked why they had

eaten of the forbidden tree, each cast the blame on the other, on the serpent, and above all, on God. The spirit of self-justification and infallibility is the spirit of human nature. The spirit of antichrist is to put itself in God's place, but we must see that this is the original sin of man. So also, the spirit of intolerance and religious persecution is the spirit of the human heart. Not just Rome, but the human heart also, is the cage of every unclean and hateful bird (See Revelation 18:2). In the Papacy is supremely manifested the image of man, the heart of man, the eyes of man, the mouth of man and the words of man. The apostle Paul, obviously alluding to the prophecies of Daniel, calls this power *the man of sin*.

The Number of a Man

Revelation carries on with the prophetic theme of Daniel. The thirteenth chapter focuses on a great religious crisis that will come to all who dwell on the earth. An image to the beast will be formed in the land of boasted light and freedom. All men will be required to worship in "a new and exalted system of religious faith." Many do not anticipate what a wonderful thing the *image* will appear to be. Evidently, the formation of the image will be the ultimate in human goodness, as human "goodness" may be without God. All that dwell on the earth will wonder and worship. But there will be a certain Remnant who will not worship this thing that will appear to be the hope of all mankind. They will discern that a number is written all over the religious system. It will not be the number of God, but the Word says: "...it is the number of a man; and his number is Six hundred threescore and six" (Revelation 13:18). Yes, the whole institution will have man's number upon it. Six, six, six will be discernable to those who have spiritual discernment.

Now the 144,000 are those who gain the victory, not only over the beast, his image, and his mark, but Scripture says that they obtain the victory over the number of his name (Revelation 13:17; 15:2). This means more than victory over something written on the Pope's hat. It is victory over all religion that is corrupted by man. Man's number is six. Six falls short of seven, the number of perfection. Man's very best always falls short of perfection, and sin is that which falls short of the glory of God. Therefore, man's very best, when God is not in it, is sin.

There is a great principle that God would have us learn in all this. "The religion that comes from God is the only religion that can lead to God."—*Testimonies*, Vol. 9, p. 156.

Man's Religion

The first religious dispute between the children of men involved Cain and Abel. If we examine the principles of the conflict back there we will see that it was the same in principle as the great final conflict that God's people must soon enter.

Now Cain was a religious man. How do we know? He had an altar and brought an offering. He had a system of worship. Did it lead him to God? No! Why not? "The religion that comes from God is the only religion that can lead to God." Cain did not obtain his concept of worship from God, but from himself. His religion was his own idea of how he ought to worship. It came from his own heart. It was the result of the eyes of his understanding. The number of man was upon his religion.

But that is not all. Cain, as the elder brother, was the priest. Since Abel was his younger brother, and since a certain amount of religious authority was invested in himself as the priest, he thought that his younger brother ought to yield his religious convictions to him. But Abel refused to receive

his religion from man. He wanted only the religion that came from God, for that was the only religion that would lead him to God.

Now, man's religion has not the power of God in it so man sees to it that he backs it up with his own authority—this is passed off as zeal for God. So in the course of events Cain's "righteous" indignation waxed so hot that he slew his brother. God then placed a *mark* upon Cain. Here we see a type of the *mark* of the beast which will be received by all those who follow the religion of man in the last great conflict.

Let us pause here to learn a lesson that will sink deeply into our own hearts. May every word of the following quotation be engraved indelibly upon our minds:

"Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain."—*SDA Bible Commentary*, Vol. 1, p. 1087.

Jesus and the Jewish Leaders

The same principles are illustrated in the conflict between Jesus and the leaders of the Jewish nation. The leaders of the Jewish nation were in a position of religious authority. But Jesus told them bluntly that their religion could not lead people to God. Why? Because it did not come from God! He said that they were "teaching for doctrines the commandments of men." They were more interested in maintaining their religious authority than in teaching the truth. Again, Jesus said to them, "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own" (John 8:44). Here Jesus puts His finger upon error. Satan is a liar because when he speaks, he speaks that which originates from himself. So when men teach that which originates from themselves it cannot be anything but a lie. Their religion is the image of a man, the heart of a man, the eyes of a man, the words of a man; and upon it all there is written the number of a man.

On the other hand, the religion that Jesus taught led to God. It led to God because it came from God. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17).

As with Cain, those who taught the commandments of men backed it up with a satanic zeal that had a semblance of zeal for God. They murdered the Son of God, flattering themselves that they were doing God's service. How very deceptive is any religion that has upon it the superscription of man!

Paul's Religion

The religion of God and the religion of man are forcibly contrasted by the words of the apostle:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: . . . being more exceedingly zealous of the traditions of my fathers" (Galatians 1:11-14).

The same could be said of Luther's religion and the religion of the Catholic Church. The principles at stake in the religious controversies of every age are the same.

The Final Conflict

The final conflict presented in Revelation 13 and 14 "is a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."—*Great Controversy*, p. 582. The Sabbath of the Bible and Sunday will be the prominent characteristic of each side. The Sabbath comes from God. It is God's idea of worship. Therefore true Sabbathkeeping will lead to God. Sunday sacredness was man's idea of honoring the resurrection of Christ. Irrespective of man's intention, there can be no blessing in the Sunday sabbath. It is the offering of Cain. Only the religion that comes from God will lead to God. That which originates with man is a lie. Sunday sacredness is the image of a man. It comes from the heart of a man. The eyes of man's understanding formed it. Man's word has declared its sacredness. The number of a man is written all over it. This is why God has singled out the mark of the beast for much stern condemnation. Prophecy shows that force will not be wanting to compel all men to honor the Papal sabbath. As with Cain, the religion that comes from man leads to force, to murder, and to the mark of separation from God.

The Problem in Laodicea

It is generally thought that if a man escapes out of the Catholic Church and the Sunday-keeping Protestant churches he will be safe from receiving the mark of the beast. This concept betrays a very superficial grasp of the real principles of truth. The problem of man's religion comes right down to the heart of every man. It is not natural for man to receive his religion wholly from God, to worship God in spirit and in truth. The heart of man tends toward the worship of man. Gradually this developed in the early church until the Papacy was formed. Popery does not exist in the Roman Church only. Popery is the spirit of man. To the extent that man intrudes himself into religious affairs, to that extent will popery exist—in any church. Why should it be thought that God's people today are any more immune from deception than were the early Christians?

Let us consider some inspired counsel which has been given us about this very thing:

"For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered."—*Testimonies to Ministers*, p. 93.

"And the General Conference is itself becoming corrupted with wrong sentiments and principles. . . . I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds. Human inventions were made supreme. . . . Satan's methods tend to one end—to make men the slaves of men. . . . The spirit of domination is extending to the presidents of our conferences. . . . They are following in the track of Romanism."—*Ibid.*, pp. 359-362.

This testimony was written to God's people in 1895, and referred to the idolatry of human instrumentalities that was leavening the church at that time. Whole chapters in the same book are devoted to warnings against making flesh our arm. What does the Spirit of Prophecy call this human tendency which was working in the church? It calls it the spirit of Romanism.

"Our churches are weak because the members are edu-

cated to look to and depend upon human resources."—*Ibid.*, p. 380.

"For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. . . . I write thus fully, because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. . . . This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies, and to lead some to depend on human judgment, and to follow the control of human minds. This influence is diverting the mind from God. God forbid that any such experience should deepen and grow in our ranks as Seventh-day Adventists."—*Ibid.*, pp. 477-484.

We cite one more statement from the many that appear in the same volume, and urge that every word of the statement may sink deeply into our minds:

"The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Ibid.*, pp. 106, 107.

We have quoted sufficiently to prove and demonstrate that the spirit of antichrist does exist even among God's remnant people. This is not because there is anything intrinsically wrong with the Seventh-day Adventist Church which God founded, but we must see that the problem exists right in the human heart. It is a malady that has appeared among God's own people for 6000 years. One of the greatest sins that has characterized us as a people is the sin of idolatry of human instrumentalities. And unless we can be cured of this malady by the grace of God, then there is no way that we can obtain the victory over the number of man's name. The end of this system of putting man in the place of God must be, in the very nature of the case, the mark of the beast. It cannot be otherwise. Unless we as a people are effectively cured of this evil which is pointed out in the above citations, we are headed for the mark of the beast.

No man can reasonably contend that the problem has lessened since the death of our prophet. By every evidence the problem has grown in Israel today. The alpha of deadly heresy that confronted the church at the turn of the century was an attempt to confuse the life in nature with the personal God. By every indication the omega which Sister White warned would develop in the church would teach people that the voice of man was the voice of God. Even now one of the most often quoted Spirit of Prophecy "statements" (which does not exist) is that "the voice of the General Conference is the voice of God." Thus many of our own people have substituted the doctrine of papal infallibility for General Conference infallibility, and will unblushingly advocate it and urge it upon others with threats of church discipline.

Writing in reference to the omega that would develop within the church in the last days, Ellen G. White said:

"I ask our people to study the twenty-eighth chapter of Ezekiel. The representation here made, while it refers primarily to Lucifer, the fallen angel, has yet a broader significance. Not one being, but a general movement, is described, and one that we shall witness. A faithful study of this chapter should lead those who are seeking for truth to

walk in all the light that God has given to His people, lest they be deceived by the deceptions of these last days."—*SDA Bible Commentary*, Vol. 4, p. 1162.

The Awakening

The last few years have seen the development of a serious controversy among God's people. There is an awakening message calling God's people back to the sanctuary and into the experience of the cleansing of the sanctuary in the most holy place. Every attempt to overthrow the message with doctrinal arguments has utterly failed. The arguments have been presented, and the truth of the awakening message stands forth in all the authority of heavenly truth. Consequently, very few opponents of the message will attempt to assail it with the truth of the Bible. There is a growing awareness that this cannot be done. Then what methods of opposition are resorted to? Church authority! The shaking is being caused by the conflict between the truth and church authority. It is nothing new. The principles in every religious conflict are the same. To those who would wish to settle the present issue by force, we repeat the words of Inspiration:

"Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain."—*SDA Bible Commentary*, Vol. 1, p. 1087.

A Warning to Awakening Believers

It must be seen that a man does not escape the sin of idolatry (man worship) by getting out of one church into another. Certainly, leaving the Sunday-keeping churches is part of the picture of escaping from the mark of the beast, but it is by no means the entire picture. That a man accepts the truthfulness of the awakening message is no guarantee that he is safe. The vital question is to ask ourselves: "Is the sin of idolatry of human instrumentality going to be perpetuated in the name of the awakening?" Unless a deeper work of grace is done in the hearts of those who profess to believe the present truth we will go the way of our fathers. God is calling for a people who will gain the full victory over the image of man, the heart of man, the eyes of man, the words and teachings of man and over the number of man's name. The message for our time is recorded in Isaiah:

"Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isaiah 40:3, 6-9).

For years the church has been looking to man and expecting much from man. God says cry, "*all flesh is grass,*" but say unto God's people, "*Behold your God!*" Oh, who would want to be leaning upon a piece of grass in the great storm that is about to burst upon our heads! The awakening message points to Jesus in the present work in the most holy place of the sanctuary. Here is our only protection from the mark of the beast.

The New Covenant Promise

The ministry of Jesus offers us in the most holy place the complete fulfillment of the new covenant promise—the blotting out of sin, the seal of the living God, so that God's purpose for all Israel can be fulfilled: "And they shall not teach every man his neighbour, and every man his brother, saying,

Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8:11). Scripture shall be fulfilled: "They shall all be taught of God." And again, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie" (1 John 2:27).

Our only protection from the mark of the beast is to enter into the fullness of the new covenant fellowship with Jesus. This is what the ministry of Jesus in the most holy place is all about. There in the most holy place, beside the law of God, is the pot of manna. It is the bread that comes wholly from God. While the bread in the first apartment came from God through the hands of priests, the bread in the most holy comes wholly from God. It represents the completion of the new covenant experience. God desires that we know Him, not through the eyes of man's understanding, but that we know Him ourselves and enter into His final at-one-ment through the ministry of Jesus in the most holy place. We repeat: this is the only protection from the mark of the beast.

To receive the mark of the beast one has only to neglect to receive the seal of God. The seal of God is called "the pure mark of truth."—*Testimonies*, Vol. 3, p. 367.

It is heavenly truth, thoroughly winnowed from all corruption of human teaching. The great work of cleansing of the sanctuary, brought to view in Daniel 8:14, must be seen as a work of cleansing the minds of God's people from all human teaching (See *Desire of Ages*, p. 826). It is to obtain that victory that no community of saints has yet fully won—the victory over the number of man's name. No guile will be in the mouth of the sealed saints, because they teach only the Word of God. "For then will I turn to the people a pure language" (Zephaniah 3:9) — a faith and a message purified of all that originates from man.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength. . . . O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isaiah 26:1-4, 13, 14).

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GOD'S DIRECTIONS OR MAN'S EXPEDIENCY?

WHICH WILL IT BE?

Origin and Destiny of CHURCH UNION

IS CHURCH UNITY PER SE A PRIMARY CONSIDERATION TODAY?



Robert D. Brinsmead

Loma Linda, California
P.O. Box 261

Dear friends:

Much is being said these days, in the various news media, about church unity. This little booklet by Robert D. Brinsmead brings up an aspect of the question that somehow has been pushed into the background.

It is our sincere wish that everyone who receives this booklet will read it through carefully and prayerfully and take a stand on the Lord's side of this question.

May the Holy Spirit guide all of you as you read.

Sincerely,

True Medical Missionary Association

Signed, L. Poole Fabian, Secretary



SHOULD THE CHURCHES UNITE?

No one can rightly disparage true Christian unity. Jesus said: *"There shall be one fold, and one Shepherd."* John 10:16. Our Lord's prayer for His believers is *"that they may all be one."* John 17:21.

This unity is not achieved by coercion or political maneuvering of any kind. Jesus declared: *"If any man hear my words, and believe not, I judge him not."* John 12:47. Faith and conviction is a personal matter for every individual. The Scripture says: *"Let every man be fully persuaded in his own mind... Hast thou faith? have it to thyself before God."* Romans 14:5,22. Every man should be free to think, to decide, to believe for himself alone, and his belief in the truth must spring from his own inward conviction that such is the truth. True Christian unity is a *"unity of the Spirit."* Ephesians 4:3. It is not a creation of human devising, but a creation of the Holy Ghost. It is a fellowship of believers who through their own study of the Word and leading of the Holy Ghost are *"of one heart and of one soul."* Acts 4:32. A Christian fellowship without the personal conviction of the truth of each member is mere human planning of organized hypocrisy. True Christian unity is neither born of expediency or lust for power through numbers. It does not exist because of human planning or leadership. It is a plant of heavenly origin with a purely heavenly mission. The only power known to it is from above. The carnal has no place in the spiritual. The apostolic church was a demonstration of this *"unity of the Spirit."*

"They were ALL filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul... and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them ALL." Acts 4:31-33.

Do these characteristics ear-mark the present movement toward the unity of the churches? Decidedly not! The modern churches are very conscious of their lack of spiritual power, and no one would even pretend that the multitudes that comprise their communions are *ALL* filled with the Holy Ghost, and that *ALL* are of one heart and of one soul. But since we live in a world that now threatens to overthrow the spiritually bankrupt institutions of the Western world, church leaders are now planning and developing a movement that they claim will make the millions that comprise the Christian communions of one heart and of one soul. In this movement individual conviction of the doctrine of Christ has no real place, but into the melting pot of this man-devised venture must go all the conflicting creeds of Christendom. Millions will have to support what they do not really believe and many will be required to surrender personal faith and conviction in favor of a *"common front."*

It cannot be denied that from the standpoint of ordinary human reasoning, the union of the Christian forces in the

world ostensibly appears to be desirable. But human reasoning makes the grave mistake of supposing that Christ's kingdom can be manipulated by the planning of men in much the same way as in politics. The movement toward the unity of the churches is based on two principles that God will not acknowledge: that purity of faith and doctrine is not of supreme importance, and that numbers are of supreme importance.

Could we imagine the early church receiving Pentecostal power in the following manner: *"Let us stop all this division between Pharisees, Saducees, Essenes, Herodians, and the followers of the Galilean prophet. Let us surrender our differences and unite. There is much truth and good in each religious party, and after all there is no way of knowing who is right anyway. We all worship the same God, and if we unite into one vast company, we can have a tremendous influence in shaping the destiny of the Roman Empire."* We should all recognize that this would have been the sheer folly of human wisdom. God's ways are not man's ways. In the beginning of the Christian era, it required only one hundred and twenty believers, purified in heart and faith to *"turn the world upside down."* *"There is no restraint to the Lord to save by many or by few."* 1 Samuel 14:6. A small company of believers who are right with God can move the arm of the Almighty; while millions of Christians without a living, vital faith in the presence and power of God will not move His finger in their behalf. This fact has been demonstrated again and again in religious history. The Lord could not use Gideon's thirty thousand men to overthrow the Midianites, but He took a mere three hundred and smashed the power of the enemy. While men look for some huge carnal creation in which they can put their faith to move *"mountains,"* the Lord looks for faith *"as a grain of mustard seed."*

Anyone can be safely challenged to present one instance in religious history where man planned, organized, and executed what was a true religious movement for God. In every case the Lord took the initiative and worked contrary to all human planning. Did Moses plan the Exodus from Egypt? (He did once and failed miserably). Did the disciples' initiative and foresight bring Pentecost? (If they had had their way they would have done something similar to what many churches leaders are endeavoring to accomplish now). Did any of the Reformers plan the Reformation? Why, they did not even understand themselves what they would ultimately accomplish when they were moved upon by the God of heaven to carry on their work.

A carnal creation can only have a carnal mission. This is the mission of the movement of church unity today. If anyone doubts this, let him examine the activities of organizations such as the World Council of Churches and the National Council of Churches. It will be seen that their programs are social, economic and political in nature like any typical human organization. The National Council of Churches, which boasts the backing of 38 million people, spends its time speechifying on national and international social, economic, and political affairs, and passing on re-

commendations and resolutions to the government. Let such a movement acquire more power, and the logical end will be that when an amalgamation of the largest voting force of the nation speaks, the government will not only listen, but act. It cannot be otherwise.

Why did not Moses take the throne of Egypt and work through the government of the Empire to deliver his people? Why did not Jesus or the apostolic church spend their time relaying on resolutions to the government? Simply because their missions were divorced from all worldly policy. When the Church is imbued with the power of God through the Word and the Holy Ghost, she seeks not to supplement heavenly power by human enactments. She is the bride of Christ, and depends solely upon His resources and methods to accomplish her mission.

Whenever the Church is turned from her calling to achieve her ends through carnal means, she reveals her estrangement from Christ, her loss of purity and power, and becomes a daughter of—

"BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH..."

"The woman . . . arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls . . ."

"The woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus . . ."

"The woman which . . . is that great city, which reigneth over the kings of the earth." Revelations 17.

This woman was once the early church, the pure, *"chaste virgin"* of Christ. But she lost her purity and power, invested her strength in politics and became the embodiment of Satanic power and wickedness.

We wish to make it clear that true Christian unity can only be built upon pure doctrines, complete separation from worldly policy, and individual exercise of personal responsibility to know and practice the truth. The present movement toward unity is born of compromise, conformity to doctrines of men, fear, loss of spiritual power, and a lust for power through force of numbers. It is no more in harmony with God's will than was the effort of the enthusiastic multitude to take Christ by force and make Him king. That same multitude was quick to cry *"Crucify Him"* when it perceived that Christ's kingdom was entirely spiritual and that they were wholly carnal. The present movement toward bringing Christ's kingdom upon earth will be equally misguided, and in the end will prove none the less Satanic.

WHAT LIES AHEAD FOR CHURCH UNION IN AMERICA?

On the basis of Bible prophecy, we have no hesitation in declaring that the churches of the United States will unite upon such points as they have in common, and shall influence the State to enforce their decrees and to sustain their institutions. They will follow in the track of Romanism in trampling upon the rights of conscience. Let us follow through a great outline of prophecy from Revelation 12 and 13:

ACT 1

Scene 1 Enter Pagan Rome

"And there appeared another wonder in heaven; and behold a great red dragon . . . and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, Who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne . . . and he (the dragon) persecuted the woman which brought forth the man child." Revelation 12:3-5, 13.

That the dragon represented Pagan Rome is evident from the following facts:

1. While the dragon primarily represents Satan, the power through which Satan worked to destroy Christ was Rome. Herod was a Roman vassal. Pilate was a Roman governor. Jesus was nailed to the cross by Roman soldiers. His tomb was sealed with a Roman seal, and guarded by one hundred Roman soldiers.
2. It was Pagan Rome which persecuted the church—"the woman"—in the first Christian centuries.
3. Next to the flying eagle, the red dragon was the most prominent emblem of Pagan Rome, which emblem they actually placed on their banners as they marched into battle.

Scene 2

Exit Pagan Rome—Enter Papal Rome

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns . . . and upon its heads the name of blasphemy. And the beast which I saw was like unto a leopard . . . and the dragon gave him his power, and his seat, and great authority . . .

"And there was given him a mouth speaking great things and blasphemies; and power was given him to continue forty and two months . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kin-

dreds and tongues, and nations . . .

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Revelation 13:1-10.

As most historic protestants have recognized, this power was none other than the Papacy. In the fourth century the capital of the Roman Empire was shifted to Constantinople, and the ancient seat of the Caesars was bequeathed to the Bishop of Rome. It was literally true that the Papacy took the seat of Pagan Rome, as well as its power and great authority.

The blasphemous claims and persecuting work of the Papacy are boldly outlined in this prophecy. Seven times in the Bible the period of Papal supremacy is stated to be forty-two months or 1260 days. Inasmuch as a day stands for a year in Bible prophecy (Numbers 14:34; Ezekiel 4:6), this time period reaches from 538 A.D. (when the Pope became the undisputed Head of Christendom) to 1798 (when the French army entered Rome, took the Pope prisoner, and abolished the Vatican). Then were fulfilled the words: "I saw one of his heads as it were wounded to death . . . He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Revelation 13:3,10.

ACT 2

Scene 1

Enter Republic United States of America

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb . . . and he exercised all the power of the first beast (the Papacy) before him." Revelation 13:11,12.

A consideration of the time, place, and manner of the rise of this nation clearly identifies it as the United States of America.

1. The prophet beheld this power rising about 1798, for he beheld this nation rising as the power of Rome was falling.
2. While the Papacy was said to "rise up out of the sea," this lamb-like beast was seen "coming up out of the earth." This is very significant. Revelation 17:15 defines the sea as "peoples, and multitudes, and nations, and tongues." Rome arose amid the crowded nations of the old world. Daniel 7:2 shows that like all the great nations of the past, she arose amid the winds of tumult and strife. Not so with the lamb-like beast. It arose from the earth where there was no sea of "multitudes, and nations, and tongues." Rev. 17:15. This power arose on territory previously unoccupied by other nations. Thus we must not only look around 1798 for the rise of this great power, but we must look in the direction of the new world.

3. The beast was seen "coming up" from the earth. The word rendered "coming up" in the original language signifies "to grow up or spring up as a plant." Again and again historians have employed similar expressions in describing the remarkably peaceful and almost silent rise of the United States of America. The lamb-like appearance of the horns denote innocence, youth, and gentleness of this power at the time of its rise. All this appropriately and accurately describes the United States. The two horns also denote the two great prominent features that have been the foundations of this nation's peace and prosperity—Republicanism and Protestantism.

Scene 2

Exit Republic U.S.A. —

Enter Church Dominated State

"He (the lamb-like beast) spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . saying to them that dwell on the earth, that they should make AN IMAGE TO THE BEAST, which had the wound by a sword, and did live." Rev. 13:11-14.

In speaking as a dragon, the Republic of the United States will repeat the history of the first great Republic of Rome. As Pagan Rome gave its power, and seat, and great authority to the Papacy, the United States will give its power, and seat, and great authority to a likeness of the Papal system. By the plain word of Scripture, we may all see the outcome of church union in America, and may behold the end result of the united churches' disposition to make resolutions and propositions to the government. The State will finally yield to the political power that the combined churches of America will have in their hands, and an image of the Papacy will be formed in the United States. The State will become a willing tool in the hands of apostate Protestantism, and shall under its influence repudiate every principle of its constitution as a Protestant and Republican form of government.

When the early church became corrupt through losing her purity of faith and simplicity of worship, she lost the presence and power of God. Having no power to control the masses, she sought the arm of the State. This union of church and State made the Papacy.

Four hundred years ago the Protestants marched out of Rome with an open Bible and a message to proclaim. But the Reformation which they started they failed to carry to a conclusion, and today many Protestants are wondering whether the Reformation was a mistake. The Protestant bodies are now in a sad state of spiritual deterioration. The presence and power of God is not in their midst, and they have no spiritual power to control the masses.

Prophecy declares that Protestantism will repeat the history of the early church, and take the arm of the State. This will be *THE IMAGE OF THE BEAST*.

These are the plain, unbiased facts of Inspiration. The Papacy was formed by a union of the church with the State. It was maintained during the Middle Ages by the States of Europe giving their support to the Mother church of Christendom. The image to the Papacy will be formed by a union of the Protestant bodies with the State, and will be maintained by the United States of America lending its power to support the decrees and institutions of the Church.

WHAT LIES AHEAD FOR CHURCH UNION IN EUROPE?

Although the Papacy did receive "a deadly wound," prophecy is explicit concerning its restoration. Says the prophet: "His deadly wound was healed; and all the world wondered after the beast." Revelation 13:3. When Rome lost the support of the nations of Western Europe, it went into "the wilderness"—a state of eclipse and obscurity. But the resurrection of Rome was long ago foretold:

"So he carried me away in the spirit into the wilderness; and I saw . . . a scarlet coloured beast (now stained with the blood of saints) full of the names of blasphemy, having seven heads and ten horns . . .

"And the angel said unto me . . . The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit (place of Satanic origin)." Revelation 17:3,7,8.

In order to be restored to her former state, Rome will have to once more receive the support of those nations of Western Europe that once acknowledged her supremacy. In Daniel 2 and 7 these nations are designated as the ten kings or kingdoms. They were formerly the Barbarian tribes that settled in the Western Roman Empire, and later gave their homage to the Bishop of Rome. For centuries this amalgamation of church and State was called *The Holy Roman Empire*. Now let us notice the prophecy concerning these nations in Western Europe:

"And the ten horns which thou sawest are ten kings. . . These have one mind, and shall give their power and strength unto the beast." Revelation 17:11,12.

First the prophecy declares that these nations will have "one mind"—that is, they will have one common purpose. Now let us see how far events have moved toward the fulfillment of this conspiracy. Have you heard about the *Common Market*, the most grandiose economic and political venture to unite Europe since the days of the *Holy Roman Empire*? Here are the facts:

In 1948 three nations of Europe—Belgium, Luxembourg, and Holland—united in an economic trade alliance known as *Benelux*.

In 1950 Western Germany and France united in a venture to cooperate in the steel and coal industries of the two countries.

In 1952 the idea was enlarged to embrace *Benelux*, France, Western Germany, and Italy. This was known as the European Coal and Steel Community.

By 1955, the leading economist and engineer of European unity, Jean Monnet, was pushing for a grand European Economic Community.

In 1957 the Common Market of these six nations was ratified in the Treaty of Rome, and observes TIME (Oct. 6, 1961), "*No one missed the memories of past unity which the name of that city still evoked in Europe.*" The headquarters of the Common Market is a nine-man European Commission at Brussels known as EUROMART—already called the New Capital of Europe. In addition to this the Common Market has a 142-man Parliament that meets periodically at Strasbourg and a seven-man court of Justice. By 1962 a new University of Europe will open under the auspices of the enterprise.

Economically the experiment has prospered amazingly. In September, 1961, Britain was economically compelled to seek admittance as the seventh nation to the Common Market. Observers predict that other nations will follow the British move. The population of the Common Market already amounts to 172 million, and if Britain joins it, this federation will have an industrial output that will dwarf the U.S.S.R. The political implications of this development are very evident. The Common Market is openly planning political union of the nations of Europe. The vision and the spirit of a United States of Europe is catching on at an almost unbelievable rate. TIME, (Oct. 6, 1961) says:

"*Everywhere the quarrelsome Continent is caught up in a quiet revolution of co-operation . . . The men who run the Common Market seldom forget their ultimate purpose. 'Make no mistake about it, says the European Commission's president German Economist Walter Hallstein, 'We are in politics. We are building the United States of Europe! . . .*

"*The other Common Market countries recognize the wisdom of Jean Monnet's prophecy: 'Once a Common Market interest has been established, the political union will come naturally . . .*

"*Since 1955 he (Jean Monnet) has been working full time as the apostle of European Unity, at the head of his own private lobby called the Action Committee for a United States of Europe—one of the most potent political groups ever established.*"

"*Like many revolutionary ideas, united Europe is not a new notion but an old one revived. The dream of order and unity once embodied in the Rome of the Caesars lived on through the Middle Ages, not only in the Roman Catholic Church but in that embattled but strangely viable anachronism, the Holy Roman Empire.*"

Next the prophecy declares what these nations will have "one mind" to accomplish:

"*These have one mind, and shall give their power and strength unto the beast.*" Revelation 17:13.

The prophecy explicitly outlines what is now transpiring before our eyes. Some observers have already pointed out that the Common Market is Catholic dominated. Adenauer of Germany and de Gaulle of France are devout Catholics, while the other four nations are strongly Catholic. Britain, which has been the stronghold of Protestantism in Europe, has already fallen into the Catholic dominated European alliance. But even if her eyes were wide open, to spiritually bankrupt Britain it would make little difference. In a recent debate in the House of Lords concerning a One-World Church, most of the speakers spoke enthusiastically about the venture, and non-Romanists spoke strongly in favor of union with Rome.

While the United States of America will form an *Image* of the Papacy, the United States of Europe will restore the Papacy itself. There will be a church-dominated State operating in both America and Europe. Protestantism will lead out in the new world, and Romanism in the old. Yet Rome will gain the supremacy, for even Protestant America will help restore the lost ascendancy of Romanism.

"*And he (the lamb-like beast) exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*" Revelation 13:12, 16, 17.

Protestant America will lead out in coerced homage to the Papacy by enforcing some religious observance. Economic boycott and even death itself (verse 15) will be brought to bear against any one who refuses to receive "the mark of the beast." And although America the land of religious liberty will lead out in enforced religious observance that will be an act of homage to the Papacy, the nations of the earth will follow her example. Says the prophet:

"*All the world wondered after the beast.*" Rev. 13:3.

WILL YOU RECEIVE AND INFLUENCE OTHERS TO RECEIVE THE MARK OF THE BEAST?

The last message given to the world before the Second Coming of Jesus contains the most fearful warning ever addressed to mortals:

"And the third angel followed them saying with a loud voice, If any man worship the beast and his Image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in his hand a sharp sickle." Revelation 14:9,10,14.

We have already seen how America will lead out in enforcing the mark of the beast, even by economic boycott. Religious persecution will hold sway against a certain class of people. The passages of Revelation which deal with this crisis explicitly designate those who will *not* receive the mark of the beast:

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19.

(The ark contains the ten commandments of God—see Exodus 34:28, 29; Deuteronomy 10:1-5.)

"And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

"Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

It is evident, therefore, that those who come in conflict with the beast and his image will be those who refuse the mark of the beast, and they will do this by obedience to the commandments of God—the ten commandments. It is also evident that they keep the commandments of God not to earn salvation ("for by grace are ye saved"), but because they have the faith of Jesus—a faith that will bear the fruit of obedience to the commandments of God—all ten of them. Obedience is the sign of the true Christian. Those who refuse to pay homage to the beast and his image will refuse to recognize the institution of the papacy, and standing true to God even in the face of the threat of death, they will receive the seal of God (Revelation 14:1 and 7:2-3).

Now what is the mark of the beast? Surely our merciful and righteous Creator would not give such a solemn warning against the mark of the beast, and then leave this mark unidentifiable. Here are the facts concerning the mark of the beast:

1. Since those who refuse the mark of the beast are said to keep the commandments of God, the mark of the beast bears some relation to the ten commandments.
2. It has something to do with religious observance, for America will lead out in enforced religious observance which will be an act of homage to the Papacy.
3. It will be a religious observance which the Protestant and Catholic world have in common, for the beast and the image unite upon it.
4. It is a mark or sign of Rome's power and authority, which stands in contrast to the mark or sign of God's power and authority. The Bible plainly says that the seventh-day Sabbath is the sign of God's power and authority. *"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the SEVENTH day is the sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the SEVENTH day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11. "Moreover also I gave them My sabbaths, to be a SIGN between Me and them, that they might know that I am the Lord that sanctify them." Ezekial 20:12.*
5. Concerning the Papacy, Daniel says: *"He shall think to change times and the law."* R.S.V. Rome makes no secret of her religious vandalism in tampering with the eternal law of Jehovah. Besides removing the second commandment concerning the worship of images, Rome has altered the Sabbath from the seventh day of the week to the first day of the week. She has presumed to change the only commandment relating to time. There are many Catholic books which openly boast of Rome's power and authority to change the law of God, and claim that this change of the Sabbath is the MARK of her authority. It is significant to notice that the first-fruit of the union of church and State in the early centuries was enforced Sunday observance. The prophecy of Revelation 13 shows that Protestant America will follow in the footsteps of Rome.

Thus, anyone who considers the word of God honestly and without partiality will realize that *Sunday keeping* is the *mark of the beast!*

It is true that many honest, God-fearing Christians have in past ages kept Sunday, believing that by so doing, they were honoring God. Through the long period of the Dark Ages, the true Sabbath was almost lost sight of by the Christian world. Since the beginning of the Reformation, God has been leading His people back step by step to the original faith and purity of the apostolic church. Prophecy foretold that the Papacy would change the Sabbath, but the last book of the Bible specifically shows that in the last days prior to the Second Coming of Jesus, God would have a *Remnant* who would *"keep the commandments of God."* Revelation 12:17. Over one hundred years ago God raised up a movement to proclaim the great

message of the third angel which would call the minds of every nation, kindred, tongue, and people to God's down-trodden law, and would warn men everywhere against continuing to pay homage to Romanism in observance of the false Sabbath. Now the event, long foretold, is seen approaching, for the churches are even now uniting upon such points as they hold in common, chief among them being Sunday observance. Powerful influences are now at work in America pushing vigorously for universal Sunday observance enforced by law. The last crisis that ushers in the Second Coming of Jesus is destined to be an issue between the laws of men and the precepts of Jehovah.

It is a serious thing for men to presume to enforce any part of religion upon their fellow men, but when men take it upon themselves to set themselves above God by not only altering His holy law, but seeking to enforce that by oppressive laws, they reach the limit of defiance to the God of heaven. Those who, in the light of the clear instruction of the Scripture and the warning against the mark of the beast, continue to transgress the commands of God and pay homage to Romanism instead of Christ, will receive the wrath of God in "the seven last plagues." Revelation 16.

This is an hour which calls for men who will stand for the right though the heavens fall. It calls for men, who in the face of derision, loss of property, and life itself, will say: "Nay, we will not receive the mark of the beast." It calls for men who will accept the true faith of Jesus—a faith that works holiness of heart and life so that the Lord's seventh-day Sabbath may be kept in the spirit of holiness. Yes, God calls for men who will come out of *BABYLON* (Catholic Mother and Protestant daughters) and stand with "the Remnant: which keep the commandments of God, and have the testimony of Jesus Christ"—"for the testimony of Jesus Christ is the *SPIRIT OF PROPHECY*." Revelation 12:17; 19:10.

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In every religious crisis throughout history, God has provided tests to prove the faith of His professed believers. In Noah's time, it was His call to forsake the dreadful, prevailing sinfulness of the age, and to prove their unquestioning faith by entering the Ark at God's request.

In a later stage of the world's history, when John the Baptist was fearlessly doing God's Will, it was a call by the Lord to repentance and baptism in preparation for the coming of Christ to dwell as a man among men.

Today, in this so-called Modern Age, this Tract emphasizes God's test for His professed believers **in the final wind-up of this earth's history as foretold by Biblical prophecy.**

Surely every soul owes it to himself to study this intensely, all-important question carefully and earnestly for himself, and then to make an intelligent decision on the matter based on the knowledge he has gained, as a correct decision literally means the difference between eternal life and its opposite.

We wish very much to place in your hands the means we think will enable you to make a correct decision. With this thought uppermost, we are now offering you a copy of the 404-page masterpiece by Alonzo T. Jones, entitled: "Lessons from the Reformation", along with another outstanding, universally respected 718-page volume entitled "The Great Controversy", by Ellen G. White. These two really monumental landmarks in religious literature combine to effectively implement the theme under discussion and tend to throw additional light on it.

**"LIKE UNTO HIS
BRETHREN"**



"LIKE UNTO HIS BRETHREN"

By R. D. Brinsmead

In recent years teachings have been coming in among Seventh-day Adventists that would have us believe that the incarnate Christ possessed nothing more than the physical degeneracy of mankind. Except for the decreased size of the physical form, it is being affirmed that Christ's human nature was wholly like that of Adam's before sin entered.

The purpose of this essay is to demonstrate that the logical end of this teaching is the acceptance of the doctrines of the immortality of the soul and Sunday-sacredness.

Weakened Physical, Mental and Moral Powers

The Bible declares: "Since therefore the children share in flesh and blood, He Himself likewise partook of the *same nature* [as the children] . . . Therefore He had to be made like His brethren in every respect." Hebrews 2:14, 17. RSV. In declaring that Jesus had the same nature as the children of men, Paul is not referring to the condition of the heart and mind as in Ephesians 2:3, but he means "flesh and blood"—the whole human organism. The nature of man is threefold—physical, mental, and moral (Testimonies, vol. 5, p. 522). Jesus took the physical, mental, and moral powers of the fallen race.

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in **physical strength**, in **mental power**, and in **moral worth**; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. "The Desire of Ages," p. 117 (emphasis ours) See also "Selected Messages," Book 1, p. 267-8

He who was one with the Father stepped down from the glorious throne in heaven, laid aside His royal robe and crown, and clothed His divinity with humanity, thus bringing Himself to the level of man's feeble faculties. "Review and Herald," Dec. 11, 1888

The Inter-Dependence of the Physical, Mental and Moral Powers

Catholics and Protestants in general admit that Christ's bodily form was not that of Adam's when

he stood in his original perfection. But since they conceive of the soul as a meta-physical, separate entity from the body, they do not consider that these bodily weaknesses had any real bearing on the life of Christ. But the third angel's message has given Adventists a totally different view of the nature of man. We see man as fundamentally a physical organism, with every function of his being operating through the function of a physical body. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character." *The Ministry of Healing*, p. 130 Therefore whatever weakens the physical powers of man will also weaken his mental and moral powers. Instruction upon this point in the Spirit of Prophecy is definite:

Since the mind and soul find expression through the body, both mental and spiritual vigor are in a great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. "Education," p. 195

Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. "The Ministry of Healing," p. 128.

Mental and moral power is dependent upon physical health. "Review and Herald," Oct. 31, 1871.

Anything that lessens physical strength enfeebles the mind. . . . "Counsels on Diet and Food," p. 48.

Vigor of mind depends largely upon vigor of body. "Testimonies," vol. 7, p. 247.

Between the mind and the body there is a mysterious and wonderful relation. "Testimonies," vol. 3, p. 485.

If Christ took man's degenerate physical powers, He also took the degenerate mental and moral powers of the human organism. If we deny this, we deny the most fundamental truths on the nature of man, and in order to be logical, we would have to accept the "Babylonian" concept of the nature of man—that the condition of the physical powers has no vital relation to the soul of man. If only we had kept before us the great principles upon which the health reform message is based, we could never have become so confused on the nature of Christ as to contend along with Catholics and the Protestant world that Christ possessed only the physical weaknesses of the fallen race.

The Sinlessness of Jesus' Human Nature

The Bible and the Spirit of Prophecy abound in statements affirming the sinlessness of the human nature of Christ. The proponents of the "new-view" of the nature of Christ have done so well in quoting them that there is no need to repeat

them here. We must agree wholeheartedly on the emphasis on the sinlessness of the human nature of Christ—that He had no propensity, inclination or bent to sin. But the statements declaring Christ's sinlessness do not deny that Jesus took man's degenerate faculties. "The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character." *Testimonies*, vol. 4, p. 606. The faculties are the "tools" with which man forms his character. Christ did not have the "tools" which Adam had, but He took the inferior "tools" common to all the sons of men.

While Christ took man's weakened mental and moral powers, we do not say that the Master was weak in mental and moral powers. "In Christ, divinity and humanity were combined." *Questions on Doctrine*, p. 649. "Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature." *Ibid.*, p. 657. Christ revealed more than ordinary mental perception, not because the laws of inheritance failed to operate in His birth, but because "His divine nature knew what was in man." *SDA Bible Commentary*, vol. 5, p. 1124. So too, Christ was strong in moral power, not because His human nature was inherently strong in moral power, but because through surrender and faith He united His weakened human nature to the infinite source of moral power. Christ had to demonstrate that one who is weakest in moral power may overcome in the strength given of God. For this reason, the Spirit led Christ to the wilderness:

For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14. Now was Satan's opportunity. Now he supposed that he could overcome Christ. . . . It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome. "The Desire of Ages," p. 118, 120.

In the wilderness, Jesus demonstrated how even the soul who is weakest in mental and moral power may overcome. For here Jesus Himself was weakened to the point of death. Not only were His physical powers weakened to the uttermost, but He was greatly weakened in mental and moral powers. Whatever weakens physical strength weakens the strength of the mental and moral powers. Christ was haggard with mental agony. When His strength

failed His will power weakened too. Now the Saviour could experience what the weakest mortal must experience when striving against sin and temptation. "Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory." *Review and Herald*, Oct. 13, 1874. Not through the strength of His human will did Christ overcome, but through the *right action* of His weakened human will He overcame. Through surrender He said, "Not My will, but Thy will be done." He linked the weak human will with the divine will, and proved the truth of the following statement: "As the will of man co-operates with the will of God, it becomes omnipotent." *Christ's Object Lessons*, p. 333. His victory declares that man may copy the pattern, that he may overcome as Christ overcame. His experience declares that there is not a soul who is so weak in moral power that he cannot find victory through laying hold of the infinite fund of moral power in the divine nature. His example shows that when the weakest human will co-operates with the divine will, it becomes omnipotent.

He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us . . . "SDA Bible Commentary," vol. 7, p. 925.

When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity . . . Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. "Ibid," p. 929.

Did Christ Take the Sinless Nature of Man?

Not only does the "new-view" deny that Christ was subjected to all our infirmities—for we have much more than mere physical infirmities to contend with—but it proposes that Christ "took sinless human nature," or that He "took the sinless nature of Adam before the Fall." (See *Questions on Doctrine*, p. 650, Heading; *The Ministry*, Sept. 1956, Headings p. 19). Are there statements from Inspiration which support this contention? Indeed there are statements affirming the very opposite:

. . . He took upon Him our sinful nature. "Review and Herald," Dec. 15, 1896.

He took upon His sinless nature our sinful nature. . . . "Medical Ministry," p. 181.

The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus. . . . "SDA Bible Commentary," vol. 7, p. 926.

When Christ came to this earth, there was no "sinless human nature" for Him to take. Christ was

made of a woman, and she had no sinless human nature to give to Him. Yet Christ did take a sinless nature, not the sinless human nature of Adam before the Fall, but the sinless nature of His own eternal pre-existence. Through being born of the Holy Spirit, He united this sinless nature to the nature He received from Mary. The result of this union was that Christ's human nature was sinless. We must be careful to notice that Christ's human nature was sinless, not because He took a superior human nature, but because He united the human nature to the divine nature. This means that we may overcome as Christ overcame. He showed us what fallen nature might become when united to the divine nature. "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.

Christ's human nature was sinless because that human nature was fully united to the divine nature. In this union is our only hope. This wonderful union cannot be explained, but it may be experienced. When a fallen, sinful man becomes a partaker of the divine nature, he becomes a "new creature" (2 Corinthians 5:17), sinful propensities are cut away from the character (*SDA Bible Commentary*, vol. 7, p. 943), "a new moral taste is created," (*Christ our Righteousness*, 1926 Ed., p. 122), and he is given "new motives new tastes, new tendencies." (*SDA Bible Commentary*, vol. 6, p. 1101). And the more fully a believer partakes of the divine nature, the more fully will he experience the power of the "new creation." Christ was that "new creation" of the Holy Spirit. When the offending nature of man united with the divine nature of the Deity in the person of Jesus, there was a "new creation." Human nature became sanctified and sinless. And only because Jesus chose to be guided by and filled with the Holy Spirit every moment of His life was His human nature sinless. His temptations were the same as ours. Satan appealed to the instincts of self-preservation and self-expression when tempting the Saviour. "Save Thyself" was the basis of every temptation. But moment by moment Jesus "emptied Himself." He chose the cross of self-denial at every step, and did the Father's will. Thus Christ crucified "self"—which is in essence the sinful nature—and the devil found in Him no response to please Himself. Calvary was but the culmination of a whole lifetime of cross bearing for Jesus.

We should not place the obedience and sinless life of Christ by itself as something for which His human nature was peculiarly adapted. To the church awaiting translation is given the promise: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne." Revelation 3:21. We may overcome as Christ overcame. By partaking of the divine nature, every hereditary and cultivated tendency to evil may be cut away from the character (*SDA Bible Commentary*, vol. 7, p. 943). By being filled with the Spirit as He was filled with the Spirit, the work of grace may be completed in our natures so that they may be "pure and holy." *Our High Calling*, p. 278. "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was." *The Desire of Ages*, p. 664. This is the hope of those expecting translation after attaining through the grace of Christ the following experience:

Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. "The Great Controversy," p. 623.

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts. "SDA Bible Commentary," vol. 6, p. 1118

The transformation of character must take place before His coming. Our natures must be pure and holy. . . . "Our High Calling," p. 278.

While Christ is in the most holy place of the heavenly sanctuary. His followers on earth must unite with Him in the full and complete union of divinity and humanity which Jesus knew in His own experience. This is "the marriage" which will be consummated while Jesus is in the most holy place. It is the experience that the 144,000 will enter into by faith.

The Issues at Stake

The nature of man and the law of God will be the points especially controverted in the final battle between truth and error. In the crisis, a larger proportion than we now anticipate will defect from

the third angel's message and accept the doctrines of the immortality of the soul and Sunday-sacredness. (See *Selected Messages*, Book 2, p. 369; *Testimonies*, vol. 5, p. 463). But what we must realize is that a big step in that direction has already been taken right within the ranks of Adventism.

The Nature of Man: When the Spirit of Prophecy tells us that Christ took "our nature in its deteriorated condition," some of our theologians are telling us that this means only that Christ's physical powers were weakened. But the nature of man is three-fold—physical, mental and moral—and if the physical powers are weakened, the mental and moral powers will be weakened also. To deny this is to deny fundamental truth on the nature of man and take the "Babylonian" position on the nature of man—that the condition of the physical powers has no real effect on the soul. The logical end of this concept is the doctrine of the immortal soul; and the logical end of the doctrine of the immortality of the soul is Spiritualism.

The Law of God: Not only do those who take the "new-view" of the Incarnation deny that Christ took man's degenerate mental and moral powers, but they affirm that He took the sinless nature of Adam before the fall. Granted, Christ's human nature was sinless, but this was not due to His taking some superior human nature; rather it was due to His being born of the Holy Spirit, surrendered to the Holy Spirit, guided by the Holy Spirit, and filled with the Holy Spirit through the right action of His will every moment of His earthly life. The difference between these two concepts—that of Christ's taking the sinless nature of man, and that of Christ's having a sinless human nature because the human nature was united to the divine nature—is the difference between life and death. The first concept places the sinlessness of Christ by itself, for none of us partake of the sinless human nature of Adam before the fall. But the second concept places the obedience and sinless life of Christ within the reach of all who will choose to be born of the Holy Spirit, surrendered to the Holy Spirit, guided by the Holy Spirit, and filled with the Holy Spirit even as Jesus was.

Those who teach that Christ took a superior human nature draw the logical conclusion that it is impossible for the rest of mankind to perfectly obey the law of Jehovah in this life. Everywhere today we hear the pronouncements from pen and pulpit that God has not made provision for man to live a sinless life on this earth. Those who accept

this "new-view" of the Incarnation logically take the side of Satan in the great controversy over the law, claiming that God has not made provision for us to perfectly obey it. If God's people accept this delusion, then there will be no third angel's message, no sealing of the saints, no finishing of the mystery of God, no cleansing of the sanctuary, no community of saints prepared to live without a Mediator, no first fruits of the harvest, and no people ready for translation—at least as far as they are concerned.

Did Jesus come to prove that we cannot keep the law of God? Is this what we are supposed to learn from the great truth of the Incarnation? See how this is answered by one of the most explicit declarations found in the Spirit of Prophecy:

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. . . . Jesus was to unveil this deception. As one of us He was to give us an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Heb. 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. . . . His life testifies that it is possible for us also to obey the law of God. "The Desire of Ages," p. 24.

Three Steps

Ellen G. White saw that God had three steps to the platform of truth (*Early Writings*, p. 258). Satan has three steps down from the platform. The first step is the teaching that Christ took the human nature of man as it was before the fall. This leads to the second step—to the teaching that man cannot find the grace to perfectly obey the law of God in his life. This will inevitably lead to the third step—giving up the Sabbath. This last step must logically follow the original premise, for if it be conceded that we cannot obey *all* the law *all* the time, then there is no point in the Sabbath being a test question. The great argument for the Sabbath is found in James 2:10: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." But the "new-view" of the Incarnation leads to the conclusion that we cannot really "keep the whole law."

Led by certain prominent theologians, many in our ranks have already taken steps numbers one and two down from the third angel's message. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord [rejecting the great sanctuary

message], and their faces toward the east; and they worshipped the sun toward the east." Ezekiel 8:16. Thus the foundation is already laid for a great landslide into the camp of the Sunday-keepers. This is an indication that the final test on the law of God is right upon the church. Soon the "man with the writer's inkhorn" must "go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezekiel 9:4.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 2 Timothy 2:19. "The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat." *Selected Messages*, Book 2, p. 380.

[END]

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THE INCARNATION

There is so much about the incarnation that I do not understand. I am perfectly willing to grant that you can ask me questions about this subject that I am not able to answer. But there are some broad principles that we would do well to consider. It is impossible to have a correct view of this subject without having a correct view of the nature of man.

PREFACE

Among God's people today there is much discussion of the nature of Christ. On one side we find those who take a position similar to the Protestant view. They assert that He really did not possess the humanity of mankind. They believe that Jesus lived in a "shell" of this body, as a divine being. Yet on the other side of the issue are those who make Christ altogether like us. They will assure you that Christ had temptations from within, that He inherited sinful weaknesses, traits, and propensities.

This booklet is a record of a discussion by Robert Brinsmead on this vital topic. Not only are the issues clearly defined, but the practical importance of a true understanding of the nature of Christ is set forth. Carefully study this little booklet. May it give you a clearer insight into the precious truths God has intrusted with the final generation.

The Publishers

The Human Organism

When God created man from the dust of the earth, He gave him a living *organism* which contained physical, mental, and moral powers. All these powers were equally developed and harmoniously balanced. This organism is called *the body*. Among the majority of professed Christian people, the body does not assume very much importance. But with our concept of truth as given in the third angel's message, the body assumes great importance. A few statements will suffice to illustrate this:

"The body is the only medium through which the mind and the soul are developed for the up-building of character." — *Ministry of Healing*, p. 130.

"Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; . . . Therefore the health should be as faithfully guarded as the character." — *Education*, p. 195.

"Sanctification — how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart." — *S. D. A. Bible Commentary*, Vol. 7, p. 909.

(For detailed information on the interrelation of the physical, mental, and moral powers and their relation to the character, I refer you to *Syllabus* No. 3, Lessons 1 and 8.)

It is this concept of the body which gives such importance to the health message in true Adventist thinking. On the other hand, the typical Protestant thinks of the soul as being some metaphysical entity that

is scarcely affected by our treatment of the body.

Consider the effect of the fall on the human organism. In his sinless state, Adam's physical, mental and moral powers were all harmoniously balanced. But sin and the indulgence of appetite has had a terrible effect upon the human organism. Not only have the physical, mental and moral powers been weakened, but they have been put out of balance. The lower nature, with its animal appetites, has strengthened out of proportion to the higher powers of man. This gives Satan a greater advantage in tempting man. But these weakened powers do not constitute character:

"The mental and moral powers which God has given us do not constitute character. They are talents . . ." — *Testimonies*, Vol. 4, p. 606.

So it is vital to remember that when we are talking about the weakened physical, mental and moral powers, we are not talking about the character, the heart or the mind. Howbeit these powers of the organism have a vital effect upon the character.

One of the doctors here was commenting yesterday about the condition of a person who is excessively alkaline in body. He said that such a person's nerves are all taut, and he feels like jumping on everybody. Now this condition of body does not imply that there is a derangement of the character. It does not mean that there is a malady in the mind or spiritual heart. But it does mean that with this condition it would be harder to maintain purity of thought and nobility of character. If a man presumptuously ill-treats his body, can he expect that God will work a miracle to help him preserve purity of thought? Certainly not! But if on the other hand a man were thrown into a dirty jail and ill-kept as Jerome was, will God be willing to work a miracle so that the sufferer can preserve purity of thought and uprightness of character? (Audience: He did it for John the Baptist.) Yes, He will indeed. Thus we see that the condition of the body has a tremendous influence upon the spiritual nature of man.

I remember reading in one of the General Conference Bulletins about a woman who came to Dr. Kellogg for spiritual help. At

that time, the doctor was a great spiritual counsellor as well as a physical one. This woman said that she constantly felt irritable and experienced great difficulty controlling her thoughts in the right channel. So the doctor said: "Let me have a look at your tongue." "My tongue," she said in surprise, for she was seeking spiritual help, not physical. When the doctor saw the tongue, he said something like this: "Of course you will have trouble with your thoughts with a tongue like that. The cells of your brain are bathed with impure blood, and under these conditions you cannot maintain purity of thought."

Christ Took Our Organism

Now we must have these principles firmly in mind when we come to consider the human nature of Christ. Jesus dwelt in a body like ours. He inherited a body that had been weakened by four thousand years of sin (*Desire of Ages*, p. 49). During a discussion of this question with a group of students from Andrews University, one of the group endeavored to illustrate Christ's likeness to us. He took hold of the skin on his arm and said, "Skin, skin." I replied: "Christ's likeness to us was more than skin. It was more than skin deep." The young man failed to consider the importance and the place of the whole body in the nature of man. The body, the whole human organism, includes the physical, mental and moral powers. Christ took our human organism, our human faculties:

"He employed the human faculties, . . . He lived out the character of God through the human body which God had prepared for Him." — *S. D. A. Bible Commentary*, Vol. 7, p. 924.

"When Jesus took human nature, and became in fashion as a man, He possessed all the human organism." — *S. D. A. Bible Commentary*, Vol. 5, p. 1130.

It is clear that Jesus did not come to live in a human organism like unto Adam's in his perfect state. Hebrews 2:14 says that He took the same flesh and blood as the children of Adam. And since a weakness of the physical powers brings a corresponding weakness to the mental and moral powers, it is perfectly clear that Jesus actually lived in a human body which possessed all the weakened powers of man.

"In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity." — *Desire of Ages*, p. 117.

Christ's life shows that He could be tempted through the avenue of appetite the same as we can be tempted. Man's animal appetites had been strengthening for centuries out of proportion to the higher powers. Christ knew what temptation was through these avenues, for He had taken upon Himself that inherited nature. But such temptation is not sin. That a man feels temptation because of strong appetite which clamours for indulgence does not imply a sinful condition, nor is it evidence of a defective condition in the spiritual heart. But the avenues of the senses give Satan a tremendous leverage in trying to influence the heart. In this respect, Satan worked to tempt Christ the same as he works to tempt us.

Sin Not a Constitutional Problem

It is tremendously important that we understand that sin is not a bodily malady. The apostle Paul says:

"Flee fornication. Every sin that a man doeth is *without* the body; but he that committeth fornication sinneth against his own body" (1 Corinthians 6:18).

This is a very clear statement. How many sins are without the body? Every sin is without the body. Then the apostle remarks that although every sin is without the body, he goes on to say that fornication is *against* (harmful to) the body. But although fornication and other sins may be harmful to the body, it remains that "every sin that a man doeth is *without* the body." What does Paul mean? Just this, the body, the organism, the living constitution is a material structure. The apostle wants us to understand that sin is not a constitutional malady or an organic problem. When a man sins, the problem does

not exist in the body. The body is physical and material, but sin is not a physical or material thing. Sin has to do with the spiritual nature, the spiritual heart, the mind, the character. For this reason Jesus could say that a man is not defiled by things going into the body. In Colossians, the apostle speaks of those who flagellate the body, but who find "it no use at all in combating sensuality" (Colossians 2:23 NEB). The reason they find such flagellation of the flesh useless is that the problem is not in the flesh itself. Sin is a malady of the *human spirit*. The apostle Paul says: "Be renewed in the *spirit* of your mind" (Ephesians 4:23). When we are dealing with man's sinful condition, we are dealing with the *spirit* of his mind. Sin is a corruption of the human spirit and the natural man is controlled by "the *spirit* . . . of disobedience" (Ephesians 2:2).

The Meaning of Sinful Nature

Much confusion is caused by a failure to define our terms, or by using terms without due consideration of their meaning. This is particularly true in regard to what is often called "the sinful nature." The expression is not used in the Bible, although one meaning the same thing is used:

"Ye walked according to . . . the spirit . . . of disobedience; . . . and were by *nature* the children of wrath, even as others" (Ephesians 2:2, 3).

By *nature* the inspired writer does not mean the organism which is called the body. He means the *spirit*. He goes on to show that because of this "sinful nature" man needs to be renewed in the spirit of his mind. He does not need to be renewed in body to get rid of sin. He needs a change of spirit, not a change of faculties.

Let us see how the Spirit of Prophecy sometimes uses the word *nature* in the same way — meaning, not the body, but the spiritual nature of man.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By *nature* we are alienated from God. The Holy Spirit describes our condition in such words as these: 'Dead in trespasses and sins;' . . . God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of

our whole nature, we must yield ourselves wholly to Him." — *Steps to Christ*, p. 43.

"Men do not know their own hearts; for 'the heart is deceitful above all things, and desperately wicked.' Jeremiah 17:9. But God understands the tendencies of the depraved nature of man." — *Patriarchs and Prophets*, p. 688.

It is evident that the servant of the Lord uses *heart* and *nature* interchangeably. The whole nature must be changed. This is not referring to the flesh. If we are going to be successful in dealing a blow at the enemy, we should know where this enemy is. It is the human heart, the human spirit. The word *nature* in these instances refers to the character. It means the *disposition*.

We use similar expressions in everyday English. If you say that "Bill has a good nature," do you mean that his bodily form is such that would be admired by the Greeks? No! You obviously mean he has a good disposition, or a good spirit. If you say that another man has a mean nature, you are simply saying that the person is mean. If he has a happy nature, what is he? He is happy! Why is he happy? Because he has a happy nature. As the nature is, so will the man be. As the tree is, so the fruit will be. If you said that a certain person has an evil nature, you would be taken to mean that he is evil. Now, if a person *has* a sinful nature, that means he is sinful. We are not referring to the condition of his body, but to the condition of his heart. A man with a sinful nature is a man with a sinful heart. It is as plain as that. This condition of sinful nature is clearly described in the Bible:

"The heart is deceitful above all things, and desperately wicked." "The carnal mind is enmity against God." (Jeremiah 17:9; Romans 8:7).

The *sinful nature* is just another term for the selfish, wicked, sinful heart of man. It is the carnal mind whose spirit of disobedience is contrary to the law of God.

The Laws of Inheritance

It is clear that we inherit our human organism from our parents. The physical, mental and moral powers of the human organism are inherited. This fact is so well known and so easy to demonstrate that we will not tarry to give proof for this self-evident fact.

But we inherit more than a weakened and degenerate human organism. We are born in a sinful condition. We all enter the world having a carnal mind, possessing a corruption of the human spirit (Psalms 51:5; Romans 8:7; Psalms 58:3 etc.). Defects of character are inherited (*Testimonies*, Vol. 6, pp. 282, 167; *Fundamentals of Christian Education*, pp. 277, 278). Let us not detour off on some scientific explanation as to how this sinful condition of heart and mind is inherited. Thinking about genes and chromosomes will not help us at all. Inspiration does not tell us by what *mechanism* this corruption of the human spirit is transmitted from generation to generation. It is a great mystery. But we do know that the law of bringing forth "after his kind" operates in the spiritual realm as well as in the physical. Genes and chromosomes might serve to explain our constitutional inheritance, but they do not explain how that our sinful hearts have been transmitted to us.

The mind which we possess by nature is the sinful mind. The expression "carnal mind" literally reads "the mind of the flesh" (Romans 8:7). The apostle Paul sometimes refers to this mind as "the flesh," not that it is composed of tissues, but because it is born of the flesh. Jesus said: "That which is born of the flesh is flesh" (John 3:6). We should also bear this in mind. When the apostle admonishes us to crucify the flesh, he does not mean that we are to inflict pain on the body. He is simply telling us that sin must be expelled from the heart.

Did Christ Have a Carnal Mind?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Hebrews 2:14).

What did Jesus partake of? The same flesh and blood as we do. In Hebrews 10:5 we read: "A body hast thou prepared me." "Flesh and blood" in this instance refers to the body that Jesus lived in. Continuing, the apostle says:

"Wherefore in all things it behoved him to be made like unto his brethren" (Hebrews 2:17).

Are we going to say to Paul, "Do not make Christ 'altogether human, such an one as ourselves: for this cannot be'" (S.D.A.

Bible Commentary, Vol. 5, p. 1129). No, for Paul is referring to the body. Christ possessed the whole human organism with the weaknesses of physical, mental and moral powers. When we understand the close relation of the body and the character, we can appreciate what a tremendous liability this was to the Saviour. In contrast with his tempting Adam, see the great advantage Satan had when he brought temptation to Christ.

While Satan was able to bruise the heel of the Saviour, He was not able to touch his head (*Genesis 3:15*; *S. D. A. Bible Commentary*, Vol. 5, p. 1131). In the normal course of birth we inherit not only the degenerate organism, but the *carnal mind, the faulty character, the corrupted spirit, the rebellious heart, the sinful nature*. "That which is born of the flesh is flesh." Our mind therefore, is the "mind of the flesh." In this carnal mind lies the seat of the sin problem, for it is enmity against God: it is not subject to His law, nor ever can be (*Romans 8:7*). But it cannot be said of the Lord Jesus Christ that he had "the mind of the flesh." Why? He was not born of the flesh. Jesus was born in the flesh, but not of the flesh. "That which is born of the Spirit is spirit" (*John 3:6*). Thus while it was true that Satan could touch the *heel* of Christ and had free access to the *heel* of Christ, Satan could not touch the *head* of Christ and had no access to the *head* of Christ. Jesus did not have the mind of the flesh. He had the mind of the Spirit. He had the mind of the Spirit because He was born of the Spirit. Jesus was not born in the normal course and He did not have a carnal mind.

Nowhere in Inspiration will it be found that Jesus had a *carnal mind* or that He *had* a sinful nature. When we read that He "took" the sinful nature from Mary, we must not forget that this nature which was taken from Mary came into contact with His divinity. As to what happened when His divinity touched humanity is forcefully illustrated in this passage:

"But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin, — deep-rooted, deadly, and impossible to be cleansed by human power. 'The whole head is sick, and the whole heart

faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores.' *Isa. 1:5, 6*. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner." — *Desire of Ages*, p. 266.

Since we may only receive what has already been wrought out for us in Christ (*Desire of Ages*, 671), we must notice what happens when His divinity touches humanity. Does the pollution of human nature defile His divinity? No! His divinity sanctifies humanity. Thus when Christ came to dwell in this "house" of human flesh, we may say that although the "house" was deteriorated through the effects of sin, yet we cannot say that there was any sin or sinfulness in that "house."

We may know these things by personal experience. When we receive into our hearts the Holy Spirit, does not this divine nature expel sin from our lives? Does not He change and sanctify our natures? Of course He does not do it absolutely and completely in us immediately because we do not receive the full measure of the Holy Spirit all at once. But in the case of Christ, He was filled with all the fullness of the Godhead from the time of the incarnation. Notice these clear statements:

"Possessing our nature, though unstained by sin . . ." — *Review & Herald*, May 7, 1901.

"He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man." — *S. D. A. Bible Commentary*, Vol. 7, p. 925.

"We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." — *S. D. A. Bible Commentary*, Vol. 5, p. 1131.

Could statements be plainer? His human nature was not sinful. God forbid! It was sinless. Whilst we are born with a defiled nature, when He was born, His human nature was undefiled by sin. The servant of the Lord does not say: ". . . sinlessness of the human deeds of Christ," but ". . . sinlessness of the human nature of Christ."

Jesus had only one human nature. That human nature was sinless and unstained.

"The human nature of Christ is likened to ours, and suffering was more keenly felt by Him for His spiritual nature was free from every taint of sin." — *Questions on Doctrine*, p. 653.

Notice that the statement is referring to the human nature of Christ. His spiritual nature — the spirit, the mind, the character — was free from any sinfulness.

A Warning from the Spirit of Prophecy

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

"Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, 'Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.'

"These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called 'that holy thing.' It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not

necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.

"I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset." — *S. D. A. Bible Commentary*, Vol. 5, pp. 1128, 1129.

Notice again: "Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption." Some may say, "Well, He had such inclinations to sin, but He did not yield to them." But there are three things stated: not a "taint of," not an "inclination to," and "never yielded to."

Our attempts to do too much explaining are a snare. For instance, the Scripture says that Christ was "tempted in all points like as we are, yet without sin." So, Nicodemus-like, we start reasoning, "How can these things be? My temptations come from my crooked personality, my wicked heart, and my inherited and cultivated defects of character. So if Jesus were to be really tempted as I am tempted, He would have to have my crooked personality, my wicked heart and my inherited and cultivated defects of character." Another takes the "logic" a little further. "I am a woman. How could Christ be tempted in all points like me?" Another says: "I am a married man," or "I am an old man." Against all this vain questioning, Inspiration simply says:

"It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery." — *S. D. A. Bible Commentary*, Vol. 5, pp. 1128, 1129.

A. T. Jones and the Nature of Christ

Outside of the writings of the Spirit of Prophecy, A. T. Jones was foremost in presenting the great truths of the incarnation in the years around 1888. From the reading of *Selected Messages*, Book 1, p. 408, it seems that his forceful presentations of the incarnation were evoking some opposition. But Mrs. White took the side of the message brought by Jones. Jones had a very aggres-

sive and positive nature, and as often happens in religious controversy, there is a tendency to counteract error by going too far to the other side of the road. Jones did this in the matter of faith and works, calling forth some strong words of caution from the prophet (*Selected Messages*, Book 1, p. 377). Mrs. White did not say that Jones was wrong in his thinking, but that his expressions were exaggerated. There is evidence that he showed the same tendency in dealing with the great subject of the incarnation. His teachings and his mode of expression, were having their effects upon the writers and leading teachers of the denomination. In the year 1895, Mrs. White wrote the words of counsel and caution which are quoted in full above.

A. T. Jones was basically correct in his teaching on the incarnation, but when reading some of his expressions, we can appreciate the caution of Ellen G. White: "Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ." In his comments upon "the likeness of sinful flesh" in Romans 8:3, Jones often eliminated the word "likeness," and said that Christ had our *sinful flesh*. Practically every Adventist writer followed his example with one notable exception—Ellen G. White. NEVER does the Spirit of Prophecy eliminate "likeness" from Romans 8:3.

In reading Jones' studies it is evident what he meant by "sinful flesh." Using Hebrews 2, he equated it with the degenerate human body. Evidently, he did not grasp Paul's meaning of "flesh" in Romans 8*, for Jones is certain that Christ did not have man's sinful mind:

"Now as to Christ having like passions with us, in the Scripture all the way through, He was like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh, but the mind was the mind of Christ Jesus." — *General Conference Bulletin*, 1895, Lesson No. 17, *The Third Angel's Message*.

* *Flesh* does not always mean body, but in some places has the same meaning as defined by Jesus, "That which is born of the flesh is flesh." Thus Paul calls the carnal mind *flesh* because it is of carnal generation.

Jones never intended to mean that Christ had a carnal mind. The important thing is to ascertain what a man means, and not dwell on the particular form of words he uses to express the thought. Some of the inspired writers did not always choose the ideal word. The apostle Paul uses the same word to mean different things (Compare Romans 8:8 and Galatians 2:20). We should always be careful to judge a man's teaching by what he means lest we make a man an offender by a word.

The Brinsmead Teaching

In my own writings — *God's Eternal Purpose* (1959), *Syllabus No. 1* (1961), *Syllabus No. 2* (1962), *Syllabus No. 3* (1964) — the subject of the incarnation is dealt with at length. There is a development of expression over the years of the awakening message. I have not felt it necessary to keep saying the same things over and over in the same words for the last six or seven years. And by the grace of God, I think we have learned a few things. On the one hand, some of the good brethren say: "He has put his feet in concrete and will not change his teaching on anything." On the other hand some of the good brethren say: "See, he is changing his teaching."

A deeper study of the nature of man has made it more apparent why Ellen G. White never eliminated the word *likeness* when citing Romans 8:3. The word *flesh* as used by Paul does not always mean the physical body, but sometimes means that which is born of the flesh. Thus Paul calls the carnal mind *flesh* (See study, *The Man of Romans 8*). *God's Eternal Purpose*, (my first book) does not eliminate "likeness" from Romans 8:3. Recently, I see more reason for following the example of Paul and Ellen G. White.

The basic teaching and direction of my views on the incarnation remain unchanged. I could illustrate this by re-affirming the remarks found in *Syllabus No. 2*.

"Christ certainly partook of fallen human nature. The Sinless One came to tabernacle in human flesh which had upon it the effects of four thousand years of sin. Thus He did not merely take the physical degeneracy of humanity, but that fallen nature which bore the physical,

mental, and moral degeneracy of the race. On His human side, the physical, mental, and moral powers of Christ's human nature had the weaknesses, tendencies,* and infirmities of the human race.

"Being born of the Holy Ghost, the Spirit brought Christ into the world possessing the immaculate spiritual nature of His own eternal pre-existence. In Christ's heart, mind, will, affections, He was without the taint of, or inclination to sin. In His heart, will, mind, affections, there was no tendency, inclination, bent or propensity to evil. Thus the Sinless One in coming to dwell in humanity, received no pollution." pp. 17, 18.

This has been my teaching since the beginning of my public speaking.

The Application to Experience

How we apply the great truths of the incarnation to our lives is most important. I will now cite the *General Conclusions* on the study on the Incarnation from *Syllabus* No. 3, p. 32.

"The incarnation is a revelation of God's purpose for man. We are to know that the Father wants to treat us the same way as He treated Jesus. It would please God to bestow on us nothing less than He bestowed on His Son. 'And the grace that He received is for us.' DA 73. 'His experience is to be ours.' DA 363. Therefore we can confidently draw the following conclusions:

"1. In Jesus we see a Man born by, and filled with the Holy Spirit. His life testifies that degenerate physical, mental, and moral powers are no excuse for sin. (Romans 8:3).

"'He came as a helpless babe, bearing the humanity we bear.' 'As the children are partakers of flesh and blood, he also himself likewise took part of the same.' He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, 'Because of these things, I cannot obey the law of Jehovah,' 7 BC 925.

"Therefore, when man is 'filled with all the fulness of God' (Eph. 3:19), through the complete infilling of the Spirit, the function of his weakened faculties will be sinless and holy.

"2. In Jesus we see a Man born by, and filled with the Holy Spirit. He had no evil propensities or inclinations. His motives and traits of character were without a taint of sin. In short, His nature was pure and holy.

"Therefore, when man is 'filled with all the fulness of God' (Eph. 3:19), through the complete infilling of the Spirit, he will be without sinful propensities, and his nature will be pure and holy.

"'We need not retain one sinful propensity . . . ' 7 BC 943.

"'The transformation of character must take place before His coming. Our natures must be pure and holy. . . ' OHC 278.

"3. 'Christ's overcoming and obedience is that of a true human being.' 7 BC 929. 'His life testifies that it is possible for us also to obey the law of God.' DA 24. 'Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.' 6 BC 1118. This is the very substance of the third angel's message: 'Here are they that keep the commandments of God and the faith of Jesus.' Rev. 14:12.

"The life of Jesus of Nazareth testifies that all this is God's purpose for humanity in this life. To man is offered the same joy, love, peace, contentment and pleasure of uninhibited fellowship with God that Jesus experienced. Let us ever remember as we study and contemplate the life of Jesus, that His life is the revelation of man's potential with God and man. Everything that the human nature of Christ was in this life, human nature today may be through the same grace as He received. This is the hope, and must be the faith of those who will be sealed for eternity and who will be translated from this earth."

The Holy Flesh Charge

The awakening message has nothing to do with holy flesh. Sin does not dwell in the flesh as such. It dwells in the heart, the mind, the character. Many of you have seen the flannelgraph of the sanctuary with the sanctuary of the heart underneath the tabernacle of Moses. We have been concerned with the doctrine of a cleansed heart. When the servant of the Lord tells us that "our natures must be pure and holy" (*Our High Calling*, p. 278) before Jesus comes, is she referring to the flesh? Of course not! She means that our hearts, our dispositions, our characters, our spirits, must be in a condition of holiness before the Lord comes. This has nothing to do with *holy flesh*.

* As the context shows, not meaning sinful tendencies. Sin is a condition of the heart, will, mind, affections. There was no tendency to sin here where Christ was concerned.

"The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him Who abides in the heart by faith." — *Review & Herald*, May 22, 1894.

"Let selfishness be rooted out of the heart. In the life of Christ there was no fibre of selfishness." — *Review & Herald*, November 30, 1897.

"Selfishness is the essence of depravity." — *Counsels on Stewardship*, p. 25.

Here we are told to eradicate or root out all selfishness from our hearts. This element of selfishness is nothing else but the sinful nature which must be utterly abolished from the hearts of God's people. The sinful nature is the carnal mind, the selfish mind, the mind of the flesh. It is to be eradicated, weeded out, rooted up until no fiber is left. Just as Jesus was born of the Spirit and possessed no sinful human nature, so God is calling a people to make practical application of the great truth of the incarnation. If this is what you call holy flesh, then I believe in it, for it is the everlasting gospel of our Lord Jesus Christ.

The Importance of Correct Teaching

Some tell us that the gospel does not make provision for the eradication of this sinful nature. The only question to be decided is: Did Christ have a sinful human nature? Did He possess a rebellious disposition, a wicked heart, a carnal mind, propensities to disobedience? God forbid! If the human nature of Jesus was sinless, ours too may be sinless. If His humanity had no carnal mind and no sinful propensities then that experience is available to us also. Otherwise it could not be said that "His perfect humanity is that which all His followers may possess" — *Desire of Ages*, p. 664.

APPENDIX

Additional Thoughts on the Incarnation

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Col. 1:26). It is the great and profound mystery of godliness. — *Selected Messages*, Book 1, p. 246.

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race, in consequence of sin, was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. — *S. D. A. Bible Commentary*, Vol. 7, p. 915.

The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study. Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must come to the study of this subject with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs deep for hidden truth. — *S. D. A. Bible Commentary*, Vol. 7, pp. 904, 905.

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven — the incarnation of the Son of God. — *That I May Know Him*, p. 25.

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. — *S. D. A. Bible Commentary*, Vol. 5, p. 1113.

The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last. — *Gospel Workers*, p. 251.

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is

the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. — *S. D. A. Bible Commentary*, Vol. 5, p. 1129.

Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. — *Signs of the Times*, July 30, 1896.

The enemy was overcome by Christ in His human nature. The Power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. — *Youth's Instructor*, April 25, 1901.

We need not place the obedience of Christ by itself, as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. — *That I May Know Him*, p. 34.

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity . . .

Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. — *S. D. A. Bible Commentary*, Vol. 7, p. 929.

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. — *Selected Messages*, Book 1, p. 247.

But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. — *Desire of Ages*, p. 117.

He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. — *Desire of Ages*, p. 131.

Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. — *S. D. A. Bible Commentary*, Vol. 7, p. 925.

As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours. — *Desire of Ages*, p. 363.

While He was free from the taint of sin, the refined sensibilities of His holy nature rendered

contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch-apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. — *Review and Herald*, Nov. 8, 1887.

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. — *Review and Herald*, Dec. 15, 1896.

Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature. — *Questions on Doctrine*, p. 657.

With His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character. — *Youth's Instructor*, June 2, 1898.

He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. — *Testimonies*, Vol. 2, pp. 508, 509.

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. — *Signs of the Times*, June 9, 1898.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. — *Review and Herald*, Sept. 4, 1900.

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. — *Desire of Ages*, p. 117.

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. — *Desire of Ages*, p. 71.

The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character. . . . The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. — *Testimonies*, Vol. 4, p. 606.

SUGGESTED READING

The material listed below will be a blessing to you as you continue your study of the incarnation and related subjects.

MAN BORN TO BE KING — This 120 page book covers the great themes of justification by faith and the issues of the final conflict. Some of the subjects included are: God's Purpose in Creating Man; Original Sin; Christ's Ministry in the Heavenly Sanctuary; Saving Faith; Imputed Righteousness; Bible Sanctification; The Hour of God's Judgment; The Refreshing; Perfecting the Saints; The Final Generation. Price: 50c; 3 for \$1.00.

THE WAY TO PERFECTION—The first part of this booklet covers the sanctuary message and its significance for the remnant church. The second part deals with last day events. Stress is placed upon the judgment of the living and its relationship to the sealing, loud cry, blotting out of sins, and the final crisis. Available upon request.

GEMS OF TRUTH—This is a regular periodical that contains articles on the various facets of the Third Angel's Message. Particular emphasis is placed upon justification by faith. Articles on the health message and some of its practical aspects are frequently included. Those on the mailing list for *Gems of Truth*, also receive newsletters and other booklets. Write and ask for your name to be placed on the list.

Order from:

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ED.--The following is a facsimile reproduction of the answer to a letter from Elder W. R. Beach, Secretary of the General Conference, to brethren Robert and John Brinsmead. In our last issue beginning on p. 19 we reproduced this letter. We have been informed by reliable sources that this letter was approved by vote of the General Conference Committee, but at this writing a confirmation of this statement has not been made available.

Our constitution provides that a minimum of seven men may bind the General Conference in an executive action; but nowhere in our constitution is provision made for the Executive Committee to pass upon theological matters in the name of the General Conference of Seventh-day Adventists. Hence, it is incorrect and unconstitutional for any one to say that the General Conference has taken any action with reference to the teaching of Robert Brinsmead. The foregoing action can be nothing more than executive advice and counsel to the church at large and the Brinsmead brothers in particular.

Box 408
Baker, Oregon

May 20, 1961

W. R. Beach, Secretary
H. W. Lowe, R. F. Cottrell, D. F. Neufeld,
E. E. Roenfelt, & A. V. Olson, Members of Special Committee
General Conference of Seventh-day Adventists
Takoma Park
Washington 12, D. C.

Dear Brethren:

We take this opportunity to thank the officers of the General Conference for the time they spent with us in Washington, and also for the kindly atmosphere of the meetings. We received your letter of March 9 with interest. In the past few weeks we have been studying this report very carefully and prayerfully.

You will remember, Elder Beach, that you wrote us requesting that we briefly and clearly state the points of issue. In response these were the points we sent you:

1. Christ entered the most holy place in 1844 to make a special atonement to blot out the sins of His people.
2. The church has not entered by faith into this special atoning work of Jesus.
3. The church can now enter into this great experience of the cleansing of the sanctuary.
4. When the records of sin in heaven are blotted out by the atoning blood of Christ, they will no more be remembered or come into the minds of God's people. The parable of Joshua and the Angel in Zechariah outlines this wonderful experience.
5. This experience of the blotting out of sins (cleansing of the sanctuary) must precede the reception of the latter rain.
6. God's people are called to gather at the sanctuary to seek this special experience before the decree (Rev. 13) goes forth.

After you received these points, you requested written material that would enlarge on them. In response, we sent you copies of "God's Eternal Purpose" and "Weighed in the Balances," which are our two main books. In the time made available to us with the committee in Washington, we merely dwelt upon these six points.

In your report to us, we find that you are practically silent as to the six points and the books we sent you. Instead, you have written mainly concerning the two introductory pamphlets to the book "God's Eternal Purpose." You have raised objections concerning sixteen texts. These texts were not used in an expository sense in our pamphlets, but as stated, merely listed on the side for the reader's own study. Yet the committee avoided the books where the texts were used in an expository sense and confined its comments to these listed texts. We would rather not trifle about with periphery points at this juncture, but since you have made an issue over these texts, we will set forth our answers to your objections.

Here are the officers objections and our replies thereto:

Objection 1: "Your pamphlet "The Third Angel's Message," p. 7, par. 2, reads: 'While Christ continued in the first apartment, God's people died without having attained the seal of the living God; yet they died in faith that He who had begun a good work in them would complete it. In the days of the early church and the Reformers, the way into the most holy place and Christ's finishing work was not made manifest; yet as their faith entered into the benefits of the first apartment, God gave them the former rain.'

"The marginal Scriptural references given as proof are Phil. 1:6, which speaks of a continuing experience of sanctification in the life; Heb. 13:21, which speaks of the growth in perfection through faith in Christ's blood; and Heb. 9:8. This last text speaks of 'the holiest of all,' an expression clearly defined in verse 24, to mean 'heaven itself.' That is the context in which the apostle uses the expression, and we are not warranted in taking that expression out of context and making it mean something not in the writer's mind. He was speaking of Christ's ministry entered upon at the ascension. See verses 11-15, 23-26. This is not, of course, denying the existence of 'the most holy place,' but it is a clear case of misapplication of a text."

Reply 1: We ask you, How could the sealing work of Revelation 7 commence before Jesus entered the most holy place?

(a.) "As . . . He [Jesus] passed into the holiest . . . He sent another mighty angel with a third message to the world." EW 254

(b.) The third angel is the sealing angel. (EW 89, 118)

Further, the servant of the Lord says:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . [Rev. 13:11-17 quoted].
. . .

"This is the test that the people of God must have before they are sealed." S. D. A. Commentary, VII, p. 976

You object to the reference Phil. 1:6 in the margin. We stated: "They died in faith that He who had begun a good work in them would finish it." Phil. 1:6 states a principle in harmony with that statement. Does not Jesus make the final atonement for those who died in faith?

"This atonement is made for the righteous dead as well as 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." EW 254 (see p. 253)

Paul: "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Sr. White: "It is God who began the work and He will finish His work making man complete in Christ." TM 507.

Our Statement: "They died in faith that He who had begun a good work in them would finish it."

Under reply 2 we will comment on your use of Hebrews 9:8.

Objection 2: "Heb. 10:19 is used in the same pamphlet, page 8, line 3, and made to apply exclusively to Christ's ministry in the most holy place since 1844, and in paragraph 2 of the same page the same text is made to apply to 'this final atonement.' The writer of Hebrews here speaks of following Christ by faith into the 'holiest of all'--'heaven itself'--instead of seeking salvation in the earthly sanctuary."

Reply 2: Your claim that we apply Heb. 10:19 exclusively to the most holy place is not true. In our book, "God's Eternal Purpose," which you yourselves say is only a fuller outline, we use Heb. 10:19 to apply to the ministry of Jesus in the first apartment (see p. 148). Here it is pointed out that the Greek for "holiest of all" is "holy places." Accordingly, the text may be used to apply to both apartments of the sanctuary.

In Paul's day Jesus was in the first apartment. God's people followed Him there by faith. Today, Jesus can only be found in the most holy place (EW 55-6, 72) and we are to follow the Lamb whithersoever He goeth. Does not

Heb. 10:19, then, apply to us today? "Having therefore, brethren, boldness to enter into the holiest." For us this is the most holy place.

We beg to differ with your interpretation of the terms "holy place," "holiest," and "holiest of all" as meaning "heaven itself." Four times you state that the sanctuary is "heaven itself." We thought Seventh-day Adventists believed that the "holy places" are in heaven. Heaven is not the sanctuary itself. Rev. 11:19 states: "The temple of God was opened in heaven." For further evidence see Rev. 4:1 and compare with EW 32: "In the city I saw a temple, which I entered. . . . In the holiest I saw an ark." We believe that the teaching which says the sanctuary is only heaven itself is foreign teaching to original Seventh-day Adventism, and should remain so.

We fear that your proposition may have been foreseen in the following prediction:

"Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith." Evangelism, p. 224.

Objection 3: "Heb. 3:19. On page 10, middle, of the same pamphlet, this text on Israel's unbelief as the reason why she could not 'enter in' is used to prove that the Laodicean church 'did not advance in her conception of the gospel beyond the first apartment experience of the early reformers.' Thus, from one setting a text is taken and forced into another, the brethren point out."

Reply 3: We have used Heb. 3:19 in the margins in the same way as the Spirit of Prophecy:

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow." GC 458

"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. . . . But those to whom it was first preached, went not in 'because of unbelief.' (Heb. 3:19). . . .

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the

entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." ISM 68, 69.

Again in "Christ Our Righteousness," p. 118, it is stated that "the people have not entered into the holy place, where Jesus has gone to make an atonement for His children." Thus we were merely making a comparison between ancient and modern Israel as Sr. White does.

Objection 4: "Ezek. 34:18, 19 is used on page 10, last paragraph, as one of a number of references in an unwarranted attack on 'men who have stood professedly as leaders of the Third Angel's Message' and 'have unobtrusively carried the corpse of the final atonement out the back door of the church, etc.' The brethren do not accept the application you make between Ezek. 34:18, 19, which is a condemnation of specific conditions in ancient Israel and the present. We should not wrest such Scriptures from their setting and use them in this way.

"In the same paragraph, Deut. 7:1-6 is used. Its setting is a warning against the old Canaanite nations, but you relate it to 'Dr. Donald Grey Barnhouse, who was one of the foremost witnesses of the burial service in 1956.' The brethren inform us that they told you (1) That the leaders of this church have not set aside in any way the doctrine of the heavenly ministry of our Saviour, righteousness by faith, nor any fundamental S. D. A. doctrine; (2) That there was no compromise, and that they appealed to you to believe their assurance and to cease from the repetition of any bitterness or falsehood which you may have read or heard from others. We join earnestly in that appeal to you both."

Reply 4: Ezek. 34:18, 19, is merely used in the margins as an illustration. The Spirit of Prophecy uses these passages in many places. Does Sr. White wrest the Scriptures? We believe it possible to repeat the mistakes of Israel by departing from the landmarks. (see EW 37, 5T 80, 346).

Regarding Deut. 7:1-6. Israel was told to make no covenant with the nations around them (verse 3). This same command God has given to the Remnant Church. We quote from Testimonies, vol. 6, p. 17:

"We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. . . . No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." (see also TM 420, 141).

If we think that Deut. 7:1-6 has no application today, is it any wonder that we see compromise with outside influences on every hand?

Objection 5: "Rev. 17:8-13. No connection is seen between this passage and your comments on page 14, top, same pamphlet."

Reply 5: If you had studied the books presented you would have understood the way Rev. 17:8-17 is used. It is our belief that this prophecy will be fulfilled as the sealing work begins for the living. God's people will be sealed when "they refuse the mark of the beast or his image" (5T 451; see also 5T 712).

Objection 6: "Dan. 9:24 is used on page 15, paragraph 3, and is applied to the finishing of transgression in the human heart since 1844. The angel was telling Daniel what would take place within the 70 weeks determined upon the Jews, one of which was 'to finish the transgression.' "

Reply 6: We use Dan. 9:24 in the same sense as many of our Adventist writers have ever since the inception of the movement. Dan. 9:24 sets out God's purpose for His people:

1. To finish transgressions.
2. To make an end of sins.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision and prophecy.
6. To anoint the most holy.

The brethren state "the angel was telling Daniel what would take place within the seventy weeks." More truly, we feel, the angel was telling Daniel what should have taken place within the seventy weeks. But Israel failed. What was offered to the Jewish nation is now offered to the Spiritual Israel. Is it not still God's plan to finish transgression, to make a complete end of sins and to bring everlasting righteousness into the lives of His people? Will He not have a church without spot or wrinkle at His coming? Did the Jewish church attain to this?

Objection 7: "Dan. 11:44 is used on page 15, last paragraph, in a connection which is not apparent to us.

"The above are only a few instances of what the brethren think are improper applications, and often misapplications, of Scripture. In a pamphlet set out with many such references, some repeated over and over, but never quoted, this may look impressive, but it is dangerous exegesis and will not be acceptable to the careful student."

Reply 7: These texts were merely listed in the margins to give as many statements as possible for the reader's private study so that they can draw their own conclusions. Regarding Dan. 11:44, it is our belief that this text is speaking of the experience God's people will endure under the loud cry just prior to the standing up of Michael (Dan. 12:1). Therefore it was stated:

"The powers of earth are enraged and go forth to utterly rid the saints from the earth." (see also 9T 16, where a similar description is given of the experience of God's people under the loud cry).

Objection 8: "In the pamphlet 'The Open Door' there are over 120 Scriptural references in the left margin, paragraph 8. On page 3, paragraph 6, this statement appears: 'The everlasting gospel embraces far more than deliverance from the guilt of sin. Christ's ministry in the most holy place reveals the way to utter blotting out of sins from the lives of God's people--' to finish the transgression, and to make an end of sins, etc.' Dan. 9:24 is your supporting reference; yet Gabriel applied this to the 70 weeks ending in A. D. 34, whereas it is applied to the end of the 2300 days in 1844 in your pamphlet."

Reply 8: Dan. 9:24 is not the supporting reference to the statement. Acts 3:19 is the text placed alongside this statement. Why did you pass over Acts 3:19? This text is speaking of the blotting out of sins from the books in heaven and from the minds of God's people. "Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." (PP 202; see also PP 358 and GC 620). The everlasting gospel involves more than the deliverance from the guilt of sins but involves the utter blotting out of even remembrance of sin in the lives of God's people.

Objection 9: "Heb. 9:24 is used on page 5, line 5, once more, and you limit 'holiest of all' to the most holy place of the heavenly sanctuary. The author of Hebrews identifies the 'holiest of all' as 'heaven itself.' (See verses 8, 23, 24, SDA Commentary).

Reply 9: Again, you have misunderstood our position. Your statement is not true. We do not limit Heb. 9:24 to the most holy place. In "God's Eternal Purpose" p. 132-138, it is clearly taught that Jesus appeared in the presence of God for His people in the first apartment of the heavenly sanctuary. But since Jesus is now in the most holy place, that is where He now stands for us.

Our Statement

"He appears in the most holy place for us."

Sr. White

"Jesus stands in the holy of holies now to appear in the presence of God for us." (SDA Comm., vol. 7, p. 933) See also GC 482 and 420.

What is the difference between our statement and the statement of the Lord's servant?

Objection 10: "Daniel 8:14, on page 5, paragraph 3, of the same pamphlet, is used to mean the cleansing of the individual believer. It is used in the same way on page 3, paragraph 2. Spiritual lessons which you wish to draw are one thing, but to make Daniel refer to the individual soul cleansing is exceeding the principles of sound exegesis. Yet this is one of the recurring and dominant ideas in your teaching."

Reply 10: The brethren evidently feel that the cleansing of the sanctuary is not an experience for God's people and that Daniel is not referring to anything but a cleansing of something up in heaven. We repeat here some of the points which the brethren at the hearing found unanswerable:

1. In the context of Dan. 8:14, it is seen how God's people are intimately associated with the cleansing of the sanctuary. First, the casting down of the sanctuary by the man of sin meant also the casting down and treading down the church of God (v. 10-13). The question is asked: "How long shall be the vision . . . to give both the sanctuary and the host God's people to be trodden under foot." (v. 13) The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (v. 14) The RSV renders it "restored to its rightful place." Note that this is in answer to the question about the state of the church. The cleansing (restoring) of the sanctuary has a direct relationship to cleansing and restoring the church.

That this is the intent of the passage is demonstrated in Revelation 10, where this prophecy of Daniel is unsealed by Christ. "And swear by Him that liveth forever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when He shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." (vv. 6, 7)

It is clearly seen that "the finishing of the mystery of God" is the inspired interpretation of "the cleansing of the sanctuary." Paul declares that this mystery is "Christ in you, the hope of glory." Co. 1:27. In order for the mystery to be finished, Christ would be fully formed in each of His saints. According to the Revelator, this is the true import of the "cleansing of the sanctuary."

We quote from one of our denominational books of the past:

"The time of the coming of the Lord and the restitution of all things is indeed at the very doors. And when Jesus comes, it is to take His people unto Himself. It is to present to Himself His glorious church, 'not having spot, or wrinkle, or any such thing,' but that is 'holy and without blemish.' It is to see Himself perfectly reflected in all His saints.

"And before He comes thus, His people must be in that condition. Before He comes we must have been brought to that state of perfection in the complete image of Jesus. Ephesians 4:7, 8, 11-13. And this state of perfection, this developing in each believer the complete image of Jesus--this is the finishing of the mystery of God, which is Christ in you, the hope of glory.

This consummation is accomplished in the cleansing of the sanctuary, which is the finishing of the mystery of God, which is the final finishing of transgression, the making of a complete end of sins, the making of reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the most Holy." A. T. Jones, "The Consecrated Way to Christian Perfection."

Such was one of the dominant themes brought to the church by A. T. Jones in the great message of righteousness by faith.

2. Leviticus 16 is the typical counterpart of Daniel 8:14. Here is recorded the true import of the cleansing of the sanctuary: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. . . . 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 shall make an atonement for the priests, and for all the people of the congregation." Lev. 16:30, 33. The brethren ask us to believe that the cleansing of the type was only the cleansing of the tent, when the Bible says plainly it was "for you, to cleanse you."

3. Malachi 3:1-3 is a prophecy of the cleansing of the sanctuary. Great Controversy says this passage is the same event as Dan. 8:14 (GC 424-6). How can the brethren insist that the cleansing of the sanctuary does not refer to a soul cleansing when Malachi says:

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi [God's people], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

Thus the cleansing of the sanctuary equals the purification of the sons of Levi.

4. The Spirit of Prophecy is emphatic that the blotting out of sins not only blots out the record of sin in the books of heaven but it blots out the remembrance of sin in the soul-temple as well:

"Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." PP 202

". . . 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. . . ." PP 358

"Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance." GC 620

Furthermore, the servant of the Lord devoted three pages to the cleansing

of the sanctuary in 5T 472-5, and shows all the way through how it applies to the final cleansing and sealing of God's people.

5. It appears to us that you fail to give attention to the real fundamental principle of the sanctuary service: i. e., "In all, God desired His people to read His purpose for the human soul." Ed 36. "But the Jews had not understood the significance of the building they regarded with so much pride." DA 161. If we fail to see in the cleansing of the sanctuary God's "purpose for the human soul," where are we better than the Jews?

Objection 11: "Lev. 16:30 is used in the same way on page 5, paragraph 3."

Reply 11: You object to our making Lev. 16:30 "refer to the individual soul cleansing." What else could the text mean when it says: "On that day shall the priest make an atonement for you, to cleanse you?" Are we not safe in abiding by the plain word of Scripture? The Bible says the cleansing of the sanctuary is "to cleanse you." This is what the officers are found denying.

Objection 12: "Heb. 10:19, 38. The author of Hebrews here invites devout Jews of his day to 'enter by faith into the holiest by the blood of Jesus,' which, by his own definition in ch. 9:8, 24, is 'heaven itself'--the heavenly sanctuary in contrast to the earthly. He summons the Jews to have faith in Christ's ministry as their great High Priest in heaven above, as heretofore their faith had been bound to the ministry of the earthly high priest. It is evident from ch. 9:11-15, 23-26, that the writer refers to the ministry Christ entered upon at the time of His ascension. In "The Open Door," however, you limit 'the holiest' to the most holy place of the heavenly sanctuary, Christ's ministry referred to, as His ministry there since 1844, and the act of entering in by faith, to an acceptance of your interpretation of Christ's final atonement.

Reply 12: This point is covered fully by our comments in Heb. 10:19 under point two. While the Holy Spirit is calling God's people to enter by faith the most holy place at this time, we feel that you are clouding the issue by saying the sanctuary is only "heaven itself." (see reply 2)

Objection 13: "Matthew 25:1-10. You apply the shutting of the door in the parable of the wedding feast to a time prior to the loud cry and the close of probation. You have the wedding itself taking place before the loud cry of the Third Angel (see 8:5) which brings a great multitude into the church. But the parable says nothing about others entering the wedding feast after the door has been closed to the five foolish virgins. Ellen G. White assigns the wedding to 'the close of human probation, when it will be too late for the soul's need to be supplied' (COL 412). She applies the proclamation, 'Behold the Bridegroom cometh,' and the marriage, to the summer of 1844 (GC 426)."

Reply 13: Once again, you have misunderstood our position. Commenting on the shutting of the door in Matthew 25, we said: "Christ will cease His

ministry on behalf of men, He will throw down the censer, step out of the most holy place and shut the door." This is a clear statement about the close of probation for all men.

However, we do believe that the door of mercy will be shut to some who have known the truth before those who have not known it. We do so, not on the authority of Matt. 25, but on the authority of many clear statements in the Bible and the Spirit of Prophecy. In Matthew 22, "The same figure of the marriage" as mentioned in Matthew 25 is introduced (GC 428). After the King pronounces "They which were bidden were not worthy [refused]," He says, "Go ye therefore unto the highways and as many as ye shall find, bid to the marriage." Matt. 22:8, 9. Sr. White says:

"The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time." S. D. A. Commentary, VII, p. 979 (see also 9T 97, EW 270-1; 5T 81-2)

According to the use the brethren make of COL 412, the wise and the foolish virgins stay asleep until the general close of probation. This is exactly Satan's program. "If Satan had his way, there would never be another awakening, great or small, to the end of time." ISM 124. God's people do not slumber and sleep right through the mighty events of the loud cry, and stay asleep until probation closes. No, no! "Those who have held the beginning of their confidence firmly to the end will be wide awake during the time that the third angel's message is proclaimed with great power." S. D. A. Commentary, VII, p. 984.

Then what awakens God's people? It is the mighty cry, "Behold the Bridegroom cometh, go ye out to meet Him." "My mind was carried forward to the future when the signal will be given, 'Behold the Bridegroom cometh, go ye out to meet Him'." RH, Feb. 11, 1896. In response to this awakening "... 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." GC 464.

We cannot apply "Behold the Bridegroom cometh" only to 1844 when inspiration clearly says: "My mind was carried forward to the future when the signal will be given 'Behold the Bridegroom cometh go ye out to meet Him'" "I am often referred to the parable of the ten virgins, five of whom were wise and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." RH Aug. 19, 1890.

Objection 14: "Ezekiel 9:4 is used on page 7, paragraph 6 of "The Open Door" in a setting out of harmony with our teaching. The man with ink-horn does his work at the close of human probation, not prior thereto, as the pamphlet would have it. The same teaching on the close of probation is on page 8, middle."

Reply 14: You say that the sealing takes place "at the close of human probation, not prior thereto." Sr. White says: "Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation." ISM 66. Further, Early Writings, p. 279, clearly points out that the man with the writer's inkhorn finishes his work before probation closes.

Objection 15: "1 Tim. 5:24 on page 7, paragraph 6 where Paul's phrase 'some men's sins are open beforehand, going before to judgment' seems to be applied by you to the judgment of the saints prior to the close of human probation. Logically, then, Paul's other statement, 'and some men they follow after,' should apply to those who come into the church during the loud cry, following the judgment of the saints. The meaning of this text, especially as evident in the Greek, cannot be interpreted thus."

Reply 15: Brethren, you are trying to make it appear that we teach something strange. We have never used 1 Tim. 5:24 as you suggest we do. Here are our statements referring to 1 Tim. 5:24 as compared with Sr. White:

Our Statements

"Since they have put away all known sins. . . ." The Open Door, p. 7
"They have sent their sins beforehand to judgment. Every night they have gone to rest with every sin confessed."
"God's Eternal Purpose," p. 201.
"If the sin has been sent beforehand to judgment (1 Tim. 5:24) . . . then Christ Himself has taken responsibility for the sin, and there is no condemnation. . . ."
"God's Eternal Purpose," p. 159.

Spirit of Prophecy

"I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confession of all their wrongs, that they may go beforehand to judgment. . . ." 1T 263
"Repent and be converted, that your sins may go beforehand to judgment and be blotted out." ISM III
". . . our sins are by confession and repentance, to go beforehand to judgment." ISM 124

What is the difference between our use of 1 Tim. 5:24 and Sr. White's use of the text. Moreover, brethren, you have a perfect right to disagree with us; but it is neither ethical nor fair to place any person's teaching in a false light.

Objection 16: "Heb. 10:16, 17, on page 8, middle of "The Open Door," is used of the saints--it would appear at one particular point of time, the judgment of the saints prior to the close of probation. Yet the text is a general statement made to all who enter into the new covenant relationship."

Reply 16: We agree that Heb. 10:16, 17 applies to all who enter into the new covenant relationship, but this covenant is not completely fulfilled until the judgment. This is clearly stated in GC 485. When God's people have their sins blotted out in the judgment they will receive the "refreshing." Thus Heb. 10:16, 17, will be completely fulfilled. We verily use that text the same way as Sr. White does in GC 485.

Objection--"Righteousness by Faith"---"The committee feels that you present an exaggerated conception of the nature of sanctification which goes far beyond anything said in the Bible or Spirit of Prophecy. Your teaching of absolute perfection in the flesh is really an artificial righteousness by faith, that actually consists of righteousness by one's own works.

"Perhaps you realized it was felt that a state of absolute sinless perfection was unattainable in the present state of affairs, so you have construed certain passages from the above two sources as indicating a future time when attainment of this ideal will become possible. This may be a mechanism whose motivation is a sincere desire to resolve what you thought was a dilemma as between the ideal and the real."

Reply--"Righteousness by Faith"-- While we do not believe in perfection of the flesh (that is an impossibility--2SM 32), we do believe that God's people must have absolute perfection of character while living in the flesh before Jesus comes. We have always understood that the Adventist position is that before probation closes, God's people must come into the experience of sinless perfection of character (not flesh). Note the following words from inspiration:

"in their untainted purity and spotless perfection." TM 18, 19

"reflect the image of Jesus fully." EW 71

"characters. . . remain pure and spotless for eternity." 5T 216

"nevermore to be defiled. . . eternally secure from the tempter's devices." 5T 475

"evil angels. . . could have no power over them." EW 271

"Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: 'the prince of this world cometh, and hath nothing in Me.' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble." GC 623

We asked the brethren in conference: "Will God's people continue committing sins which are not wilful sins after they are sealed or have the latter rain?" The brethren thought they would on the basis of these statements:

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working in us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God." ISM 360

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for that deficiency with His own divine merit." ISM 382

But this is speaking of our experience while progressing toward the reception of the seal, and is not to be applied to Christ covering the spiritual deficiencies of His people after they are sealed. There is no mediator in the sanctuary after probation closes to cover the ignorant sins and deficiency of God's people.

"Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . This is the condition in which those must be found who shall stand in the time of trouble." GC 623. We believe this statement means what it says. "In their untainted purity and spotless perfection," (TM 18, 19) the 144,000 will give the special demonstration of the complete saving power of Christ before the whole universe.

It bewilders us to think that you, our leading brethren, could deny that such an experience is offered to the Remnant Church. The teaching that Christ will perfect His people forever by the final atonement is labelled as an "artificial righteousness by faith, that actually consists of righteousness by one's own works." Jesus waits to blot out sins from the life forever on this day of atonement, and then it is called "righteousness by one's own works." Wherein is that so? Where is one statement in any of our writings that even suggests "righteousness by one's own works."

Objection--"The Judgment of the Living"-- "Your appear to conceive of the judgment of the living as essentially a review of the present status of man's character as compared with Christ's perfect character. Hence in this respect your judgment of the living differs in nature and requirement from the judgment of the dead.

"You contend that the purpose of this phase of Christ's 'final atonement' is 'to perfect His people in character.' But has this not always been the purpose of the plan of salvation ever since it was initiated?"

Reply--"The Judgment of the Living"--We do not believe that the judgment of the living differs in nature and requirement from the judgment of the dead.

Here is what we have written:

"Thus the judgment rewards every true believer his 'penny' reward whether he has been long in the vineyard of sanctification or has just entered. (Matt. 20:10). The principle is exactly the same for the living. This is clear from GC 483-4. The only difference is that the living believer will be alive upon the earth when the special atonement takes place, and he must therefore co-operation and exercise faith in this great work of cleansing the sanctuary."

Australasian Division Committee's Report Reviewed, pp. 13-4.

We agree that it "has always been the purpose of the plan of salvation" to perfect His people in character. But absolute sinless perfection is impossible without the blotting out of sins and the perfecting latter rain. (Acts 3:19 RV; 5T 475; TM 506; 4T 367). It is the "cleansing of the sanctuary" (final atonement) which finishes the mystery of God (Dan. 8:14; Rev. 10:6, 7).

Did the gospel preaching in past ages develop a church without spot or wrinkle, a church appearing in "untainted purity and spotless perfection," a church fully prepared for translation? The answer is no! Only after the ministry of Jesus in the most holy place "will the followers of Christ be ready for His appearing." GC 425

Objection--"Cleansing of the Soul Sanctuary"--"No one would deny that concurrently with cleansing of the heavenly sanctuary God wills a cleansing of the soul-temple on earth. But to claim that both Bible and Spirit of Prophecy specify the details of such cleansing is to read into them more than we have ever claimed to be either explicit or implicit in these inspired sources."

Reply--"Cleansing of the Soul Sanctuary"--Here are the details of the cleansing, brethren. We have stated them over and over again, and have not gone beyond the plain word of inspiration:

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap; And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

"Repent. . . that your sins may be blotted out that times of refreshing may come." R. S. V. Acts 3:19.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. . . . For by one offering He hath perfected forever them that are sanctified." Heb. 10:1, 2, 14.

"Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." PP 202

". . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered nor come into mind." PP 358

"Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance." GC 620 (see also 5T 473-5)

You will notice that every one of these statements refers to "the cleansing of the sanctuary," and that each statement also shows that it involves a soul cleansing as well.

Objection--"Atonement on the Cross" (par. 1)--"The brethren cannot accept your claim that the atonement on the cross was insufficient to purge the soul completely from sin. You consider a further atonement necessary if men of this generation are to become eligible for the kingdom. This is parallel to your teaching that anciently the daily ministration did not fully release the repentant sinner from the full guilt of sins. A man could not be free of his sins till the day of Atonement."

Reply--"Atonement on the Cross" (par. 1)--In this paragraph you show that you (a) misunderstand what we teach on the atonement; (b) depart from the original Adventist position.

(a) We do not believe that the sacrificial atonement of Jesus was in any way incomplete, insufficient, or deficient. How could you say this when our following statements were before you?

"The heart of infinite love provided the atonement for us. In the gift of Jesus, the antitypical burnt-offering, the Father poured out to us all the accumulated love of eternity. In one offering, Jesus provided a perfect and complete atonement for all who would come unto God by Him." "The Third Angel's Message" p. 6

"His death was a perfect, final, and once-for-all atoning sacrifice for all transgression." "God's Eternal Purpose," p. 132

"The burnt sacrifice was entirely consumed on the altar. This demonstrated that God held nothing back from each sinner, but made a full and complete atonement. . . . It is evident that God's continual offering represented the sacrifice of His son Jesus for the sins of the whole world (1 Jn. 2:2). There is only one Calvary; yet this one, glorious sacrifice provided an offering so full and complete that all sin could be atoned for and all men cleansed by His blood." Ibid., pp. 69-70.

Do the above-quoted statements from our writings suggest that we believe the atoning sacrifice of Jesus was "insufficient to purge the soul completely from sin?"

Yet, in harmony with the book of Leviticus, Hebrews, and the historic Adventist position, we believe that the Priest must take the shed blood and apply it in the sanctuary. The shedding of the blood alone can not save anybody. The blood must be applied in the sanctuary in order that the atoning sacrifice of Jesus can be effective and operative in the lives of His people. The servant of the Lord states: "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." GC 489. Thus there is a "sacrificial" atonement and a "mediatorial" atonement. The former refers to the cross, the latter to the sanctuary. There are two divisions to the work of atonement in the sanctuary--"the daily and yearly typical atonement." ISM 344

It is not true that we teach that "the daily ministration did not release the penitent sinner from the full guilt of his sins," and that "a man could not be free of his sins until the day of atonement." We cannot understand how you could say this when the following statement was before you:

"The great purpose of the daily service was to cleanse the sinner from the guilt of sin. . . . The great purpose of the yearly service was to cleanse the worshipper from the record of sin. . . . The great purpose of this [daily] ministry was to cleanse sinners from the guilt of sin. Jesus, although risen from the dead, appeared before the Father as the slain offering for sin. Sinners could come to Him to be washed and pardoned of all iniquity." "Weighed in the Balances," pp. 50-2.

In the interview with the brethren we spent two hours explaining how that in the daily service the believer was cleansed from the full guilt of sin. Then in another two hours we explained how that in the yearly service the believer was cleansed from the record of sin.

(b) Does your statement under "atonement on the cross" mean that the atonement on the cross completed the work for the believer so that the final atonement in the most holy place is not necessary? It seems so!

Objection--"Atonement on the Cross" (second par.)--"The consensus among us has been that the Day of Atonement cleansing concerned the sanctuary itself and the congregation as a corporate entity and that it

did not provide a further cleansing for the individual. On that day the individual simply confirmed his past attitude of contrition and repentance, and examined his heart to see if any sins remained unconfessed and forsaken."

Reply: (to par. 2)--We think the following statement appropriate here: "Many decided changes will have to be made in regard to ideas which some have accepted as without a flaw." TM 76. The blotting out of sins is certainly "a further cleansing for the individual." See PP 202, 358, GC 620 as quoted under Reply 10 and 11.

Objection--"Atonement on the Cross" (par. 3) "You seem to think that no one prior to 1844 could receive 'final atonement' or attain to perfection. This leads you to charge that Adventists since 1844 have failed to enter into what you call Christ's 'final atonement,' and by implication no Adventist has attained to perfection of character in Christ."

Reply: (to par. 3)--We ask you, How could the church receive the final atonement before 1844?

"... in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered nor come into mind." PP 358.

"In 1844 began the work of investigation and blotting out of sins." GC 486.

"It is impossible that the sins of men be blotted out until after the judgment at which their cases are to be decided." GC 485.

"Jesus entered the most holy... in 1844, to make a final atonement." EW 253.

"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel." EW 251.

Further, is it not evident that the church has not yet entered the experience of this final atonement? Has the church been judged, has she received the blotting out of sins and has she been sealed with the full outpouring of the latter rain? That we as a people have not attained to perfection should be apparent in the light of the following:

"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." 4T 367.

In this we do not deny the reality of a present experience in Christ so that the believer is accounted as perfect in Him. We freely acknowledge those good statements at the end of your letter. But we are not justified in placing an unwarranted construction on these passages: namely, that God's people will never in this life attain to full perfection and sinlessness of character.

It appears that your report can be classified in two categories--misunderstandings and differences.

1. The report repeatedly misstates our position. For instance, we do not believe that:

- (a) Heb. 10:19 applies exclusively to the most holy place.
- (b) Heb. 3:19 proves that the church failed to enter into a finished work.
- (c) Heb. 9:24 is limited to the most holy place.
- (d) 1 Tim. 5:25 applies to the work of judgment of some before the loud cry.
- (e) The judgment of the living differs in nature and requirement from the judgment of the dead.
- (f) Jesus' atoning sacrifice was incomplete.
- (g) The "daily" could not release a sinner from the full guilt of sins.
- (h) A man is righteous by any of his own works.

Hence, a greater part of your report was taken up in refuting points that we do not believe and have ^{not} written. We cannot understand why you have done this. We have our God-given right to disagree; but we should be careful not to place another's views in a false and distorted light.

2. Differences: We beg to differ with you on the following points. We believe that:

- (a) "Heaven itself" is not the sanctuary; rather the sanctuary is in "heaven itself."
- (b) Dan. 9:24, while referring primarily to the Jewish nation, has an application to us today.
- (c) Dan. 8:14 is the same as Malachi 3:1-3 (see GC 425-6) and is not just a doctrine but is to be a special cleansing experience in the lives of God's people.
- (d) Lev. 16:30 is referring to the special cleansing of God's people on the day of atonement.
- (e) This special cleansing is made possible by Christ making a special, final atonement in the most holy place of the sanctuary (EW 251, 253).
- (f) This special atonement blots out sins from the minds of God's people as well as in the records of heaven (PP 202, 358; GC 620; 5T 472-5).
- (g) This special experience of the blotting out of sins brings the perfecting latter rain to the church (Acts 3:19 RV; TM 506).

- (n) Without this final atonement of the most holy place it would be impossible to attain to the finality of moral perfection.
- (i) Men in this last generation must receive this final atonement in order to be saved, i. e., if they are to be translated.
- (j) The sealing of the living (Rev. 7:2, 3) takes place prior to the close of probation (ISM 66).
- (k) The door of mercy will close to those who have known the truth before it closes to those who have not known the truth (9T 97).
- (l) God's people will attain to sinless perfection of character before the close of probation (GC 623).

We feel, brethren, that we should endeavor to grapple with the basic issue rather than cloud it with a multitude of periphery material. After the dust of the textual objections settles, there still remains the basic issue:

This is the day of atonement. Christ has entered the most holy place to make a special and final atonement "for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. This is the blotting out of sins. God's people must gather to the sanctuary by faith in accordance with the requirements of the antitypical day of atonement (Joel 2:15-17). When they do so, Christ will blot out their sins and give them the latter rain (Joel 2:18-28; Acts 3:19 RV). Those who gather at the sanctuary for this special work will receive the great blessing of the day of atonement; those who fail to respond will be "cut off" from Israel (EW 270-1).

The issue is a very fundamental one. Will we co-operate with our High Priest in His special and final work for us, or will we refuse to enter into this work? The simple realization of what the day of atonement means is beginning to awaken God's people in different parts of the world. Surely our brethren in Washington do not want to fulfill the following prediction:

"In the manifestation of the power that lightens the earth with its glory, they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves against it. Because the Lord does not work according to their expectations and ideas, they will oppose the work."
RH Nov. 7, 1918 (quoted in Warning and Its Reception, p. 18).

Again we wish to thank you for your time. We have endeavored to answer your report in a straight-forward manner without being disrespectful to the highest officers of the church. We have considered what a serious position we are in, by differing with some of the officers of the General Conference, but we are constrained to acknowledge a higher authority than any small committee of men. In this matter we feel that the issues are so

Reply to General Conference Officers
Page 21

sharp and decided, that under God, we cannot conscientiously accept your findings.

May God bless and guide you in your heavy responsibilities.

Very sincerely yours,

R.D. and J.B. Brinsmead
per RB

R. D. & J. B. Brinsmead

B:td

STATUS OF ACTION AGAINST R. BRINSMEAD

Reproduced below and on the two following pages are documents which will bring our readers up to date on the status of the action against Brother Robert Brinsmead.

The first two documents are self-explanatory; but perhaps a few words should

be said as background for the third. It seems that Pastor A. R. Mitchell, President of the North Queensland Conference, put out a three-page mimeographed letter in Australia to meet the charges incident to the account of the proceedings against Brother Brinsmead as reported in THE CHURCH TRIUMPHANT magazine (Series A, No. 4, pp. 30-33) and written by one Gilbert Austin.

A copy of this letter was sent to Brother

3 Campbell St.,
Innisfail Q.,
15th June '61.

Dear Brother Brinsmead,

I have to advise that, at a meeting of the church to be held in the Innisfail Church at 7.30 p.m. on July 8th, your membership will be questioned on the charge that you have persistently refused to recognize properly constituted church authority or to submit to the order and discipline of the church.

You are invited to be present if you so desire.

Yours faithfully,
N. Russell
(Actg. Church Clerk)

O. B. Kuhn of Loma Linda, California. Brother Kuhn in turn passed this mimeographed document on to us with this notation at the bottom of the last page:

"In a letter addressed to me, Pastor A. R. Mitchell expressed the hope that you would be willing to print his reply to Gilbert Austin's report which appeared

in the February number of your magazine. He says, 'By so doing, his readers would then be in a position to draw their own conclusions fairly and intelligently.'"

Our letter to Pastor Mitchell offering to publish any statement by an authorized spokesman in the Australasian Division is reproduced herein.

Baker, Oregon

Box 408

July 2, 1961

Innisfail Seventh-day Adventist Church
Innisfail, Queensland

Attention: Bro. N. Russell
Acting Church Clerk

Dear Brethren and Sisters:

I have received your letter of the 15th inst. regarding meeting of the Innisfail church on the 8th of July to deal with the question of my membership.

As this meeting is of such vital importance, I would like to be present to answer the charges that will be laid against me. However, scarcely more than one week's notice is not sufficient to allow my attendance. Since the rules of the church and common justice give the defendant the opportunity to make his defense, and since the circumstances preclude my personal appearance, I am requesting that you place in writing the specific charges against me, just as you would if I were present.

Then I am further requesting that I be permitted to make my defense in writing before the church votes upon my membership.

Thanking you for your consideration of this request,

Sincerely yours,



R. D. Brinsmead

cc: Pastor A. R. Mitchell, Pres. North Queensland Conference
Pastor David Sibley, Pres. Trans-Tasman Union Conference
Pastor F. G. Clifford, Pres. Australasian Division
Elder W. R. Beach, Secretary, General Conference of S. D. A.

ATONEMENT WITH THE SCAPEGOAT

Robert D. Brinsmead

Almost alone among Christian people, Adventists hold that the scapegoat of the sanctuary service represents Satan. This position was first set forth authoritatively by O.R.L. Crozier in the Day Star Extra in 1846. It received the endorsement of the Spirit of Prophecy and was unanimously adopted as an established tenet of Adventist doctrine.

Concerning the scapegoat transaction, the Levitical record reads:

"And he (Aaron) shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering . . . And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Leviticus 16:5, 7-10, 20-22).

From this Scripture it is clear that:

1. The sins that are brought out of the sanctuary on the Day of Atonement are placed on the scapegoat.
2. Only the sins of penitent Israel, i.e., the righteous, are brought out of the sanctuary.
3. It is the sins of the saved which are placed on the scapegoat.
4. The purpose of this transaction is "to make an atonement with him."

The Spirit of Prophecy Teaching

In research to date, we are not aware of one recognized teacher and writer among the early Sabbath-keeping Adventists who dissented from this position. After all, the Spirit of Prophecy could hardly be more definite upon this matter:

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

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty."--Patriarchs and Prophets, p. 358.

"When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat' (Leviticus 16:21). In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness."--Great Controversy, p. 658.

"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation' (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked."--Ibid., pp. 485-486.

If after reading the above statements, the reader has any doubt left in his mind as to what the servant of the Lord means, he should have none after reading the following statement:

"Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins."--Early Writings, p. 178.

Embarrassment

There has been no other point which has been so much the object of bitter attack and misrepresentation among the so-called Evangelical segment of Protestantism than the historic Adventist teaching on the scapegoat. Adventists have been repeatedly charged with making Satan their sin-bearer and Saviour. In order to escape the embarrassing charge, Adventist theologians and teachers in recent years have sought to explain this scapegoat transaction in terms that would be more acceptable to our non-Adventist friends. (To remove any needless cause for misunderstanding is a laudable objective). Accordingly, Adventist theologians have come up with an explanation using the illustration of the master criminal and his minor accomplice. The argument runs like this: Satan is the master criminal. Man is his minor accomplice. Justice demands that the master criminal be punished for his part in causing his accomplice to commit the crime.

Now this illustration is true per se. Satan will certainly suffer for all of his sins which include his part in causing the wicked and righteous to sin. But what we must realize is that this has nothing to do with the scapegoat transaction. The Levitical record teaches, and the Spirit of Prophecy teaches, that those sins which are brought out of the sanctuary are placed on the scapegoat. These are the sins of penitent Israel--their own personal sins which were sent into the sanctuary during the daily service. To say that our High Priest will confess Satan's part in causing the wicked and righteous to sin over the head of Satan does not get us out of a problem: it creates a greater one. For Satan's part in causing others to sin is Satan's sin, and how could we imply that Satan's sins are removed from the sanctuary by the blood of Christ?

No amount of human logic, reason, or mathematics can lawfully make the scapegoat transaction teach anything else than this: When the sinner came to the sanctuary in the daily service he confessed his own personal sins, and through the blood of the sin offering his sins were transferred to the sanctuary (see Leviticus 4-6; Great Controversy, p. 421). There they rested until the great day of atonement. Then the high priest, having made the final atonement for penitent Israel, removed these same sins from the sanctuary and put them upon the head of scapegoat. So the Spirit of Prophecy says, "For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins."--Early Writings, p. 178.

Many Adventist theologians have been embarrassed by this statement from Early Writings. The late M. L. Andreasen was probably one of the first to lead out in departing from the historic concept that Satan will bear the actual sins of the righteous. Those personally acquainted with this eminent theologian report that he admitted that he was at a loss to explain the statement in early writings. The writers of Questions on Doctrine set forth the view that Satan does not bear the sins of the righteous "in any sense or degree."--(page 400). It is interesting to notice that this book, which quotes liberally from the Spirit of Prophecy in most sections, does not cite one reference when it comes to the scapegoat. It teaches contrary to the Spirit of Prophecy position. Questions on Doctrine says that Satan bears the responsibility "for his part in all the sins he has caused others,

both righteous and wicked, to commit"--(page 397), and endeavors to show that this is the significance of the scapegoat transaction. Actually the scapegoat transaction has nothing to do with putting Satan's part in causing others to sin upon his head. These sins are already upon his head, and are certainly not brought out of the sanctuary to be placed on him. Furthermore, it is entirely erroneous to involve "both righteous and wicked" (see Questions on Doctrine, pp. 397, 399, 400) in the scapegoat transaction. The wicked are not included in the transaction. Again we repeat, it is the sins of righteous Israel which are put upon the scapegoat. There is no escaping from the fact that this is what the Bible and Spirit of Prophecy teach.

Among Adventist Bible teachers and scholars, this scapegoat transaction remains the most embarrassing feature of Adventist teaching. Those who believe in the Spirit of Prophecy are generally at a loss to explain why Satan has to suffer for the sins of the righteous when Jesus has already suffered for them. After all, the Bible says that not only are "the iniquities of the children of Israel" (Leviticus 16:21) put upon the head of the goat, but also that these sins are put on him "to make an atonement with him" (verse 10). Then why does Satan make an atonement with the sins of the righteous when Jesus has already made an atonement for the righteous? Adventist teachers and scholars have been so much at a loss to explain this, yes, even terrified of this problem, that many have thought to escape the problems by denying the fact that Satan ultimately bears the sins of the righteous. Alas, "as if a man did flee from a lion, and a bear met him" (Amos 5:19). For those who deny the teaching that the sins of the righteous are placed on Satan must deny the Spirit of Prophecy. Once the Spirit of Prophecy is thought to be unreliable in one important area of teaching, what confidence remains in any other portion that runs contrary to our thinking?

An Atonement for a Broken Law

There is nothing Satan hates so much as the idea that Christ will put the sins of the redeemed upon him and make "an atonement with him." He not only rejects this concept of divine justice, but he wants God's people to take his side and reject the whole idea too. To date, Satan is making some progress, all because our minds have been blinded to the meaning of this climactic and thrilling sequel to Christ's atonement.

Many are confident that they have an unanswerable objection when they ask: "Why does Satan have to suffer for the sins of the righteous when Jesus has already suffered for them?" If the objector cannot answer that question, neither can he answer this question, "Why do the wicked have to suffer for their sins when Jesus has suffered for them?" Did not Jesus suffer for all sin? Then why does divine justice demand further suffering on account of the sins of the righteous or the wicked?

First, let us consider the significance of Christ's atonement. Two things made the death of Christ necessary for salvation: the law and sin. "Sin is the transgression of the law" (1 John 3:4). "The wages of sin is death" (Romans 6:23). "The sting of death is sin; and the strength of sin is the law" (1 Corinthians 15:56). By His suffering and death, Christ exhausted the penalty of a broken law. His was an atonement to satisfy the law which demanded the death of the transgressor.

"Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid. . . . He (Christ) pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law."--Selected Messages, vol. 1, pp. 308, 309.

"He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf that sin has made."--Ibid, p. 341.

Christ died for the sins of the whole world (see 1 John 2:2). He died for the ungodly (see Romans 5:6). As far as the broken law is concerned, Christ has satisfied the demands of divine justice of all men. Thus ". . . the free gift came upon all men unto justification of life" (Romans 5:18). We repeat again: Christ's death was an atonement for the broken law. His atoning work in the sanctuary is concerned with the broken law.

An Atonement for the Sufferings of Christ

But there is another important aspect of the sufferings and death of Christ that we should consider. In the Garden of Gethsemane, Jesus "tasted the sufferings of death for every man."--Desire of Ages, p. 694. If God had not interposed, His Son would have died in the Garden without the Jews and Roman soldiers doing anything to cause His death. The sin of the world separated Him from God, brought upon Him the horror of eternal separation, and would have slain Him that terrible night. But God had to prolong the scene, or man would have failed to learn the true nature of his sin. God gave His Son into the hands of men so that they would act out what was in their hearts. Satan was permitted to demonstrate before the universe what was in his heart. He was thus proven to be a murderer. He showed what was the real purpose of his rebellion (see John 8:44; Desire of Ages, p. 761). It was also manifested that man was infected by the same spirit (see 1 John 3:8; Romans 8:7). At Calvary man acted out his hidden hatred of, and will to kill, God. Calvary proves that the whole world is guilty of the murder of the Son of God (see Desire of Ages, p. 745). Humanity too slow to learn the lesson on Calvary.

"The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him."--Education, p. 263.

"By every sin Jesus is wounded afresh."--Desire of Ages, p. 300.

While Jesus' death satisfied justice because of the broken law, how will justice be satisfied because of the sufferings of Christ? Sin **not** only breaks the law, but it is a crime that causes Christ to suffer the pangs of Calvary. Sin has brought down the Son of God from His exalted position and has taken Him through the shame and suffering of Calvary; yea, He yet suffers the pain of it all. Christ atoned for a broken law, but who will atone for the sufferings of Christ? Does not good jurisprudence demand that justice be met for the sufferings of Christ.

As far as humanity is concerned, we might say that: The sufferings of Jesus = the sins of the wicked and those of the righteous.

The wicked, in bearing their own sins, make atonement for their part in the sufferings of Christ. They suffer "an eye for an eye, and a tooth for a tooth," the end of which is eternal death. But the righteous have also inflicted suffering on Jesus. Justice still demands "an eye for an eye, and a tooth for a tooth." Satan is brought forth as the anti-typical scapegoat after God's people have been sealed and saved eternally by the blood of Christ. The sins of the redeemed are rolled back on Satan's head, and God makes "an atonement with him" (Leviticus 16:10) for the part that the righteous had in causing the sufferings of Christ. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment (of the sins of the truly penitent--context)."--Partriarchs and Prophets, p. 358. As well as this, Satan will suffer for his own sins which brought pain to the Creator. Thus, in every way, justice will be fully satisfied.

Christ's Atonement Does Not Cancel Sin

The historic Adventist teaching of the sanctuary service gives us a unique concept of Christ's disposition of sin. He did not die to cancel our sins, as the lesson of the sanctuary so clearly teaches:

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. . . .

"As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary....

"When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. . . ."

--Great Controversy, pp. 420-422.

According to the above, the blood of Christ provides for removal of sin; first, from the sinner to the sanctuary; second, from the sanctuary to Satan. Divine forgiveness, therefore, does not mean that God overlooks sin. He can never do this. He can never forgive a man that is in sin. But the atonement which He has provided in Christ, does, if accepted, remove the sin. Forgiveness, therefore, means deliverance from, and victory over, sin. Is it not true that Laodicea is languishing through want of this true concept of justification by faith?

Furthermore, the justice of God is involved in the moving of sin back upon Satan's head. The great controversy is over the question, "Who is responsible for sin?" Satan maintains that God is responsible. He claims that His law

is the enemy of peace. Each man who fails to repent also casts the blame upon God, as mother Eve said, "The serpent beguiled me, and I did eat (i.e.: Thou, God, made the serpent, and the blame must rest on Thee)" (Genesis 3:13). If the sinner would repent, he would be free from the claims of the law through the atonement of Christ, and could have his sin placed upon Satan. But in insisting that God is responsible for sin, he takes sides with Satan, and virtually refuses God the right to put his sins upon the head of their originator.

On the other hand, the repentant sinner justifies God. He confesses that God is not responsible for sin. When a sinner thus justifies God, God responds by justifying him through the merits of Christ's atonement. The believer cooperates with God by rolling the responsibility of sin back upon Satan.

The Fit Man

There is another important aspect to the scapegoat transaction: a fit man was appointed to lead the goat into the wilderness:

And Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.--Leviticus 16:21.

The sanctuary service could only be successful in disposing of sin as each part of the service was successfully performed. Once the scapegoat had all the sins of Israel upon his head, it was all-important that he was safely led into the wilderness. If a careless hand allowed the goat to escape and return to the camp, the whole service would have failed to separate sin from the congregation.

The antitype of leading away the scapegoat by the hand of the fit man is brought to view by the Revelator:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled (Revelation 20:1-3).

We shall offer some reasons why the fit man represents the work that Christ accomplishes through the final generation of saints:

1. The fit man was of the congregation of Israel whose sins were symbolically blotted out in the final atonement. According to the Jewish records of what transpired on the Day of Atonement, the whole congregation of Israel escorted the scapegoat to the wilderness. It was to their interest to see the symbolic originator of sin safely removed from the camp. It was not possible for every member of the congregation to take hold of the goat; yet all Israel was represented in the fit man. All Israel was one with the fit man as he led the goat away.

2. In the symbolic language of the Revelator, the leading away of the antitypical scapegoat is brought to view in the following words: "I saw an angel come down from heaven, having a great chain in his hand." (Revelation 20:1). Before anyone hastily concludes that here is evidence that the leading away of the antitypical scapegoat is by angel and not human hands, let him consider that the sacred work of God through His people is generally symbolized by angels throughout the book of Revelation. Every Adventist recognizes that the three angel messages of Revelation 14 represent a world-wide gospel proclamation by the people of God. The outpouring of the latter rain and its mighty effect on God's people is also symbolized by an angel: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Revelation 18:1). If the angel of Revelation who comes down from heaven with great power represents a particular phase of the work of the final generation of saints, then would it not be reasonable to consider that the angel of Revelation 20 who comes down from heaven with a great chain also represents another phase of the work of the saints?

3. We should consider the divine purpose in the creation of man. Man was brought into existence immediately following the expulsion of Satan from heaven (Story of Redemption, p. 19; Early Writings, p. 146). This is most significant. God proceeded to meet the challenge of Satan's rival kingdom by saying, "Let us make man in our image" (Genesis 1:26). Man was to be an instrument of the Divine in the overthrow of Satan's kingdom. Through man, God planned to demonstrate His manifold wisdom unto the universe (Ephesians 3:9-11) and so doing uphold the honor of His government. "I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:7).

Even the fall of man did not change the divine purpose in his creation. While Satan was gloating over his triumph over man in Eden, the Lord said to the adversary, "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" (Genesis 3:15 RSV). God thereby promised Satan that man would yet defeat him. While the promise of victory over Satan primarily refers to the man Jesus, it also embraces all of those included in the seed, as it is written,

"the children of the promise are counted for the seed" (Romans 9:8).

"And the God of Peace shall bruise Satan under your feet shortly (Genesis 3:15 margin)" (Romans 16:20).

How fitting that the sanctuary service, which is a revelation of God's purpose for man (Education, p. 36), should climax with a cleansed and sealed man binding his great enemy who has bound the human race for six thousand years!

4. Adam was crowned king in Eden, but he lost his dominion to Satan who thereby became the prince of this world. Man is the lawful captive of the king of Babylon (Isaiah 14:4-16). He is bound in sin and affliction by the cruelest tyrant (Luke 13:16). How often we read in Scripture that God's people have been bound in chains by the enemy:

. . . the king of Assyria . . . took Manasseh among the thorns, and bound him with chains, and carried him to Babylon (2 Chronicles 33:11).

Against him came up Nebuchadnezzar king of Babylon, and bound him in chains, to carry him to Babylon (2 Chronicles 36:6, see also Jeremiah 39:7; 52:11).

We read of others who were bound at the instigation of Satan: Joseph, Sampson, the Hebrew captives, the Christians who were persecuted by Saul of Tarsus, Peter, Paul and even Jesus Himself. Since he wrested the dominion from man, Satan has "the key of the bottomless pit" (Revelation 9:1,11)-- which is this earth made desolate by his rule. But the lost dominion shall be restored to God's people (Micah 4:8). The book of Daniel is concerned with this restoration. In the investigative judgment, the great antitypical Day of Atonement, the Son of man comes into the most holy place of the sanctuary before the Father and receives the lost dominion (Daniel 7:9, 10, 13, 14). Then Daniel shows that His people receive it with Christ:

But the saints of the most High shall take the kingdom, and possess the kingdom for ever.

I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came (to the judgment-verse 9), and judgment was given to the saints of the most High . . .

But judgment shall sit, and they shall take away his dominion . . . (Daniel 7:18, 21-22, 26).

Clearly, the judgment or Day of Atonement is the turning point in the history of man's captivity to Satan. As typified by the ancient tabernacle service, it is here that God's people have their sins blotted out forever. Having the seal of the living God upon them, they will be "eternally secure from the tempter's devices" (Testimonies, Vol. 5, p. 475). Then, as the prophet records, "They shall take away his dominion." Speaking of the final victory, Isaiah says:

"They shall take them captive, whose captives they were; and they shall rule over their oppressors . . .

"Thou shalt take up this proverb against the King of Babylon (Satan), and say, How hath the oppressor ceased . . ." (Isaiah 14:2, 4).

The context of the above Scripture shows that the King of Babylon, Satan himself, is included among those who shall be taken "captive" by God's people. Again, the Scripture says:

He shall subdue the people under us, and the nations under our feet (Psalms 47:3; see also Revelation 2:26,27).

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and

their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord (Psalms 149:5-9).

If God's people are to receive power over the nations (Revelation 2:26), if they are to bind their kings with chains, it is only proper to consider that the King of Babylon will be bound with a chain by the saints. So the Revelator says, "I saw an angel come down from heaven . . . and a great chain in his hand." And so the Psalmist says, "This honour have all His saints." This binding of the King of Babylon was foreshadowed in the ritual of the fit man and the scapegoat.

5. This brings us to the matter of timing. According to Early Writing, pp. 280, 281, the sins of God's people are placed upon Satan immediately after the close of probation, before the seven last plagues are poured out. But in The Great Controversy, p. 658, the same writer is just as definite that the sins of God's people are placed on Satan after the earth is desolated by the plagues and Christ's coming.

What is the answer to this seeming contradiction? The first statement is not speaking about the sins of all of God's people. "Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment." The second statement refers to the sins of all the redeemed host.

Now the redeemed fall into two categories. Firstly, there are the ones who shall be alive at the coming of the Lord, whose sins were confessed while Christ was in the most holy place. This group is elsewhere called the 144,000. (With them will stand those who arise in the special resurrection at the voice of God, those who have died in the faith of the third angel's message. (See Daniel 12:1; Early Writing, p. 285; Great Controversy, p. 637). Secondly, there is the great host of the redeemed who shall be brought up from the dead at the resurrection of the just. According to the statements before us, the sins of the 144,000 are placed upon Satan at the commencement of the time of the seven last plagues; while the sins of the redeemed host of ages are placed upon Satan at the commencement of the millennium.

A reason may be found for this distinction from the type. When the sins were brought out of the sanctuary and placed on the scapegoat, a fit man was appointed to lead the goat away. If this man let the goat escape, sin would not be separated from Israel, but would return to the camp.

Now when the work of cleansing the heavenly sanctuary is accomplished, Christ must have the fit man to lead Satan away. This fit man must be from among the redeemed whose sins have been blotted out, i. e., the 144,000.

The fit man represents the 144,000 whom God will use to vanquish Satan in the final conflict. At the time of probation's close, God will have a sealed and sinless community of saints upon this earth. In answer to Satan's challenge that the law cannot be kept, God says, "Here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). The

time has arrived for the sins of God's people to be put on Satan, "You misrepresented Me to men and caused them to sin. Here is a people who will never sin again, for once completely freed from sin, they will never go back to it. Therefore you are responsible for their sins which caused Me to suffer with My Son." Satan has no choice but to accept the challenge. He tries to effect his escape from the responsibility of the sins of the righteous, not by an effort to escape physically from this earth, but by a desperate effort to make one of the 144,000 sin. In the time of trouble, where there is no Mediator in the sanctuary, if one of the 144,000 sinned, the fit man would let the scapegoat escape. The honor of God's throne would be compromised. But no one will fail in this final test. It was seen that "like Jacob, everyone, without exception, was earnestly pleading and wrestling for deliverance" (EW 272). This is the climactic proof of the grace of God without which the first fruits (Revelation 14:4) would not be accepted. There could be no resurrection of the righteous unless it be proven that the blood of Christ is an eternal antidote for sin.

However, in this last struggle with Satan, the 144,000 gain the mastery over Satan. He who has led God's people captive for so long is at last defeated and led captive by the saints. "He that leadeth into captivity shall go into captivity." This work having been done, God's government having been vindicated before the universe in the saints, the resurrection of the righteous dead takes place. ". . . then in the presence of God and heavenly angels and the host of the redeemed the sins of God's people (the entire body of the saints) will be placed upon Satan. . . ." ---Great Controversy, p. 658.

AN HISTORICAL SURVEY OF THE TEACHING OF THE INCARNATION IN ADVENTIST LITERATURE

From 1844-1888. In the formative years of Seventh-day Adventist theology, there is found scarcely any reference of a specific nature to Christ's human nature. The pioneers were preoccupied with studying and establishing such distinctive teachings as the nature of man, the sanctuary, and the commandments of God. However, the first of these distinctive doctrines, the nature of man, was bound to lead Adventists to take a view on the nature of Christ out of harmony with the teaching held by the fallen churches.

Very early in our history, Mrs. White made a few brief references to the kind of human nature taken by the Saviour:

The angels prostrated themselves before Him . . . Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be equal with theirs. . . . "Early Writings," p. 150.

He [Satan] told his angels that when Jesus should take fallen man's nature, he could overpower Him. . . . "Ibid.," p. 152

Later, in a series of articles in the *Review and Herald* in 1874, Mrs. White wrote more definitely about Christ's human nature. The series is about Christ's temptation and victory in the wilderness, and in it the writer powerfully shows how Christ brought the possibility of overcoming to every member of the human family. A few brief extracts here will illustrate her train of thought:

The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. . . . In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed. . . .

In order to elevate man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. . . .

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man, while His divine nature grasped the Eternal. "Selected Messages," Book 1, p. 267-8, 272-3.

Such penetrating and cogent statements on the human nature of Christ were confined to the pen of Mrs. White. Other Adventist writers had little to

say on Christology, and evidently taking too much for granted in their understanding of righteousness by faith, they continued on with their basic arguments on the state of the dead, the sabbath, the 2300 days, and prophetic exegesis. As one reads through about 40 years of the *Review and Herald*, one can understand Mrs. White's outburst in 1890: "As a people we have preached the law until we are as dry as the hills of Gilboa, that had neither dew nor rain." *Review and Herald*, March 11, 1890.

The Message of 1888: In 1888 there came to the Seventh-day Adventist Church a very definite awakening message on the theme of the righteousness of Christ. Concerning it, Mrs. White declared: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." *Testimonies to Ministers*, p. 91-2. The servant of the Lord went on to say that the message, if accepted, would bring the latter rain to the church and the loud cry to the world.

There is no record of the actual preaching of Jones and Waggoner at the historic Minneapolis meeting, but available sermons and writings from these men while they were still the Lord's messengers shortly after 1888 gives a fair idea of the nature of their message. What is immediately and strikingly evident is that here were men who had broken through the mere doctrinal outlines of Adventism, and had begun to explore the vast vistas of truth on the righteousness of Christ in the light of the third angel's message. The reader cannot help but be impressed with how much A. T. Jones had to say on the Incarnation. This was the foundation of his presentation on righteousness by faith [See Appendix]. Aside from a few statements from Ellen G. White, his was the first real preaching in the denomination on the subject of righteousness by faith in the light of the Incarnation. The messages of Waggoner and Jones were a practical application of the Incarnation to Christian experience. They

powerfully presented the reality of Christ's human nature, arguing that His flesh was the same as ours, that God came to dwell in our flesh in the person of Jesus, that Christ overcame by faith in His Father, and that the same victory and sinless life is available to us in the faith of Jesus. Jones unsparingly attacked the doctrine which postulates that the flesh of Christ was the flesh of the sinless Adam, pointing out that such a doctrine had its origin in the Catholic doctrine of the Immaculate Conception of Mary. [See Appendix]

Thus, in the 1888 message, we find for the first time in Adventist teaching (outside of a few statements from Mrs. White) that the logic of the Adventist teaching on the nature of man was followed through to apply to the Incarnation and righteousness by faith. That Christ should have the same nature as man came as a surprise to some of the brethren, and being critical of the message of Waggoner and Jones, some even wrote to Mrs. White protesting the point. However, she rallied to the support of the doctrine that God had sent to the church through His chosen messengers. Referring to the controversy over Waggoner and Jones' message, she wrote:

Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battle as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. . . .

He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. "Selected Messages," Book 1, p. 408-9 (1890)

Thereafter, Mrs. White began making numerous statements on the human nature of Christ, statements which were clearly the complement of Waggoner and Jones's view on the Incarnation. It is interesting to notice from the *General Conference Bulletin* of 1895 that Jones quoted extensively from statements from Mrs. White which were fresh off the press.

Warning Against Extravagant Expressions: The prophet told the church that the message brought by Waggoner and Jones was precious light for God's people. She placed her full endorsement on the message in general. However, she also added: "No one has said that we shall find perfection in any man's investigations. . . ." *Review and Herald*, Mar. 25, 1890. Jones, being of a very positive

disposition, had a tendency to overstate his case. (See *Selected Messages*, Book 1, p. 377-8). There is some evidence that he did this in a few expressions on the human nature of Christ. [See Appendix]. Later, other Adventist writers began to express similar views on the Incarnation, and there is definite evidence that they were influenced by Jones' mode of expression. It is interesting to notice that the 1889 edition of *Bible Readings For the Home Circle* made no specific remarks on Christ's human nature. It was yet too early for the editors of the book to be influenced by Jones's teaching. But later editions of the book, prepared by a group of SDA Bible scholars, were a clear reflection of the teaching of Jones. [See Appendix]. While this position on the nature of Christ in humanity was basically sound, there appeared in Adventist literature a tendency to go overboard in stressing Christ's likeness to the fallen race. This called for some counsel from Mrs. White:

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. . . . Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. . . . Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. . . . I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God." "SDA Bible Commentary," vol. 5, p. 1128-9.

These cautions were not made public to the church, but were filed under *Letter 8*, 1895. It seems that if the cautions had been more widely known they would have tempered some statements that appeared in denominational print. But in all fairness to Jones (and also others who wrote similarly), it should be noted that he clearly understood that the person of Christ Himself was without the propensities, passions, or inclinations to sin. Notice His words:

Thus in the flesh of Jesus Christ—not in Himself, but in His flesh, our flesh which He took in human nature—there were just the same tendencies to sin that are in you and me. "The Third Angels Message, Lecture 14, "General Conference Bulletin," 1895.

Now as to Christ's not having "like passions" with us: in the Scriptures all the way through He is like us, and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh; not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh; but the mind was "the mind of Christ Jesus." "Ibid," Lecture 17.

So too with the other Adventist writers. They proclaimed emphatically that in thought, will, and affections, Christ was entirely without any taint of or inclination to corruption. Although they declared that in Christ's flesh were the same tendencies to sin that are in our flesh, this is not to

be taken to mean that they taught that Christ Himself had sinful propensities. A sinful propensity exists only in the heart, for the flesh of itself cannot act contrary to the will of God. However, our writers would have benefited if they had known and heeded the following counsel: "In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity." *Letter 8*. 1895.

A Change In Teaching: Adventist teaching on the human nature of Christ has often been the subject of criticism and misunderstanding among non-Adventist Christians. True, matters have not been helped by some of the more extreme expressions found in our literature, but as long as there is a difference in our understanding on the nature of man, there must be a difference in our understanding on the human nature of Christ. A Baptist theologian shows that he understands the problem when he states: "Adventism's position on the two preceding subjects—those of Man and Death—determines its doctrine of Christ. This is inevitable, for Christ is man as well as God, and He, as well as we, has been subjected to death." Norman F. Douty, *Another Look At Seventh-day Adventism*, p. 48.

In the year 1950, a development began to take place in the circles of Adventist theologians, known as "Christ-centered preaching." It took real shape and direction at the Ministerial Association meetings at the pre-session of the General Conference Session of that year. The Secretary of the Ministerial Association, Elder R. A. Anderson, was one of the prominent leaders in this "awakening." Two delegates to the session, Elders Wieland and Short, appealed to the General Conference Committee that much of this "Christ-centered preaching" was in reality "anti-christ-centered preaching" which would lead us to the acceptance of the "Christ" of apostate Protestantism. The warning seemed too fantastic to merit any serious consideration, and was therefore summarily dismissed.

In 1956 a group of our leading theologians met with representatives of the "Evangelical" Protestant churches to discuss the points of doctrine that separated Adventists from the rest of the "Evangelical" Protestant churches. Dr. Barnhouse, one of the representatives from the "Evangelical" cause, records the results of the interview in the following words: "Immediately it was perceived that the Adventist were strenuously denying certain doctrinal positions which had been previously attributed to them." He goes on to mention how that one of

the main points under consideration was the human nature of Christ. It is clear that the Adventist representatives repudiated the position that Christ took the fallen nature of man after 4,000 years of sin. It is true that most of the statements referring to Christ's taking man's fallen nature appear in the book *Questions on Doctrine* (which book grew out of the discussions with the "Evangelicals"), but the writers of the book would fain make these statements merely to mean that Christ only took this nature in His redemptive act on the cross—i. e., that such a nature was only *imputed* to Christ. However, as an over-all result of these discussions, Dr. Walter Martin, the other "Evangelical" representative, came out before the world, stating: "True Seventh-day Adventism, despite its difference from us, is one with us in the great work of winning men to Jesus Christ and in preaching the wonders of His matchless redeeming grace." *Eternity*, Jan. 1957 (See *Witnessing A Metamorphosis* for a full documentation of these discussions).

While these things were taking place in our church in America, there were some significant developments in the Australasian Division. A certain conference President, Pastor R. A. Greive, also became very interested in a revival of "Christ-centered" preaching as a means of reviving the church. It appeared to this Adventist leader that the foundation of the disillusionment and discouragement of the Christian experience of many of the church members lay in what he supposed was the false teaching among us on the human nature of Christ. Having taken the position that Christ's human nature was wholly like that of Adam's before he sinned (except for some obvious physical weaknesses), he began to tell the church members that perfect obedience to God's law was neither possible nor necessary in this life. Some of the lay members were alarmed at such startling innovations to the Advent faith, but the ministry of the conference stood solidly behind the President. Subsequently, a few "heretics" were disfellowshipped, and the rest were frightened into submission. In 1956, R. A. Greive took up the position of President of the North New Zealand Conference. The concern of some people was aroused, and finally the leaders of the Division began to question some of the teachings of R. A. Greive. About this time, he received some encouragement from Elder R. A. Anderson who was at the General Conference. To bolster up support for himself, Greive circulated some of the correspondence which he received from the General Conference office. As this throws important light on what has been taking place, we cite the main parts of this correspondence here:

Ministerial Assoc. Gen. Conf. of S.D.A.
Washington 12, D.C.
January 19, 1956.

Pastor R. A. Greive,
North N. Z. Conference,
Box 8541, Upper Symonds St., P.O.
AUCKLAND, N. Z.

My dear Brother Greive:

This letter is long, long overdue and it carries sincerest apologies for what is an unpardonable neglect. At the time of your accident in New Guinea I was under a terrific pressure with appointments away from the office, and as you know when you get back things pile high, and some-how this was overlooked. I wrote to Stan Gander and it some-how was in the back of my mind that I had written you as well. How thankful we are that the Lord spared your lives, although it was a terrible experience.

Well now, brother, we are in the midst of a most interesting study. For your sake I wish you could be here in Washington right now. You remember the things we discussed in both Australia and Auckland, especially concerning the nature of Christ. Well, at that time some things that Sister White wrote more than half a century ago were kind of in the back-ground. Practically nobody knew of their existence although they were published in the *Review* and also in personal letters and counsels, etc. The pity of it is that these statements which throw a great deal of light on the subject had not been made available to our workers generally long before now.

As soon as I returned from Australia I was plunged into the thick of a very important series of counsels with some outstanding theologians belonging to several different groups, but remarkable Christians, each of them. They had been given the task of writing against us, and when they came down here to get first handed material they discovered that instead of our being a cult we were sound evangelical Christians. This discovery was a shock to them and after some days of study they openly and joyfully received us as brethren in Christ, gripping our hands in the spirit of fellowship. Their eyes filled with tears as they told of their remarkable change of concept and of how thrilled they were to discover that on the great fundamentals of Christianity we rang absolutely true.

One of the important features of discussion was the nature of Christ, and how thankful we were

that we could show from the Spirit of Prophecy a very clear position concerning the absolute sinlessness of Jesus.

Now this is just a wee note to tell you that while we have not yet finished our research and our work with these men, yet the present situation is very encouraging. What I am saying is not for publication right now, although doubtless within a few months we will be able to share these things with all our workers; and they should be shared. Brethren L. Froom and W. E. Read and I have been a trio working very closely with these men and it has demanded much of our time, for we have been studying to state our beliefs in terms that could not be misunderstood by the theologians.

You may remember drawing my attention to a book you were reading just as we were going into a meeting on the Sabbath morning there in Auckland. You read a fine paragraph from it; but I failed to take the name of the book or even the name of the author. We discussed Campbell Morgan and others, but this man I think was an English theologian and his statements seemed so clear. I would appreciate it if you could let me know the title of the book and the author for I would like a copy.

You are absolutely right in the contention that Jesus did not partake of our sinful nature. If I could put it simply it would be in these words: He partook of *human* nature but not *carnal* nature. He was made in the *likeness* of *sinful* flesh, not just sinful flesh, so that He could say to His apostles, "The Prince of this world cometh and hath nothing (findeth no response) in Me."

Well, this opens up a very big question and in a very little while I will send you some things that I know will delight your heart. This is just a friendly letter to tell you how much I appreciated the many kindnesses you showed us and to express the hope that the Lord is giving you success in the leadership of that important field.

If I could drop one little sentence of friendly counsel it would be: Don't stress theology among your workers for the time being. Your best intentions can be and often are misunderstood. But be assured that some of these very points of discussion will be brought into the open, and then maybe you can give them the emphasis they will need.

Well God bless you. Give my greetings to all the workers there.

Sincerely your brother.

(Signed) R. Allan Anderson.

April 23, 1956

Pastor R. A. Greive,
Box 8541, Auckland,

Dear Brother Greive:

. . . It would seem from your letter that there are some out there in the Australasian field who have the impression that these questions and answers have been prepared by just a small group and because the General Conf. Committee has not passed action upon them that they are not authoritative. Actually, the General Conf. Committee does not rule on matters of faith and doctrine or church policy. All such matters must be dealt with at a General Conf. in session. Between such sessions, however, the General Conf. officers who represent the administration of the cause of God serve as a body of counsel on all such matters, but of course these brethren have no authority to change any teaching. It was to this group that these questions and answers were presented. A number of the leading officers with certain selected individuals have given much time to the study of these answers. In fact very careful attention has been given to every particular word. These answers therefore represent the painstaking effort of a large group of the most responsible leaders of the denomination, the General Conf. President being the chairman at every such meeting. . . .

One thing should be made clear; we are not trying to harmonize our beliefs with those of other Christian groups. In fact the ministers with whom we have been working represent different denominations, and are therefore in disagreement among themselves on minor points of faith, such as the mode of baptism, church organization, etc. But on the essentials of the gospel, as they relate to the person and work of Jesus Christ, they stand together. And when they have discovered that we stand with them on these vital issues, it has brought to them a great joy and satisfaction. Some of these men have been among the most able opponents of Adventism but that was because they did not know what we actually believe, having received their concepts from some of our older books. And of course, believing that Sister White had also taught these things, they regarded her as a false prophet and branded the whole denomination as a cult, eaten through and through with heresy. Their discovery of our understanding of real New Testament truth has made them our friends and has led them to a very deep and thorough study of our other points of faith which, as they point out, are not at the heart of the gospel but rather on the *periph-*

ery; they are works of righteousness which grow out of our relationship to Christ and not the basis of that relationship. *Such doctrines are the Sabbath, tithing, health reform, etc.*

You have asked concerning the nature of Christ during the incarnation. This is a point on which many of our writers and preachers have not been clear. . . . It is a point of faith in which our preachers and writers have expressed themselves very emphatically at times but usually on the wrong side of the truth. . . .

If you would suffer me this little word of counsel as a friend, I would suggest that you hold these thoughts in your heart and not make an issue of them until we as a people have come to the place where we understand this doctrine as clearly as we should, and as clearly as we do other points of faith. The fellowship of the brethren and the communion of saints is too precious an experience to have destroyed by the spirit of controversy. I am confident that the time is near when this great mystery of godliness will be understood better by us as a people. But until then it would seem wise if we could confine ourselves to a prayerful discussion of it between us as workers. While it is truth, we should be very careful not to set it before the laity until we are prepared to speak with a united voice. I think you will recall a suggestion I made to you on this point before and will not misunderstand my mentioning it again. . . .

In closing let me declare as my personal conviction that we have come to the time in our history and the history of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power. . . .

(signed) R. Allan Anderson

The sequel to the issue with R. A. Greive in Australia was that not long after receiving this correspondence from R. A. Anderson, he left the Seventh-day Adventist Church, gave up the Sabbath, and fully joined the "Evangelical" cause. In an article published to the world in 1958, called *In Chains of Seventh-day Adventism*, R. A. Greive explained his defection. First he came to the position that Christ did not take man's fallen nature. (He explained that this was the foundation). Second, he concluded from that, very logically, that it is impossible for us to be without sin as Christ was, and to render perfect obedience to His law. The third and final step was logical enough too—he gave up the Sabbath. In the article he triumphantly declared that the leading theologians of the church had also come around to his way of

thinking on the human nature of Christ. They have not followed him to the logical conclusion of giving up the Sabbath, but they have certainly followed him in the first two steps. [*In Chains of Seventh-day Adventism* available on request. Ed.]

Anyone who examines past and present positions on the nature of Christ will know that there has been a change. Even Dr. Anderson admitted this frankly to R. A. Greive in correspondence. In public statements we do not find such frankness, for rather than there being some public acknowledgment of a change, it is said that our past pronouncements somehow "slipped into" the books. Moreover, as the correspondence to Greive clearly bears out, it is regarded as poor procedure to let the laity know what is going on until the ministry is educated in the new position.

Conclusion: It may be wondered how the "new-view" was ushered in so easily. The Scripture says, "While men slept, the enemy sowed tares." It is well known that some of our fundamentalist theologians tried to defend the historic position of the church against the introduction of the "new-view." But the fundamentalists were caught off guard. They tried to defend the truth with some of the unsound arguments and extravagant expressions of the past. Those contending for the "new-view" were fully ready, using the almost unknown counsels of Mrs. White which speak out against "making Christ altogether human." Now "loyalty" to the church and the brethren prevents any public comment or protest. In fact, most of the fundamentalists have now become so used to the new teaching, that they have ceased to be alarmed. Meanwhile, the Secretary of the Ministerial Association is busy entrenching the ministry in the "new-view" the world around, and in this work he is being ably

supported by most of our institutions of learning, especially Andrews University.

Basically, the "new-view" of the Incarnation is erroneous. Our past writers and editors did not hesitate to brand such teachings as the doctrine of anti-Christ. [See Appendix]. It leads directly to the denial of God's purpose for the Advent Movement—the development of a community of saints who will render perfect obedience to the law of God through their personal application of the experience of the Incarnation. Yet the "new-view" is certainly not all error. There is much truth in it. We need to understand the perfect sinlessness of the human nature of Christ. But the facts of Christ's sinless human nature are wrongly applied. Christ's human nature was sinless because of its union with divinity, and in this we find the hope of the fallen race. In this we see demonstrated what our fallen natures might become when united to divinity. But the "new-view" draws disastrous conclusions from the sinlessness of Christ's human nature. It draws the conclusion that Christ took a superior and sinless human nature, something out of the reach of the rest of mankind. This places the obedience and sinless life of Jesus as something for which He was peculiarly adapted, and takes away the faith that will lead God's people to reflect the image of Jesus fully.

On the other hand, the position taken by the past writers and editors of the Advent movement is basically true, and it is the faith of Jesus that will lead to the development of the sealed saints. Yet sometimes, in an effort to stress Christ's complete victory in human flesh, the same writers did make some statements that tended to be extreme. The present agitation on the Incarnation will no doubt lead God's people to a more perfect and intelligent understanding of this vital truth that lay at the basis of the 1888 message.

By R. D. Brinsmead

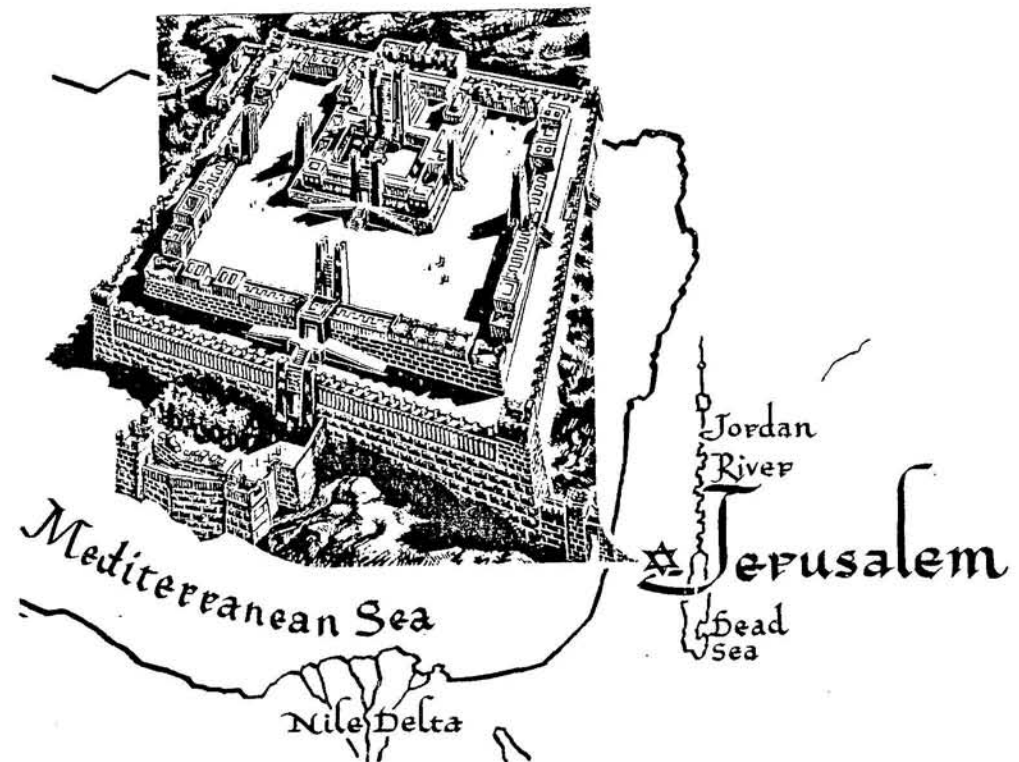


THE MESSAGE OF DANIEL



God's love for His church is infinite. His care over His heritage is unceasing. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood.

ELLEN G. WHITE



The key to the Message of Daniel is simple but wonderfully illuminating: "Consider the circumstances of the Jewish nation when the prophecies of Daniel were given." *Testimonies to Ministers*, p. 113.

God had called the Jewish nation to be His chosen people and instrument upon earth. Through them He purposed to reveal His power, subdue the nations, and conquer the national foes. (Num. 23:21-24; Deut. 7:24; Ps. 18:34-40; 47:3; 149:5-9.) But through disobedience the Jewish nation forfeited divine protection. Instead of the enemy being overcome, the enemy overcame Israel. The armies of Babylon swept in from the north and overthrew the kingdom of Judah, removed the king, destroyed the sanctuary, and carried God's people into captivity.

The book of Daniel opens upon this tragic note: God's people had no kingdom, no king, and no sanctuary; and many of them, like Daniel, were captives in a heathen land.

Through a series of four prophetic outlines given to Daniel, God unfolds His purpose of *restoration*—restoration of all that was lost in the Babylonian captivity—restoration of

- the kingdom
- the king
- the sanctuary
- the people.

Daniel 2 presents, in the symbol of the stone smiting the metallic image, the *restoration* of the kingdom:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:44,45.

Daniel 7 presents the time when One "whose right it is" (Ezek. 21:27) will be *restored* as King of the Israel of God:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan 7:9, 13, 14.

Daniel 8 and 9 show the very time when the true sanctuary will be *restored*:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Daniel 10 to 12 concerns the *restoration* of the people. This last prophetic outline is a necessary climax to the divine plan of restoration. When the angel visited Daniel in his last vision, he explicitly stated the point of the vision:

"Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:14.

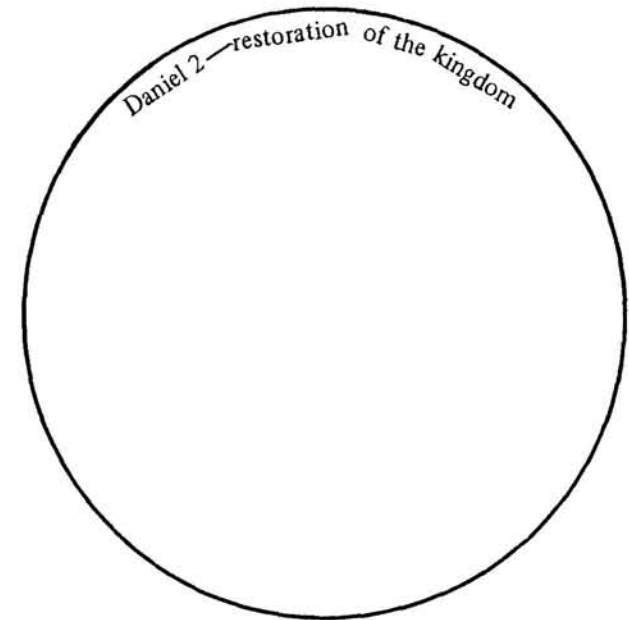
We may summarize the book of Daniel as follows:

KEY	MESSAGE
Consider the circumstances of the Jewish nation when the prophecies were given.	Restoration
Kingdom destroyed	Restored (Dan. 2)
King dethroned	Restored (Dan. 7)
Sanctuary desolate	Restored (Dan. 8-9)
People captive	Restored (Dan. 10-12)

The interdependence of of the fourfold restoration

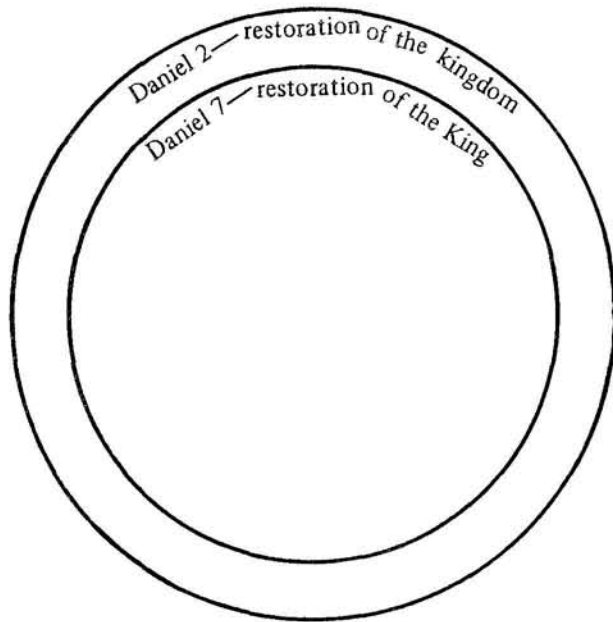
The prophetic chapters of Daniel are marvelously arranged. It is not possible to get the impact of the message of *restoration* unless we see how each outline is related to the others.

Daniel 2 is the foundation prophecy. Here is presented the restoration of the kingdom, never again to be overthrown as it was in 605 B.C. Let us illustrate Daniel 2 by a circle:



Jesus included the restoration of the kingdom in His model prayer for the disciples: "Thy kingdom come . . ." But we must realize that the restoration of the kingdom depends on the restoration of the King. The kingdom cannot come until the King

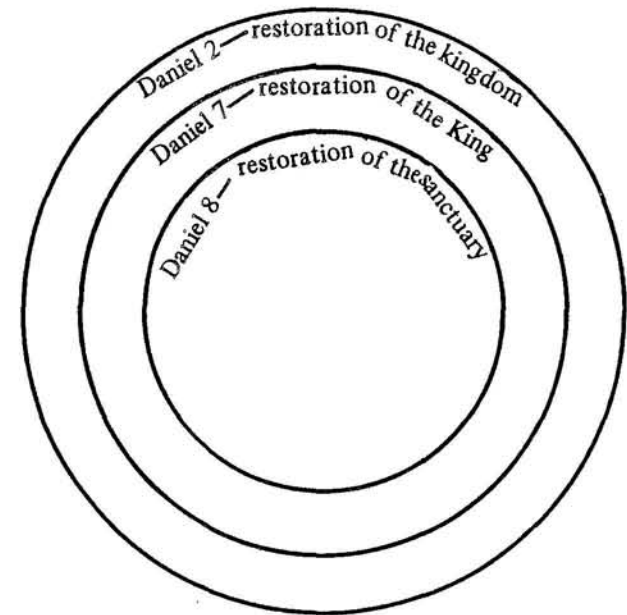
comes into the judgment and is restored to His rightful place. Hence we may illustrate the relationship of Daniel 2 and Daniel 7 by two circles:



But we must press further. Just as the restoration of the kingdom (Dan. 2) depends on the restoration of the King (Dan. 7), so the restoration of the King depends upon the restoration of His sanctuary (Dan. 8:14). Until the sanctuary is cleansed, Jesus must remain in His high-priestly attire. Oh, that we might realize that Jesus cannot receive His kingdom until His sanctuary is cleansed. May we realize that He is still the "Lamb all

mangled and bleeding" (*Early Writings*, p. 79), the One Who still endures the pain and agony of Calvary as He bears the sins of His people in the sanctuary above. (*Education*, p. 263; Num. 18:1.) Then we will come into sympathy with Jesus in His work of cleansing the sanctuary from the sins of the people.

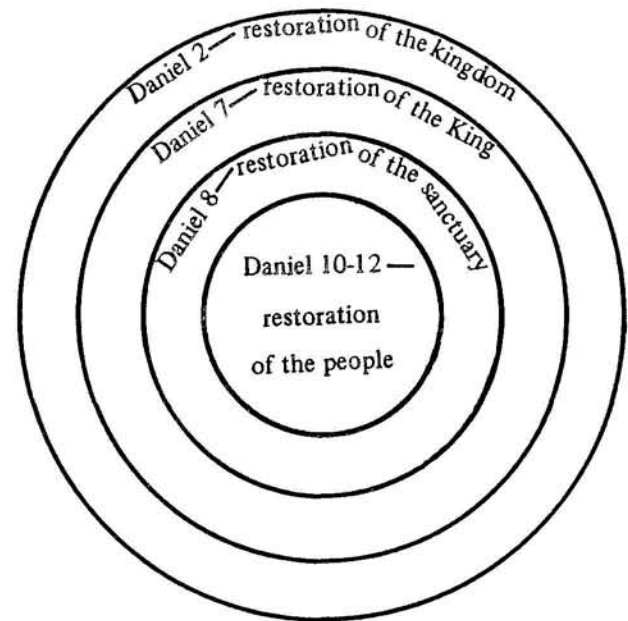
So we may illustrate the relationship of Daniel 2, Daniel 7, and Daniel 8 by three circles:



How strange it is how Satan has blinded the minds of God's people to the meaning of Daniel's last prophecy. While the Advent people have been relatively familiar with Daniel 2, Daniel 7, and Daniel 8 to 9, there has been a definite failure to study or understand the last prophecy. Yet this is the climax, the capstone, of the book of Daniel. The central point of Daniel 10 to 12 is not Turkey, Russia, or the Papacy. It is God's people! That is exactly what the angel said to Daniel: "Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:14.

The restoration of the kingdom (Dan. 2) depends on the restoration of the King (Dan. 7). The restoration of the King depends on the restoration of the sanctuary (Dan. 8). But the climactic, concluding point is that the restoration of the sanctuary depends upon the restoration of the people of God. (Dan. 10-12.) The sanctuary is inseparable from the saints. (Dan. 8:10-14.) The saints are those who worship and dwell in the temple in heaven. (Rev. 11:1; 13:6.) It is their minds (thoughts, affections) that enter the heavenly sanctuary (*Early Writings*, p. 254); and it is the sinfulness of their minds which causes its defilement. Therefore it must be clear that the sanctuary cannot be cleansed until those who dwell therein are restored to the full moral image of God in the moral character.

Therefore we illustrate the message of Daniel by four concentric circles:



Now it becomes apparent that the restoration of God's people is the heart of the whole program of restoration. When God's people are restored to the full moral image of God, then the sanctuary will be cleansed, Jesus will be able to put on His kingly robes, and the prayers of the saints will be answered, "Thy kingdom come."

The place of the judgment

"Daniel" means "God is my Judge." The judgment is presented as the focal point of history. It is in the judgment that the stone of Daniel 2 is cut out of the mountain without hands before it smites the image upon its feet. It is in the judgment that Christ receives His kingdom. (Dan. 7:9-14.) It is in the judgment that the sanctuary is cleansed. (Dan. 8:14.) So also it is in the judgment that each saint may rejoice saying, "God is my Judge." Here Jesus blots out the sins of His people and places upon them the seal of the living God. In the time of the church's final conflict with the man of sin, Jesus is the Judge of His people. (Dan. 11:40-44.) He seals them with the perfecting latter rain (*Testimonies to Ministers*, p. 506), and causes them to sound the "loud cry of the third angel." These are the "tidings out of the east and out of the north" which trouble the man of sin. (Dan. 11:44.)

The judgment is the focal point of history because it is through the judgment that the long-looked-for restoration is able to take place. Here Jesus asks that His people be restored as if they had never fallen. (*The Great Controversy*, p. 484.) Here Jesus Himself can end His continual sin bearing in the sanctuary above and become the King of the lost dominion. "Judgment" means *restoration*; and God's people should swell the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. This time of the judgment and this time of the blotting out of sins is indeed "the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the world began." Acts 3:21.

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel."

The Great Controversy, page 356

NEWS BULLETIN

SEPTEMBER, 1967

Our Present Position

ROBERT D. BRINSMEAD

Having completed a world-wide itinerary, I wish to share with my friends my observations and convictions about the astonishing progress of events in the church of God and in the religious world in general. Upon returning to the United States I was overwhelmed with the rapid changes taking place in the nation. Evidence upon evidence indicates that this is the decade of the impending conflict, and a few short years will certainly bring us to the breaking of the final conflict.

The Awakening

The awakening message continues to make its way in the church against what appears to be insurmountable obstacles. It is now penetrating into all parts of Europe, Eastern Europe, Russia, Korea, Philippines and many other places. The light from the most holy place grows brighter and brighter, and the faith of many souls around the world testify that our only hope as Adventists rests upon the present truth of the sanctuary as it is illuminated by the righteousness of Christ.

A question is often asked: Has the new administration of the Seventh-day Adventist Church brought a new attitude to the awakening message? The answer is no! Opposition is still the order of the day. The attitude of the past administration of the church was well expressed by the Secretary of the General Conference, in a letter dated September 4, 1964:

"A lot of this discussion on Christian perfection leads through the Manichean errors of reformation times, through the extremism of the Anabaptists, and ends up wittingly or unwittingly, in the realm of 'holy flesh.' This and other denials of some basic principles of the everlasting gospel were built into a package by A. T. Jones in the period 1888-1889, and Robert Brinsmead has added nothing, or very little, to this package which the church considered then, as it has now, and without difficulty recognizes it to be erroneous in many essential aspects."

Events in the history of our church indicate that God has sent an awakening at the most appropriate time. In 1950 the officers of the General Conference were warned by Elders Wieland and Short that there was definite danger of our being confused with Protestant theology. In 1956 representatives of the "Evangelical" churches met with some of the leading officials of our church. Some of our basic doctrines were seriously compromised, and both parties declared before the world that on basic essentials Adventists were one with the "Evangelical" churches in proclaiming the one "gospel" to the world. As our institutions of higher learning and our ministry and people continued in this serious drift toward Babylonian Protestantism, God raised up and sent to His people an awakening message in the 1960's. This message is not only a revival and re-emphasis on the great historic Advent doctrine of the sanctuary which came to the church in 1844, but by the very admission of the Secretary of the General Conference, it is the revival of the message that came to the church in 1888 (See *Testimonies to Ministers*, pp. 91-92).

Conditions in the Church

Prophecy has explicitly pointed out that the danger and depression of the church would be greatest just before the seal-

ing of the living saints would take place (See Ezekiel 8 & 9; *Testimonies*, Vol. 5, pp. 209-214). Please study these passages as if your very lives were at stake. Says the prophet:

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:16).

The new administration of the church sensed the spiritual deadness of the church. But did it accept the means that God has ordained for the restoration of Zion? It did not! It began calling for a revival and reformation in the church, for the fire of the latter rain. Did it turn its face toward the sanctuary, and toward the present truth of the sanctuary so that a people could be prepared to receive the latter rain from the judgment bar of God, in accordance with the prophecy of Joel 2 and Acts 3:19? It did not! It has turned its back to the temple of the Lord. Be assured that all of this talk about revival and reformation is just talk. Read of the work of reformation that took place in the days of King Josiah when the book of the law was found. Oh, what a mighty work of reformation was wrought in Judah! How the people and the leaders of the nation wept and changed their ways, and pulled down the monuments to the idols of the nations! But even that reformation did not go deep enough to stave off the great calamity of the Babylonish captivity. Now by way of comparison, what changes will be wrought in Israel today as the present administration calls for a thorough work of reformation? It is only reasonable to expect that those who call for such a reformation will lead out and set the example before the people. Will the leadership bring out the law of Israel and read it before the people? Will the majority of our own ministers cease to eat the flesh of dead animals? Will our officials cease to make mockery of the solemn warnings of the Spirit of Prophecy in regard to our institutions of the medical work? Will they now say that since the time has come for a thorough reformation to take place that we must stop serving meat and coffee and stop the great drug traffic in these institutions? Will all of the spurious "higher learning" in our educational institutions be regarded for what it is—Baal worship? Will our administration indeed lead out in the most thorough-going reformation ever seen among God's people in the history of 6000 years? It will be most evident if such a work takes place. But one does not have to be a prophet or a son of a prophet to know that it will not take place. All this talk about revival and reformation is mere talk. It is mocking heaven with empty and vain words. It is a poor human attempt at divine things. Only that which comes from God will lead to God. Man cannot reject the very light that would bring such a revival and reformation and make one of his own choosing. All that will come from this man-initiated call for reformation will be talk—statistics, statistics, statistics. That has indeed been the response to the President's call for the fire from heaven. Oh, that we would cease to number Israel!

When will we learn that 100 million Laodiceans would not mean finishing the work.

On the other hand, while we as a people boast that we are rich and increased with goods, and have need of nothing, the churches are going from deadness to deadness. There is scarcely a breath of life in the Adventist churches of America. All around the country sincere souls expressed their deep concern and distress over the spiritual deadness of the churches. There is no message from the pulpit. In this great time of impending crisis there is no end, as one doctor put it, to the "spiritual lullabies" from the pulpits. Read *Testimonies*, Vol. 5, p. 210: "But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking."

Whole churches are dying. In the east, where Adventism started, Adventism is making less impact upon the community than it did over 100 years ago. We are further from finishing the work than we were over 100 years ago. It is shocking, but it is true, and not a sensible man would attempt to deny it.

Hundreds of people are asking all over the country: "Why is it that in the last two or three years our church has become so dead? We go to church. We come away hungry. It is almost impossible to endure." The Lord says, "Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain" (Ezekiel 11:6; Read the context). Is it any wonder when Christ is so shamefully treated in the treatment rendered to His precious message of present truth?

Protestantism

Basically, Protestantism falls into two categories—liberal and conservative ("Evangelical"). Both branches, however, are included in Babylon, and both have grasped spiritualistic theories and doctrines of devils.

Liberal Protestantism: Liberal Protestantism is in reality infidelity and heathenism. Not only are the Bible, the divine person of Christ, His miracles, His resurrection, heaven, hell and the judgment freely denied, but in espousing existentialism, the new morality, situation ethics, and such theories, they are voicing the theories of spiritualism. Says the Spirit of Prophecy:

"Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted [in the teachings of liberal Protestantism] the sinful, erring nature of man himself, as the only object of adoration, the only rule of judgment, or standard of character. . . . And to complete his work, he declares, through the spirits that 'true knowledge places man above all law;' . . . When the people are thus led to believe that liberty is license and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand. Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. . . . Satan exultingly sweeps into his net thousands who profess to be followers of Christ."—*Great Controversy*, pp. 555, 556.

These modern churches have far more faith in the science of psychology than in the Word of God, and Satan has worked through this science in a marked degree to corrupt the churches of Christendom. As generally taught, psychology is the science of the great deceiver who has been experimenting on the properties of the human mind for thousands of years. It is a science that is akin to spiritualism and hypnotism. Yet every would-be minister is required to make psychology his special study. It is strange fire indeed.

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. . . . the spirit of unrest, of riot and of bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

The professed churches of Christendom are largely responsible for the spirit of lawlessness, rioting, and licentiousness that is sweeping the world. They have cast aside the divine law and have taught the world to sin.

The fruitage of liberalism is seen in the great unrest in American society—in the rioting, crime, break-up of marriage, the reckless pursuit of pleasure, and the Sodomistic youth

movements that are convulsing society. American society is breaking up. The long-established Biblical standards of morality have been openly cast off. Love is thought to be above law, and the seventh commandment is being swept aside as a thing of naught. Crime is on the increase in astronomical figures. A popular magazine submitted evidence that the average American is not honest. In reality the country is fast becoming a nation of thieves. Again, the churches of liberal Protestantism are responsible for much of this terrible condition of society, for that institution which should be the guardian and bulwark of the society's morals is teaching men to cast off the divine law. Intensity seems to be taking possession of every element of society.

Evangelical Protestantism: This is the conservative branch of Protestantism, but it also became Babylon through its rejection of the judgment hour message in 1844. In recent years, since about 1960 in fact, these evangelical bodies have welcomed the Pentecostal churches into their ranks. As a result, many of the Protestant churches have been swept with the fires of Pentecostalism. This "charismatic movement" (charismatic refers to the so-called baptism of the Spirit with the revival of the gifts) is sweeping millions into its ranks. Multitudes are exulting that God is now working marvellously for the churches, when it is the work of another spirit (See *Early Writings*, p. 261). Pentecostalism is another form of Spiritualism. We have been warned by inspiration that Spiritualism in its ultimate deception will be a counterfeit gift of the Holy Spirit. Prophecy says that Protestant America will bring fire down from heaven. In America today, thousands are talking about the fire of the Holy Ghost which is falling from heaven. It is indeed the fire of Pentecostalism, the fire of Revelation 13:13, 14, that will deceive men into making an image of the beast.

Satan's special object in all this is not only to counterfeit the latter rain, but to draw back and deceive God's children (See *Early Writings*, pp. 55, 261). We must now trace some startling facts about how some of God's professed people are getting involved in the false revival that is going on in Protestantism.

First, God sent a warning to the General Conference officers through Elders Wieland and Short in 1950. In their manuscript, *1888 Re-examined*, they showed that because we as a people had neglected the true message of righteousness by faith that came in 1888, we were in grave danger of being confused with Babylonian versions of righteousness by faith and Spiritualism.

"But the Seventh-day Adventist conscience cannot deny that Babylon will eventually come under the influence of Spiritualism, while supposing that they are receiving the great power of the Holy Ghost. If this is the time for the true loud cry to go forth in the finishing of the work of the Advent movement, it is also the time for the outpouring of Satan's counterfeit 'Holy Ghost' upon those willing to receive it."—*1888 Re-examined*, p. 237.

Since this warning was rejected by those to whom it was sent, it should be no overwhelming surprise that six years later the same officers seriously compromised the Adventist faith when they met with representatives from the Evangelical churches. All this has been well documented and is a matter of unbiased history. One major point stands out as a result of the discussions of 1956 which led to the publication of *Questions on Doctrine*: the leading officials of the church gave the Evangelicals to understand that we no longer regarded these Protestant bodies as Babylon. When asked the straightforward question, "Who constitutes Babylon?" the officials of the church merely included liberal Protestantism in the divine appellation. One of the special committee of three who wrote *Questions on Doctrine* was so enthusiastic that the Evangelical Protestant churches had "discovered that instead of our being a cult we were sound evangelical Christians. . . and joyfully received us as brethren in Christ" that he wrote to the President of the North New Zealand Conference: "Let me declare my personal conviction that we have come to the time

in our history and of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power." (See Brochure, *The Incarnation of Christ*, by Dr. Fred Metz).

Then in the year 1962, a group of representatives from these Evangelical churches met in Seattle to receive the Pentecostal outpouring of power. And some form of power did come mightily upon many of those assembled. They spoke in tongues, they danced in the spirit, they fell prostrate on the floor, they prophesied and engaged in a whole host of spiritualistic phenomena. It was indeed a remarkable fulfillment of the fire from heaven spoken of in Revelation 13:13, spiritualism's counterfeit of the fire of the Holy Ghost. Now this same high official of the Seventh-day Adventist Church was not only present (along with other ministers and laity of our church) but he got up before the meeting as a representative of the church and endorsed the experience as a genuine manifestation of the Holy Spirit. Note the progression here: first he denies that these bodies are part of Babylon; next he witnesses the spiritualistic revival (so long prophesied) among them and then declares that it is the manifestation of the Holy Spirit.

But these startling developments have not stopped there. In October of 1966 in Berlin, these Evangelical Protestant churches, well represented by the Pentecostals, met in a World Congress of Evangelism. This same official was present as a Seventh-day Adventist observer. In the *Review and Herald* of December 1 & 8, 1966, he wrote a most enthusiastic report of the Congress, endorsing it as being inspired by the Holy Spirit. In the *Ministry* of February, 1967, the incumbent secretary of the Ministerial Association wrote a report of the Congress. In his report he acknowledges his convictions that it was a good Congress "in every respect," and spoke enthusiastically of how the spirit of love and unity was present, how the messages were Biblically sound, and how the Holy Spirit was sought for and enjoyed at this gathering.

In this same year, the President of our church has been vigorously calling for an evangelical thrust under the power of the Spirit that will finish the work. What kind of power and what spirit is he calling for? What are his aims? By his own words he aligns the aims and purposes of the Remnant Church with the Evangelical Protestant bodies. He says:

"During recent months two large and important church meetings were held. At these gatherings remarkably parallel actions were taken. From October 26 to November 4, 1966, the World Congress on Evangelism was convened in Berlin. From more than one hundred nations, evangelists, pastors, theologians, and other church leaders gathered to discuss ways and means of preaching Christ's gospel to the ends of the earth. . . . These Christian leaders, gathered in conviction that the second coming of Christ is near, and that they must hasten greatly to proclaim His saving gospel with increasing power to help prepare the world for this great event. . . .

"Ministers of other faiths share our sense of urgency in these challenging days. . . . they reflect our own thinking so nearly. . . .

"The other memorable church meeting held in recent months convened in Washington, D. C., during the month of October, a few days prior to the historic Berlin gathering."—*The Ministry*, August, 1967.

Faces Toward the East

Evidence upon evidence indicates that the power of the spirit being sought for in this call for revival is the same power of the spirit that is being sought for, and received, by many of the Protestant groups. It does not come from the most holy place of the heavenly sanctuary. It comes from Satan (See *Early Writings*, pp. 55, 56). Will God now allow Satan to answer these prayers for light and power? As prophesied in Ezekiel 8, some have turned their backs to the sanctuary and have turned their faces toward the east. When the crisis breaks, the Spirit of Prophecy says they "will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending" because "they have come to view matters in nearly the same light; . . ." —*Testimonies*, Vol. 5, p. 463; *Great Controversy*, p. 608.

Be assured that these Babylonian churches have not changed for the better since 1844. Let us not be so blind as to rejoice that they acknowledge that we are now Christians or because they are beginning to give an Adventist emphasis to the gospel. Let us not be so deluded as to think that Babylon preaches the gospel which can prepare people for the coming of Christ. But the awful reality is that these fallen churches are indeed experiencing that false revival which is the last act in the drama before the final test of the Sunday law and the judgment of the living (See Revelation 13:13, 14; 16:13, 14). Shall God's people become involved in this crowning deception of spiritualism? Shall we turn our backs on the sanctuary and call the awakening message of the devil, and turn our faces toward Protestantism and call its revival of God? Many are doing this. The administration of our church is doing this. It has made it perfectly evident that one cannot be in sympathy with the sanctuary awakening message and be a good Seventh-day Adventist. Yet, one can participate in the revival of Protestantism and be regarded as a good Seventh-day Adventist. How is it that our people can freely join in the popular revivals of Protestantism without incurring the displeasure of the administration of the church, but let them join in an Adventist group that wants to discuss the sanctuary, the judgment of the living, our preparation in view of the day of the Lord and they will be subject to all types of pressure and ostracism. It is high time that every Seventh-day Adventist read *Testimonies*, Vol. 5, pp. 207-216, that we may be prepared for the awful crisis that is coming upon God's people.

Protestantism's Change Toward Rome

This is the decade of Vatican Council II. Rome has appeared to have made such astounding changes in this decade that Protestants in general have no hesitation in extending the hand of fellowship to Romanism as part of the Christian brotherhood. Most Catholic theologians now concede that they accept Luther's teachings on justification by faith. In this age of freedom and liberty, Rome has declared herself in favor of religious liberty. The Papacy has even gone out of its way to become friendly with Seventh-day Adventists. Some of its publications have even advertised *The Great Controversy*. Recent Catholic publications have said the nicest and most flattering things about Seventh-day Adventists. The editor of the *Signs of the Times*, in a sermon in California recently, said that we must no longer call Romanists anti-Christ. In different places, Jesuit priests are actually being invited into our pulpits, and taken around our institutions with such fanfare that one would think that they were angels of heaven.

Calamities

Great Controversy, pp. 589-592, and other passages of the Spirit of Prophecy mention one more significant sign of the impending crisis—calamities in the great cities of America. We are told that these calamities would follow in the wake of the false revival in the fallen churches. We have seen the false revival working in Protestant America. Now what have we seen in the cities of America? *Great Controversy* especially mentioned great fires in the cities as well as lawlessness, disorder, riots, crime, and corruption.

I was shocked to return to America and note the mighty changes taking place. Since first coming to the country at the beginning of the 1960's, the economic growth and prosperity of the nation has been fantastic. It is a nation of untold wealth. Yet, the increase of wealth is not solving America's problems. Intensity is taking possession of every element of society. Poverty and degradation of multitudes has never been worse. Crime is rising at an almost unbelievable rate. No one is safe on the streets of New York and Washington. There is a youth-quake across the nation as the younger members of society are casting off all moral restraint. Now there are strife,

riots, bloodshed and great fires in the cities. Did not the Spirit of Prophecy warn us that there would soon be such strife in the cities that those who would want to leave would not be able? Yet Seventh-day Adventists in general are a city-dwelling people, in spite of the warnings that if we needlessly tarried in these cities we and our children would perish with the ungodly in them. Look at the mammoth institutions we erect in the cities, even though we have been explicitly warned not to do so.

Now what is to be the outcome of all this lawlessness and disorder, crime, riots, bloodshed, and fires in the cities of America? Suddenly the people will discover that the nation has gotten away from God, from the Sunday-sabbath. Fired on by the popular religious teachers and revivalists, a popular demand will arise for a law enforcing Sunday observance. This is the next act in the drama, and with it will come the great final test of the mark of the beast and the judgment of the living.

The End is Upon Us

Signs in the church of God and in the religious world in general loudly proclaim that the events of the impending conflict have just about been fulfilled. The awakening of the 1833-1844 period took about ten years, it being an awakening to prepare God's people for the commencement of the judgment of the dead in 1844. Could it be that the awakening in the church that precedes the judgment of the living would be a similar period? By every evidence, we are now well along in this decade of destiny. With the coming Sunday crisis, our probationary time as Seventh-day Adventists who have known the truth will be ended, and then the door of mercy will be open during the loud cry for those who have never had an opportunity to know what is truth. For us, the highly favored people of God, the Sun of Mercy is fast sinking in the west. Where are the faithful watchmen and the earnest voices that will lift up their voice of warning in the streets of the city?

"Those who walk in the light will see signs of the approaching peril: but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. . . . These dumb dogs

that would not bark are the ones who feel the just vengeance of an offended God."—*Testimonies*, Vol. 5, pp. 209, 211.

Time to Stand Openly for Truth

One more thing deeply impressed me on my recent itinerary: There is a growing, yea more, a settled conviction on the part of believers of present truth that now is the time to stand openly and unashamedly for truth in the church, indeed, that a solemn obligation rests upon us to give the trumpet a certain sound. I talked to ministers who think that the time has now come to take a bold and open stand for the awakening message. God grant that they be men faithful to conviction and duty. How is it possible for those who know the truth and see signs of the approaching peril to remain silent in order to protect their influence? Certainly influence is a talent. Soon the great Judge will say to you, O minister of the gospel, "I gave you the talent of influence to use to push the cart of truth. When I was being abused and insulted in the message of present truth, where were you? When the battle for truth was waxing hot, where were you? When I was being crucified in the treatment given to My precious truth, were you avoiding the cross? You who have preached to others to take their stand for the Sabbath even though it meant the loss of job and influence, were you willing to do the same when I brought the test to you? I gave you a tongue to speak for the slain in the streets of the city. You knew they were standing for truth. They looked and prayed that you would use your influence on the side of truth. You saw the sword coming. Did you give a faithful warning and shun not to declare the whole counsel of God?"

We have reached a new turn in the road. It is time to make all things ready for the crisis. It is time that parents gathered their children about them and diligently taught them the truth. It is time that those who believe the truth get out of debt and stay away from debt that they may have their shoes on their feet and their staff in their hand, ready to be used at the call of God. It is time that we move forward in a thorough work of reformation right in our own homes, a reformation that will be the most earnest and thorough going ever seen in the history of God's people. It is time to rend our hearts for our own sins and for the sins of the church. *To the sanctuary, O Israel!*

NEWS & VIEWS

Editor: Robert D. Brinsmead

South West City, Missouri 64863

Dear Active Friends of the Awakening:

This letter is somewhat of an experiment. If it proves useful, it will be continued monthly. You will notice that it is addressed "active friends." By "active" we mean those who are not only on the mailing list to receive Awakening literature but who indicate some form of active response. From time to time you write to IHI or *Gems of Truth* to request information and to ask what is going on in the endeavors to bring the present truth to the attention of God's people. Some of you are asking in what way you may help to push the cart of truth and are requesting other news of vital interest to those who espouse the Awakening message. Since there is no occasion for us to personally sit down and chat together about these things, we may do so in *News and Views*.

Opposition? "Is it dying out?" asks one. Really now, what can we expect? Is the devil dead? Listen to this quotation and take heart: "Opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine . . . Every word of slander spoken against it, every misrepresentation of its value, awakens attention." *Evangelism*, p. 305.

Progress? Most people like to hear about the progress of the cause that they believe in. But this type of reporting is fraught with danger for the following reasons:

1. How are we going to measure success? That which is highly esteemed in the sight of men is often little esteemed in the sight of heaven. Judging after the sight of the eyes and after the hearing of the ears can be a misleading habit. Before we become settled on a way of measuring success, let us remember what appeared to be the most colossal failure in the history of the Christian Church — Calvary!
2. The ego very naturally uses flourishing reports of collective success to recover from the humiliation of individual failure. This is actually happening in Adventism on a denominational scale. In the individual lives of members of the church there are widespread spiritual defeat, bondage of sin, darkness, and the sense of failure in the divine life. For the most part, things are not much better in the local church. There is not much evidence of the current of divine life. In many places there is no evidence. Now all this is very humiliating to the individual Laodicean ego. And reluctant to admit the truth, the ego looks for some means of recovering from the unwelcome evidence of defeat. Then lo, the *Re-*

views and Herald carries the glowing reports of the glorious victories of the church in places afar. The individual ego identifies itself with the collective ego, for after all it is *his* denomination, *his* money, and *his* prayers that have made this success possible. *He* is part of the program. As the individual looks at himself in the collective capacity, he can see himself as a wonderful success after all. The same thing happens in the human mind as the anemic weakling sits in the gallery and roars his approval as his dynamic football hero charges through to score. Now do you get the point? How is it going with you in the divine life, my brother, my sister? Is there failure, defeat, and wavering faith? In the new covenant economy you stand before the Father and the Lord Jesus Christ as a solitary individual. No amount of collective success, either real or imaginary, can atone for personal failure. Glowing reports of the success of the cause you espouse may boost your ego, but it makes no difference in your standing before God.

3. The greatest assurance and encouragement we have is in the Word. When God throws light on His Word, revealing a certain purpose He has for His people, that is the most certain evidence you may have of the imminence of the event. If you are making decided advancement in the divine life, if the truth is unfolding more and more to your mind, then for *you* the Awakening is gloriously progressing, irrespective of what men are doing with it or to it.

If you and I will humbly keep these facts in mind, the carnal evidence of progress could be stated: There are more names than ever, a higher volume of mail than ever, more overseas requests than ever, more actively involved people than ever, etc. etc. We were glad to receive a report of a visit of some of the brethren behind the Iron Curtain countries. In Russia there were some souls who were contacted and who received the message with rejoicing. Certain translated Awakening literature was placed in their hands. The good news is spreading in Russia. In East Germany the souls that I contacted last year have not only stood by the present truth, but the circle of believers has grown considerably. In other Communist countries, such as Czechoslovakia, there were places where whole churches embraced the call to the sanctuary with tears and rejoicing. We talked to Brother Maurice who passed

through the U. S. on his way home to New Zealand. He accompanied Brother Marsh and Brother Zantinge to some of these countries, and he expressed the conviction that more souls will take hold of the present truth behind the Iron Curtain than in the free world. He reported that he witnessed in those places a greater earnestness and hunger for light than anywhere else.

Institutes have recently been conducted in Germany, Holland, France, and Scandinavia. Besides Awakening journals and other articles, *Man Born to Be King* is now available in German and Dutch—and soon in French. Tape recorders are working behind the Iron Curtain. We are glad to report that at last there has been a break in England. There is a solid group of Awakening believers there due to the Lord's prospering the labors of brethren Marsh and Maurice. I have been invited to conduct a combined European institute around the Easter period. Pray for this work. If we pray, work, and believe, God will awaken His people. He will have a people ready to enter the judgment of the living. "The little company, standing in the light" (5T, 209) is beginning to be made more and more manifest all over the world.

A Movement? The Awakening is not a *movement* but a *voice* within the Advent Movement. This concept of the Awakening is needed to give proper direction to what we do.

A Center? The Awakening can have no earthly center—never! You may hear the Awakening, but you will never see it. A voice may be heard, but it cannot be seen. The Jews in the time of Jesus wanted to see the kingdom about which He preached. "Oh," they said, "where is the throne, where is the king, where are his robes, and where is all the paraphernalia of the kingdom?" When they could not see the kingdom (for only born-again people can see the invisible), they went away disappointed, even angry that Jesus had raised false hopes. I have always feared that as soon as some building goes up, people would come along to look at the Awakening. The next thing is not hard to imagine: "These be thy gods, O Israel, that will lead us into the land of Canaan." I trust that these brief remarks will explain my reluctance to become involved in any building program or to stay around a place that could give the image of an Awakening center.

Rainbow Valley School? No, it is not my school. It is not the school of the Awakening. It is not an official Awakening school. It is a private, self-supporting school operated by a group of Seventh-day Adventists who are favorable to the Awakening. Along with all others who are trying to do something to educate their youth, we pray that God will bless their efforts.

Present Activity and Needs? Both *International Health Institute* and *Gems of Truth* are working with me in the task of proclaiming the Awakening message. The message is being carried by the printed page and by preaching. *Gems of Truth* is a journal which regularly carries the Awakening message into thousands of homes around the world and makes books and articles on present truth available to those who need them. It also operates an efficient tape-lending library. IHI sponsors institutes in this country and in other countries around the world so that as many as possible can have opportunity to hear the message preached and explained. It also sponsors the printing of literature in foreign countries—the Philippines, Jamaica, Korea, Russia, and Spanish-speaking countries, and it helps out in

Europe where funds are short. It mass produces tape recordings of institutes and makes them available here and abroad. From time to time it publishes special items as the Metz Brochures, *Certainty of the Awakening*, Vols. I-IV, and the Scapegoat compilation. It is currently developing a correspondence course. All this is made possible by the blessing of God and by your willingness to sacrifice means to carry the truth to many hearts and homes.

We feel you will take a special interest in the following projects:

1. We have developed a pictorial aid to the Sanctuary message. **Fourteen** studies of the Awakening message will be **illustrated** in four colors and will be bound in a high quality book which will stand upon a table, making it ideal for teaching purposes. All illustrations are clear, and the explanations bold and brief. We want to place one of these in each of your hands and encourage you to go out and use the outstanding charts to teach the message to others. We hope that funds will be available so this project can go to press within a month.
2. Will you personally participate in spreading the message? We have discovered an effective way. It has been tried and it works. Here it is. There are about 30,000 names in the SDA Year Book. There are about 100 names to a page. You ask us for a page containing one hundred names. Then you write each a short, simple letter like this:

Dear Brother,

I am a member of Lily Meadow Church, etc. Recently I read a little book that has done much for me and for others of my friends. It has brought to us a real spiritual awakening. If you will send me your correct name and address, I will be happy to forward you this book free.

Sincerely, John Doe

You choose an Awakening book or article that appeals most to you. Keep a mailing list of those who respond. Follow up each reply with further literature every month. Begin your own mailing list. IHI will supply you with the literature you need.

This method has been tried, and it works. Won't you take part? People will respond to personal letters whereas they may be prejudiced against IHI or *Gems*. It is something that all of you can do. Even the very elderly can write a few letters. It will save IHI thousands of dollars in postage and secretarial help. It will give all active Awakening believers personal mailing lists. You will soon have ten names on your list. And it will grow to twenty, fifty, one hundred. We can thus go through the Year Book annually, as well as other lists that we can secure.

Please, won't you write to IHI and ask for a page or even half a page of Year Book names? Compose your own letter. Select your own Awakening book. There is one brother among us who has actually done this, and has hundreds of names on his mailing list to receive awakening literature. If he can do it, so can you.

3. I have appointments for institutes and meetings all around the States as well as in Europe, and there are a number of ministers who desire to confer with me privately. The saving message of the cleansing of the sanctuary is to be made available to all men in all places. If you want an institute in your area,

please record your request. Above all, pray for me that I shall be unmoved by either opposition or applause until God's purpose is accomplished in my feeble ministry.

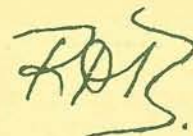
4. One hundred Cassett Tape-Recorders are needed for foreign countries. The few tape recorders that we have placed are already preaching the Awakening around the clock in far-off places.
5. Thousands of copies of *Great Controversy* and Awakening books need to be sent to less privileged places.
6. When funds become available, IHI will make a film of the Awakening message.
7. We would like to expand the mailing list for *Gems of Truth* and up-grade the quality, but can only move as fast as funds may allow.

These are just some of the openings before us—doors of opportunity ready to be entered. We thank God for your past participation with us in the spreading of the Awakening message. Please make the above-stated needs a matter of earnest prayer, and we invite you to make your past help systematic.

Let us hear from you and keep us in touch with any news of special interest that should be made available to all. With Paul, I say,

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe. Ephesians 1:15-19 (first part).

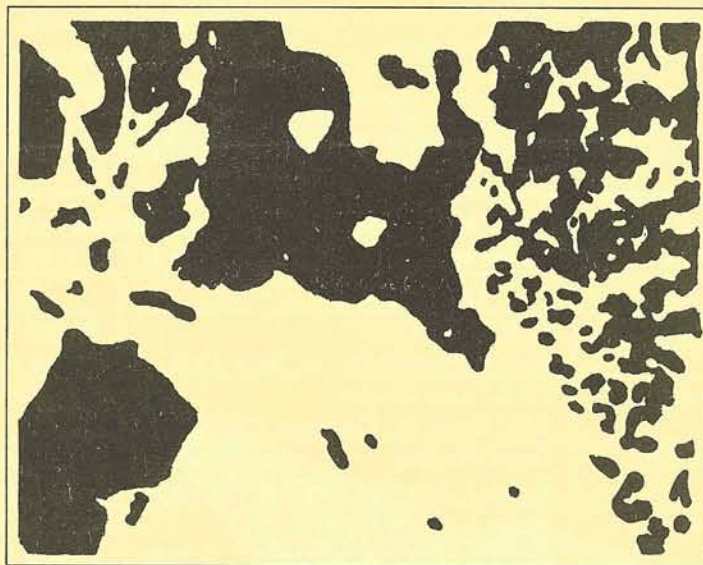
I have not as yet settled on a permanent location while in the United States. If any of you know of a rural residence that could be made available, please notify me, giving all particulars such as rent, situation, space, land, etc.



NEWS & VIEWS

Editor: Robert D. Brinsmead

Jewett, New York 12444



Above picture is available on heavy white card from *News & Views* for 25¢ each.

Dear Active Friends:

This month I would like to share a picture with you. It contains a wonderful parable of the Awakening.

A Chinese photographer took the above picture of the melting snow and the black patches of earth showing through. When he developed it, he was amazed to see in it a remarkable picture of the face of Christ, full of tenderness and love. He became a Christian. At least that is how the story goes.

Now the first thing I would invite you to do is to see if you can see the face of Christ in the black and white detail of the picture. Rarely does anyone see it immediately. Most have to study it at some length before they see the outline of His face. Make no mistake, it is there, and it dominates the entire picture. Once you see it, the face is the only thing that you can see. You can turn your eyes away, but as you look back to the picture you will see the face instantly.

I have seen groups of people study this picture. Some see the face quite quickly. But for most it does not come so easily. Once an individual sees it, a smile breaks across his face and he rejoices in his discovery. Some have to keep on trying for a long time, but generally the patient are rewarded with a truly remarkable portrait of Christ. Yet some never see the face amid the black and white detail. Some imagine that

they see it, or they pretend that they see it so not to appear stupid.

Well, study it, and after you see the face, continue reading. . .

Now it will not make such a lot of difference to you whether or not you see the face in the above picture. But we present it here as a parable.

In 1844 God gave to the pioneers of Adventism the most wonderful portrait of His Son ever given in all the generations of history. He gave that portrait in the great doctrines of the third angel's message—the sanctuary, the judgment, the law, the Sabbath, the nature of man and other great distinctive truths. No other people were given this portrait.

But it is entirely possible to become familiar with the main doctrinal arguments, to be fascinated with the vast amount of theological detail, and to be proud of our fund of knowledge about these special Bible points without seeing the substance of the message. To illustrate: You could become entirely familiar with all the detail of the above picture, and not see the face of the Master. As touching the great truths of Adventism, this has actually happened to Laodicea. The Jews searched the scripture, and thought that they had eternal life in them, but Christ told them that they did not see Him in

those Scriptures. The law and the prophets presented His glory, but the Jews had a veil over their hearts when they read Moses and the Prophets. Likewise the mighty truths of Adventism are clothed with a cloud. (Revelation 10:1). The real cloud is upon our eyes. The True Witness tells us that we are blind. (Revelation 3:15-17).

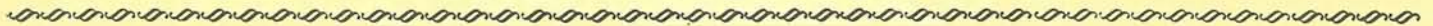
In recent years the Lord has caused some of His people to look again at the sanctuary message and its kindred truths. To their unspeakable joy they have looked at the picture again, and instead of merely seeing all the pieces of the puzzle, they have seen the face of Jesus, full of divine majesty and surpassing loveliness. They have been amazed that they have not seen the sweet face of Jesus in such splendor before. Now the whole message shines with the glory of Him who is love. Their souls are animated with the desire to share the picture with others.

But some of the brethren do not see anything to get excited about. Like many who look at our picture of the

melting snow, they cannot see His face. They might, if they took time to look. Others pretend that they have seen His face in the third angel's message, but in acting as if there is nothing to be enthusiastic about, they make it evident that they have not seen His face. Then there are others who join in the agitation, but all they really see is more doctrinal arguments to hurl against their adversaries. The foolish virgins are Awakeners, surely, but they miss the Reality.

Then there are others who despise the portrait of the King of heaven. They prefer "modern" art and think that Evangelical Protestantism has more to offer than the antiquated sanctuary.

Friend, have you been awakened to a re-study of the great message of the sanctuary and the third angel? Have you really seen the revelation of Jesus Christ in it so that your own soul has been captivated with His glory? If not, then ask for the divine eyesalve to see. Take time to search for Him with all your heart.



It is true as never before that the greatest want is men—men who will sacrifice all in the battle for truth. The Awakening does not need an organization. Its greatest want is not money. It does not need large numbers of adherents now. Let those who study to preserve their own reputation return home. Let those who are ashamed to confess that they believe the Awakening return home. Let those who do not understand the present truth return home. This is the hour for Gideon's band—

each man with his trumpet in his hand (Joel 2:15), and holding the light in the earthen vessel, and wholly prepared to break the vessel that the light may shine forth.

RDB.

NEWS & VIEWS

Editor: Robert D. Brinsmead

Jewett, New York 12444

Dear Friends:

In Adventism, the expression "finishing the work" is a familiar one. For over 120 years the Advent Church has been working at it. But with the passing of years it becomes more evident that the work is not being finished. The unfinished task is appallingly great - greater than 120 years ago. The mighty cities of this land where Adventism was born are not being warned. Let us realize that finishing the work means bringing the light of truth with such power and conviction to every man and woman upon this earth that it will bring all to the point of final decision. Probation will not close until every intelligent soul in the world has been brought to this point of final decision.

There is no plan of human devising, no methods of religious institutionalism that can begin to make a mark on the unfinished work. Most of our attempts to get the job done may be likened to Abraham's taking Hagar to wife. The signs of the times cry out that we are on the borders of the eternal world, on the verge of earth's last stupendous crisis. Yet we seem as impotent as the shaven Sampson when startled by the cry, "The Philistines be upon thee."

God must move into the present situation to finish His work. He must take the reins into His own hands. He must bring to naught our own plans, ambitions, and devisings. Surely the time is at hand when the Lord will work in a surprising way to lighten the whole earth with His glory as foretold by the coming of that mighty angel of Revelation 18.

Those of us who believe in and take part in the Awakening message must freely confess that the present agitation is not that light. (Revelation 18) We must freely confess the limitations of the present agitation. There is a mighty work to come under Revelation 18. We all must cherish the Spirit expressed in the words, "I must decrease," and "He that cometh after me." We are now being called to the sanctuary in the work of repentance and crying unto the Lord for the revealing of His power. The Awakening is to point the people of God to the Bridegroom in the most holy place, and having done that, step aside knowing that its work is done.

INSTITUTIONALISM, ESTABLISHMENT

A serious consideration of these things is needed to give proper direction to what we do and how we act. Which religious order or development has ever confessed that its work was done? The Jewish order was not even willing to step aside for the King of glory, and they murdered Him so that they could keep on with their religious institutions. Oh, how different it would have been if they had cherished the spirit of John the Baptist! Will we who profess to believe the Awakening message and who participate in its propagation learn and practice the lesson?

It is time for candid talk. The Awakening at best is only a temporary development. It must be willing and anxious to step aside. In harmony with these principles, we must not foster the establishment of Awakening Institutions. (Private schools and other projects there may be.) The Awakening is not to replace or to compete with the existing institutions of the church. The Awakening has not come into existence to form another Establishment. We want no status quo. The Awakening needs no earthly headquarters, no inheritance in this earth whatsoever - in fact, nowhere to lay its head. We do not want to be found transferring idolatrous regard from one set of religious leaders to another. Let us disappoint people who want to look to another set of religious leaders, institutions, or religious orders. Let the cry be heard, "All flesh is grass . . . Behold your God." (Isa. 40)

In harmony with these principles, IHI and MHHC will use no money sent from the field to invest in property or to erect buildings for centralized headquarters.* IHI and MHHC are simply two boards of five brethren who receive funds to promote the present truth so that such promotion can be done decently and in order. Jesus is our model. He had not where to lay His head. He was buried in a borrowed grave. He erected no building. Yet He was a sanitarium and a university. Prophecy indicates that those who give the loud cry under Revelation 18:1-5 will not only be like Him in character, but with every earthly support cut off in the final test against the beast and his image, they will prosecute their work with the wonderful simplicity that Jesus manifested on earth. This mode of operation will not only be expedient, but it will be mandatory. In the coming storm, the saints will see all human machinery of institutionalism swept aside, all church property turned over to those who wander after the beast, all hospitals lost to the cause of the third angel's message, and all schools closed to those who walk in the light of truth. The point is this; now is the hour of preparation, the time to be getting weaned from our dependence on the visible things that go along with religious activity.

GEMS OF TRUTH AND IHI

Everything connected with the Awakening is temporary and disposable whether it be Brinsmead, Gems of Truth, or IHI. None of us have permanent tenure in our present work, and we are not here to celebrate anniversaries. May the Lord save us from settling down into a rut! Any helper who is supported in a place of responsibility must be constantly willing, even anxious, to step aside for someone of fresher vision. No temptation is more insidious than to make an idol out of our work for the Lord, and nothing saves a man so much as to have

his work burned. But there have been occasions when individuals have not welcomed the end of their plans and schemes. They have so identified themselves with their work, that when their work is burned up, they are burned up with it.

And to all, I say, look not to any feeble facility such as IHI, Gems of Truth, nor to any individual or group of individuals, as a center of source of the present truth message. These transitory creatures may vanish tomorrow. All flesh is grass, but the Work of God shall stand forever.

"God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther." But like John's disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine; jealousy comes in, and the work of God is marred. The one thus honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God. The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, throughout whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, "He must increase, but I must decrease." DA 182

In harmony with the above principles and convictions, I have no plans to remain in the United States.

COMING CRISIS

This summer promises to be the most crucial in the history of this nation and in the history of the church. In the coming stress in the cities of the nation, church and state will move closer together, and the churchmen will come forward with their plans to restore law and order. Strange and fearful developments are taking place among the professed people of God. How thankful we ought to be for a place of refuge in the most holy place! May the coming crisis find us in the secret place of the most High, under the mediatorial wings of Christ!

How many Adventist families are blithely ignoring the warning to leave the large cities with their families. Like tardy Lot, they linger in the cities of the plain. Cannot we see the fulfillment of Sister White's prediction there would soon be such strife in the cities that those who would want to leave will not be able? Who is obeying the instruction to get a piece of land and to learn to raise some healthy fruits and vegetables? How many are nourishing the idea of starting some "blueprint" institution, while neglecting the perfecting of the most important institution - the Christian home - which under heaven's plan is a school, a sanitarium, and a church all in one. God of heaven, wake us up!

SUMMER INSTITUTES

These may be my last series of Institutes in America. Who wants to look forward to Institutes year after year, anyhow? The Lord has something better. I believe the message will prove to be true, "The Lord whom ye seek shall suddenly come to His temple." (See Mal. 3:1-3) Therefore, let as many as are able, join us in "solemn assembly" at the sanctuary that the blessing of the repentance of the ages may be ours.

RDB.

IHI BULLETIN

Published by International Health Institute

1666 S. University Blvd., Denver, Colorado 80210

Present Dangers To Awakening Believers

A Letter from Robert D. Brinsmead

Dear Friends and Fellow Believers:

Unto what shall we liken the Awakening in the church? It can be likened unto a small boy who throws a stone into the middle of a pond. The ripples extend even to the outermost edge. So the stone of truth has disturbed the pond of Laodicean complacency, and the ripples continue to reach out unto the uttermost bounds of the church.

What Is the Message of the Awakening?

The goals of Adventism were firmly laid in the 1844 period. All who stood on the platform of the three angel messages understood that there would be a sealed, final generation who would reflect the image of Jesus fully, live without an intercessor, and stand without fault before the throne of God. But what was not fully clarified in that early period was the *means* by which the saints would be perfected. Three generations had to pass before God's people would appreciate the light of the final atonement.

Ten years ago in Australia, as clear as if we had seen a vision, we saw a door opened into the most holy place of the heavenly sanctuary. We heard the invitation, "Having therefore, brethren, boldness to enter . . ." We felt the power of the call, "All things are ready: come unto the marriage." We saw the third angel pointing the way into the holiest of the heavenly sanctuary. (*Early Writings*, p. 254.) We obeyed the command, "Blow the trumpet in Zion . . . gather the people . . ."

"The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place where Jesus has gone to make an atonement for His children."—Ellen G. White in *Christ Our Righteousness*, p. 118.

This was the call, we believed the final call, to God's people to gather by faith at the heavenly sanctuary in preparation for the Lord's sudden coming to His temple—the judgement of the

living. Deep repentance and affliction of soul were the conditions to be fulfilled on this great antitypical day of atonement.

We saw by the clear testimony of Leviticus 16:30, Malachi 3:1-3, Zechariah 3, and other passages of God's word, that the final atonement was a final cleansing experience for God's children, and that all those who gathered at the sanctuary in the required way would receive the benefits of Christ's final atonement. The message met with stiff resistance, especially from those who stood as the expositors of truth. Well-meaning Adventist ministers and theologians took the position that since we had justification and sanctification available now as a day-by-day experience, no further experience was required. In support of the truth of Leviticus 16:30, we pointed to certain evidence that the record of sin remained in the mind of the born-again believer as well as in the books of heaven, and that in the final atonement, or blotting out of sins, this record would have to be purged so that the worshippers would have no more conscience of sins.

But as we continued to follow the truth, rising like a star from the east, clearer light began to break on the nature of man. Other texts began to shine with great force—those texts that speak of the unfathomable depth of sinfulness in the human heart. Many of us, in typical Laodiceanism, thought that such texts only applied to heathen sinners. We found that such texts apply to saints as well as sinners. Now the great Reformation light on *original sin* (man's natural sinfulness of heart) began to shine with great luster; and the truth uttered more than 400 years ago by Martin Luther sounded in our time—*Simul Justus et Peccator* (righteous yet impure at one and the same time). Yes, Luther was a great exponent on the truth of righteousness by faith. Believers in Jesus are justified and sanctified in Christ, and in Him they stand fully righteous before God. But because of original sin that still clings to human nature throughout probationary time, by the decree of God, the best saints still confess that they are sinners.

So God's people must come to the day of atonement with affliction of soul, with original sin not reigning, but still remaining. Light from the cross broke in new force upon our minds. Here was seen, in new power, the great sin of all hearts—the will to kill God, the great unconscious sin of all men, even Laodiceans, of whom the Lord says, “Thou knowest not . . .” The cross was now seen as the catalyst that would bring the saints to that great repentance called for in the experience of the cleansing of the sanctuary.

But the greatest light yet to shine upon us was the realization that as wonderful as the final atonement, blotting out of sins, latter rain, and seal of God portended to be for the saints, yet the great motive before us was that the final atonement was for Jesus' sake. We saw Him still enduring the pain and agony of Calvary, the Lamb all mangled and bleeding in the sanctuary above. (*Early Writings*, pp. 78, 79; *Education*, p. 263; Isaiah 43:24, 25.) We were therefore shown that we must seek the experience portrayed on the ancient day of atonement so that Christ might be released from the great burden of sin in the sanctuary above.

These, my dear friends, in great brevity, are the truths of the Awakening that have been unfolded to our minds in this astounding decade of destiny.

Progress

What has been the progress of this Awakening message in 10 years? Has it been 10 years of progress? What are our goals? How are we going to measure progress?

Shall we dare speak the rude truth?—We would far sooner celebrate 10 years of the Awakening than have our hearts shattered by a deeper experience. The foundation of the present truth is in the call to repentance, even the heart-broken repentance of the ages. Inspiration says that “at every advance step our repentance will deepen.” Then, my brother, my sister, has there really been progress with you and with me?

In view of the great truth of original sin—the deceitfulness of the human heart—might we not expect that our old hearts will not really welcome its final showdown of the ages. This is the day of atonement when we are called to afflict our souls, but our hearts would rather do anything than come to grips with the real thing. The greatest danger facing us is that we be drawn away from the powerful and simple truth of the Awakening message—drawn away by our hearts. Friends, cannot we see the root cause of all the side issues and distractions that have pressed themselves upon our path with increasing bombardment as we pursue our way up the path of truth? We would rather print books, hold institutes, build schools, set up medical-missionary centers, start institutions, build something (oh, how the human heart likes a visible monument), than to answer the call to the day of repentance. Do not misunderstand! We are not against the aforementioned activities in their proper place; but it has been all too plainly evident that these activities are used by the carnal heart as ingenious detours around the great Rock of offence. And we wonder why the decree seems to be in double force, “Cursed is the ground for thy sake; in sorrow thou shalt eat of it . . .”

We often think that those who reject the Awakening message are responsible for frustrating the climax of truth. Too often has the Newsletter reflected this false view. A classical example was an article called “What If . . .” The

whole idea of the article was to suggest how well everything would proceed if certain channels would stop resisting the truth. Come now, what if . . . ?

Let us take a look at past history—1888. It is generally thought that those who opposed the message in 1888 were responsible for turning the church back into the wilderness for another long period of wandering. A true view of 1888 would show us that it was those who professedly accepted the message who frustrated the finishing of the work. God could have easily taken care of the opposition, but it was because the ones who professed acceptance did not allow the work of grace to go deep enough that the Lord could not bring His work on earth to a climax.

We must honestly state that we are not in favor of the tone of “Awakening” publications that adopt the self-righteous stance that if the General Conference would do this or that, all would be well. If the Awakening goes in that direction, then it is humbug. If the Awakening is an awakening to the sins of the brethren, if it ceases to be an Awakening to our own state before God on this day of atonement, then it has no authority or place in prophecy, and we are wasting people's time.

The Lord has a greater problem with His people than with the Gentiles. Look how long it took Jesus to get the disciples ready for Pentecost! Think of all the instruction, Calvary and its humiliation, then more instruction, and finally 10 days of preparation! How long did it take the Gentiles to receive the same experience? Why, Peter had not even finished preaching one sermon at the home of Cornelius when the Spirit fell upon the Gentiles in the same way as it had originally fallen upon the 120. This teaches us that sin in the believers of truth is far deeper and more difficult to deal with than sin in the Gentiles. Consider the great preparation that the church must participate in before she will receive the latter rain. Thus far it has taken Christ 120 years to get His people ready—and still they are not ready. But when God's people receive the Spirit, He will have no problem with the Gentiles. “The plowman shall overtake the reaper.”

So, in view of the fundamental truth of the Awakening—the call to repentance—what progress are we making? Oh, we can testify of being in some blessed meetings where the truth and the Spirit have moved our hearts. We cannot deny that, and we bless God for it; but we must repent that in 10 years we have not yet reached that Pentecostal climax which is described in *Early Writings*, page 269. (Every Awakening believer should know this passage by heart.) The great barrier before us is not getting the present truth to God's people in different countries. It is the barrier of our own sinful hearts!

A Temptation to Awakening Believers

There is but one great Advent Movement which arose according to prophecy. True, we have been warned that two companies would appear in the church, and that this would finally climax in the great final sifting among God's people. As that time approaches, one company is called “the little company who are standing in the light.” They are described as those who grieve “over their own spiritual declension” and “mourn over the sins of others.” (See *Testimonies*, vol. 5, pp. 209-211.) Here again is the only way to measure progress—progress in this experience!

The light of present truth places before us privileges and duties previously undreamed of. But it also presents tempta-

tions and special dangers. Soon, wherein the shepherds have been unfaithful, the Lord will arise and take the reigns into His own hands. There will be no problem from then onward. But now we are in a unique time—a period of strife and confusion among God's people, and a time of increasing light for that little company standing in the light.

If we yield to the temptation to take matters into our own hands by commencing a new church organization, or if we become impatient with the church and confront her with any discouraging message, then this constitutes apostasy from the truth. The present truth is a message of great encouragement to the entire house of Israel. What if two or three hundred ministers resigned from their positions and turned their energies against the church? Would that be progress?

It is time again for candid talk. Some time ago we declared that the Awakening was only a voice in the church. It was not the church, and would not become the church. Its work was temporary. Its work was to point God's people to the Bridegroom who stands in the holy of holies, waiting for the marriage to be consummated. And having done this work, the duty of the Awakening is to step aside, and that gladly. It is not Revelation 18:1. It is not worthy to be compared with Revelation 18:1; and its testimony must constantly be, "He that cometh after me . . ." The Awakening calls for no organization, no headquarters, no set of religious leaders to replace the existing ones in the church. The more simple and direct its approach, the more effective it will be.

But there have been some among us who have not been happy with this charter. They have long fretted under the restraint imposed upon them by this concept of the Awakening. There is a group in Cusick, Washington, who several years ago wanted to make a clean break with the church, ordain new ministers, rebaptize converts, call for the tithe, and place the curse of Malachi 3 on believers who would continue paying tithe through the regular church channels. They were all set to throw in their lot with the Fred Wright group which goes all the way and calls the church Babylon and antichrist. At that time, the Lord used me to save these people from that dreadful step, which they themselves testified. But, unfortunately, while the tops were cut down, the roots remained. It is now apparent that their errors were never rooted up, but they simply waited a more opportune time to spring again into life. As far as they are concerned, those only who believe as they do constitute the church. As far as they are concerned, the whole institution known as the Seventh-day Adventist Church is finished and doomed, and they urge us to go on our way as if it no longer existed. Now, friends, God has never given the Awakening a message like this with which to confront God's church. We do not hesitate to say that it is apostasy from the truth—in letter as well as in spirit.

When God talked with Moses in the mount, He tested him by proposing that He reject Israel and make a nation out of his family. Was that pleasing to Moses? He chose rather to be blotted from God's book than to enjoy what could be a selfish advantage. And God has been testing us in the same way. He says, "Shall I reject the church and make of Awakening believers the church?" Well, what do we say? Do we answer, "Yes, Lord, I have really been thinking this myself for quite a while now, and I am glad that You see that this is the only solution"?

Our dear friends, God is testing us as well as our brethren in the church. While we must be warned against a false love for the church that would compromise truth for the sake of peace, we must also be warned against an anti-church spirit. We regret that among some this spirit is gaining ground. Under the

pressure of being rebuffed, disfellowshipped, or despised by the church, it is only human nature to react by saying in our hearts, "If the church can do without me, I can do without the church. They have rejected me. I reject them. They do not consider me as belonging to the church, I do not consider them as the church." This reaction may be human, but it is sinful. God cannot bless when this spirit is nourished; and we say frankly that if this is the direction some people are going to go, then it would have been better if they had never heard of the Awakening. The Cusick group can only live and be nourished where this spirit prevails.

Let everyone be warned that when people nourish an anti-church spirit—the spirit that says, "We are now the church"—then they place themselves in a position where they can never manifest the intercessory spirit of Daniel, the very attitude essential in the cleansing of the heavenly sanctuary. It is the same spirit that cursed the so-called Reform movement, and dried up the souls of those who imbibed it in miserable self-righteousness. Those who receive the seal of God will be sighing and crying for the sins of the church. (*Testimonies*, vol. 3, p. 267.) But once people place themselves in the spirit of being outside the church, they will not sigh and cry like Daniel. Oh, no! Every piece of evidence that points up the decadence of God's people will be consumed greedily as the vindication of one's position. The Reform movement degenerated in this way. The only thing that would cause a "revival" among its people would be some new evidence of further backsliding in "the big church." But love does not rejoice in iniquity. The only way to manifest the spirit of Daniel is to actually identify ourselves with the church—and if not physically possible, at least in spirit.

All that glitters is not gold. If those who read every so-called Awakening publication see no difference between the spirit of some literature and other, it is because they have not drunk of the real Fountain of truth. There is even a proud and smug satisfaction among us that says, "I have seen the light. The church has not. I do not need the church. I am able to discern the truth." Already, some walking in this self-confidence have stumbled or are about to stumble into the most foolish ideas being agitated. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." "My sheep hear My voice, and a stranger they will not follow."

The Future of IHI

As most of you know, I am not on the board of IHI. IHI has no members. My relation to it is only in an advisory capacity, and that advice may be accepted or rejected.

IHI is simply a registered corporation, operated by a handful of men who receive and distribute funds held in trust. Because of U. S. laws which offer special advantages to nonprofit corporations, IHI was registered to reap the advantages of tax concessions, postal concessions, etc, as well as to handle certain funds decently and in order. Operating in this restricted sphere, it has served a good purpose.

There has been increasing pressure placed on IHI to take on the support of certain "workers" in different parts of the world. Although it has never called for tithe, people can soon devise certain ways to get around restrictions. Without any effort, IHI could launch out and become quite a vast employment agency with a corps of preachers comparable to any conference. Are we supposed to move in that direction? We believe not. An unwise push in the wrong direction and IHI

could become a rival church organization, an institution to hire and fire ministers of the gospel. The present Seventh-day Adventist Church organization was ordained by God with one of the specific functions being to ordain ministers. The church of God has a ministry. We see no evidence that God has rejected this established order. Therefore it is not hard to conclude that God has not called into being another organization to perform the same function.

This is not to say that we take the unwarranted position that the only ones ever called to preach are called through the regular church channels. God has often had irregular channels as well as regular ones. In Old Testament times there were priests and prophets. Priests were called to sacred work through the ordination of the religious institution. Prophets were called directly by God, and they gave evidence of their calling by the word of truth and the witness of the Spirit. In principle, the same applies in the New Testament age. Some, indeed most, are called by God to preach the word through the ordination of His ordained institution of the church. Some are called directly by God, especially in times of emergency. A case in point was that of William Miller. He received his calling from God directly, and not through ordinary channels of the church. He preached publicly for two years before his Baptist church gave him a license to signify that it recognized the call God had given him. In this sense, Miller's calling was not the calling of a priest, but of a prophet. We do not mean by this that he was inspired as were the prophets who wrote the word of God.

Now to use the terminology of the Old Testament, IHI's work is not to call men to the priesthood. That is the work of the Seventh-day Adventist organization. Neither could IHI presume to call "prophets" to speak to Israel. That prerogative belongs to God and to God alone. One called to preach by God will give unmistakable evidence of it by his word of truth and by the abundant witness of the Spirit. The percentage of apostasies among those who have gone out to publicly preach the Awakening message points to the fact that God had not called them. Far safer it would be to poke a crowbar into high-powered electrical works than to assume the call of God falsely.

In harmony with the principles here presented, we advise that IHI seriously restrict its activities, and function only in those areas that God could approve and which will not increase problems of church relationships. Grandiose schemes and plans are not necessary for the accomplishment of the mission of the Awakening. In fact, the more activity increases, the greater danger there is in losing sight of the great goal of truth.

A further thought.—The true prophet always respected and recognized the office and function of the priest, even when the priest refused to acknowledge the calling of the prophet. So in this age God has a regular ministry and, in times of need, an irregular ministry. Even though the regular minister fails to recognize the irregular minister, the true irregular minister will still recognize the regular minister. But self-sent irregular ministers will not recognize the office of the regular ministry—and the main reason is that they run greedily after the error of Baalim who loved the wages of unrighteousness. Let us learn what this means!

A Broader View

Some feel that they must restrict their witness to the church of God. Admittedly, the special emphasis of the Awakening is to the people of God; but there is no basis for

restricting our witness in that direction. In some places the Spirit of Prophecy advises us that when the church will not hear our witness, then we must work for others.

In fact, if the Awakening proceeds any further in the direction of concentrating on the church, it will become an unhealthy situation. Ten years of agitation have aroused God's church all over the world to the fact that there is a present issue. We are not obliged to keep hammering on a shut door. When we have done all we can, we must patiently rest matters in God's hands, and work for others. This is the very experience that many who believe present truth need. Let eyes be lifted up to regions beyond the church. Christ belongs to the world. Let us get some vital practice giving truth to those outside the house of Israel. The loud cry will only come to those who are doing what they can, humbly pursuing the work of Isaiah 58.

Seeing this broader work is just what is needed now. It will provide an outlet for restless energies. It will keep us more in sympathy with the great task of the church. It will save the Awakening from narrow fanaticism that already is trying to insinuate its way among believers of present truth. Some are now arising who only have a message for Awakeners—the virgins, as they say (for they would judge the rest of the church as hypocrites, God forbid). Their theories are so finely spun and fantastic that not even Adventists could understand their specialized talk. They think it their duty solely to run around groups of believers who already know the Awakening message; and to be sure, both their hands are held out for tithe. If they would only try and preach their "gospel" to the world, they might preserve their balance and realize that they must have a message that will reach any human being whose heart is open to truth.

Further, ministering the truth to those not of our faith presents fewer problems. You do not need a special calling from God to do this. Here is a legitimate field of service for IHI and others. Let energies be put into placing the best literature possible before those not of our faith. Unless groups of Awakening believers see the need for this work, they will degenerate into narrow, clannish Christians who will lose all the precious experience they have had in the present truth. They will sit around waiting for somebody to tickle their ears with something new and startling.

Tithe

Now a word about the tithe.—The group in Cusick want to anathematize all who would pay tithe to the church. This is not the spirit of the Awakening, brethren. We dare not give the least sanction to that position. We refuse to be drawn into pointless disputes on the tithe question from either side, or to encourage side issues which divert from the message of the hour. But we would ask one question: Do you think that people merit tithe who do nothing except to run around groups of Awakening believers? If so, then the Awakening "is an empty vine; be bringeth forth fruit unto himself."

The Divine Credentials

May God grant that those who profess to believe present truth might have enough spiritual discernment to discern the difference between testing truth and twaddle. Testing truth will bear the following credentials:

1. It will be Bible based. Every point must be clearly

presented from the Bible. The Spirit of Prophecy has its place for the comfort and guidance of the saints, but Sister White did not sanction any message that found its primary basis in the Spirit of Prophecy. Listen to her own statement:

"All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible."—*Testimonies to Ministers*, p.106.

If anyone cannot find his message in the Bible and sustain it solely from the Bible, then he has no authority from God to present a message. The present Awakening message may be presented with power solely from the Scriptures. In different places on earth I have had the privilege of presenting it thus, and we have rejoiced to see those outside the faith of Adventism embrace the third angel's message in consequence. And as this message is being preached in areas such as Europe, we practically use only the Bible.

There is a brother from New York who is trying to present what he calls an urgent message to Awakening believers—and mark, only to Awakening believers. Does he present it from the Bible? No! Is there anything in the Bible to support it? No! Does it help anyone understand the word of God? No! It is just based on a mass of idle speculation founded on parallels and a few statements (misused) from the Spirit of Prophecy. Friends, we should sit down and candidly examine the Scriptures with anyone who claims to have a message of truth; but we would save a lot of time in many cases if we simply demanded that the brother first set forth his teaching solely from the Scriptures. Afterward, it would be legitimate to have some confirming counsel from the Spirit of Prophecy.

2. All true light is light from the cross of Calvary. Paul determined to know nothing save Jesus Christ and Him crucified. Sister White said that the 1888 message uplifted more prominently the uplifted Saviour, the Sacrifice for the sins of the whole world. So we must always ask: Does this message more clearly illuminate the cross? Is it central? Or is it a tangent?

3. Is it in harmony with the heart experience of the cleansing of the sanctuary? Will it lead us into the experience of repentance called for on the day of atonement? Or does it lead us away from the experience of deeper and deeper repentance?

4. My brother John always asks, "Is this theory good for snake bite?" Does it present the cure for the sting of that old serpent, the devil? Does it kill sin in the soul?

5. Does it make the great truths of the third angel's message more simple and direct so that it is an aid to explaining the truth to those not of our faith? Or is it making the message so specialized and complicated that only a "special" kind of person would understand what it is all about.

I have never been embarrassed when non-Adventists have been brought along to our Awakening meetings. Not a few times have non-Adventists come forward at the close of the meeting and revealed that God had spoken to their hearts. Let us not merit the reproof of Paul who warned that if "there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

6. Finally, the message presented must not only be truth based on the Bible, but it must have the witness of the Spirit. Some things may even be true, but if the Holy Ghost gives no positive witness to its proclamation, it should not be agitated. Remember those people who were rebuked for urging the Adventists to refrain from eating pork in the early days of the Advent Movement? So we are warned: "Introduce nothing

that will cause dissension, without clear evidence that in it God is giving a special message for this time." Testing truth will always be witnessed to by the Holy Spirit in genuine conviction, sorrow for sin, and conversion of hearts to the Lord Jesus Christ.

Whatever has these divine credentials should be embraced, no matter by whom it comes.

An Hour of Great Decision

Ever since the great sealing message of the third angel was consolidated into a body of truth by 1848-49, God has especially visited His people with opportunity to move across the Jordan about every 40 years. The first time is well-known. 1888 was the first occasion. That generation was not ready to enter the heavenly Canaan. It seems that when God brings a generation to a great point of decision and they fail, there is no other opportunity for that generation to be the generation to go through. Again, about 1928, at the end of another 40 years, Daniells and McGuire tried to revive the message of 1888 in the church. It never got off the ground, and so that generation had to die in the wilderness. Friends, we have come to the end of the third 40-year period. It is entirely possible that before this decade is passed, God's people today will decide whether this will be the generation. And having been prepared by 10 years of Awakening, what if again God's people fail to make the adequate response? There will never be another chance for us. God and truth will not be trifled with. Can we endure the thought of having Christ sentenced to another needless 40 years of sin-bearing?

Everything indicates that we have come to a very critical point in the history of the church and the history of the Awakening. The Awakening has nothing to fear from outright opposition—that has been adequately demonstrated. But never before have those who believe the present truth been bombarded by so many distracting voices. Never before has the truth shone with such beauty and clarity before God's people. But it must now be proved whether we will be settled upon it so that we cannot be moved, whether we can continue to stand unitedly upon it. I have often been able to say without fear of contradiction that in view of all the conflicting opinions abroad in the church, the Awakening is the only place where unity can be found. As every wind of doctrine blows upon us, will we continue to hold to the great Rock of solid Bible truth?

Recently, I have received some anxious letters from some of my brethren in America; but I must confess my confidence that the Awakening believers around the world will, by the grace of God, defy the machinations from within as well as they have defied the opposition from without. And if this proves true, then—

Lead on, O King Eternal,
The day of march has come!

RDB.

IHI BULLETIN

Published by International Health Institute

1666 S. University Blvd., Denver, Colo. 80210

The Decade of Consummation

Robert D. Brinsmead

A decade has ended. It was the decade of awakening in the church.

Have you ever made butter? You stir the cream for a considerable time, and there is no sign of butter. But suddenly the mixture congeals, and the butter is there. So there has been much stirring the last ten years. But suddenly the issues have congealed. The lines have been drawn. Adventism can never be the same again. The clock can never be turned back. We have turned inevitable into the shaking, into the final confrontation of truth and error.

The position has now been firmly taken in all official publications of the church, that sin will not be totally eradicated from the people of God until the second advent. Opposition to the Awakening message has forced the same opposition to finally take this settled position. It is a clear denial of Adventism, a retreat to the former errors of Millerism, a repudiation of the belief of a cleansed sanctuary before the return of Jesus.

The dust has settled. The issues have congealed. Everything indicates that God will in some way act to preserve the integrity of His truth and of His own people.

John Slade

Many will by now have the news that Pastor John Slade has taken his stand with the Awakening. He is a modern Saul of Tarsus — once a foremost

opponent, now an earnest proponent. He was instantly dismissed for his stand, and praises God that he can bear a little of the reproach of Christ. (His letter to the president of the Division, outlining his stand for the present truth, is obtainable from IHI. This should be scattered widely to counteract the effect of a former paper written by John Slade, *Lessons from a Detour*.)

We know that John Slade will not be the only one to reverse his stand. The opposing brethren have gone so far from basic Adventism in their efforts to deny the Awakening, that people are getting their eyes opened. Many more who have zealously opposed the truth, will take their stand with John Slade.

A Voice

At a recent meeting in California, Awakening believers were united in the concept of the Awakening being a voice in the church — nothing more! IHI will carry on as one of the facilities available to promote present truth. It does not employ preachers; neither does it forbid any to preach. But it will channel funds to print literature here and abroad, and to help *Present Truth* carry on its needed work.

Unity

The Awakening message continues to demonstrate that here is the only place where true unity can be found in Israel today. This was not only demonstrated at a recent meeting in California where believers met to consider variant teachings, but in my

recent itinerary through the United States. Although there has lately been a bombardment of many strange voices, the believers in present truth around the country have not been troubled. There is evidence of a growing solidity and maturity which is very encouraging.

Literature for the World

The last decade saw the Awakening come from an obscure beginning. Against what seemed to be insurmountable obstacles, it has grown into a world-wide awakening within the church of God. This next decade must see the truth of the sanctuary do the same thing to the whole world. "Who hath despised the day of small things?"

We believe the time has come to make a start. In a number of remarkable ways, the Lord has indicated that there are many outside of the fold that are ready to receive the truth. The seed must be sown in preparation for the coming crisis and the proclamation of the loud cry. We have already started on a series of publications for the world – material that will be suitable for Adventist friends, yes; but suitable for all people too:

1. *A new Daniel and the Revelation magazine*. IHI is already working on this. The comments will be brief, poignant, clear. This should be in every American home in the next few years.

2. *Brochure on Ellen White's message to America, written in the last century as prophecy*. The reasons for the crisis in America today, and the outcome. An arresting message. Suitable for inserts in the newspapers of the nation. It advertises *The Great Controversy*. This paper must be gotten immediately into the hands of every Congressman, Senator and responsible citizen of the United States.

3. *A Bible presentation of the whole sanctuary message*. Simply written and illustrated throughout.

4. *A presentation of the health message in the light of the third angel's message*.

This is only the beginning. There is now earnest work to be done. A volume of funds is needed immediately to prosecute the work at hand. We are going ahead in faith, knowing that God has always supplied means sufficient to do what needs to be done. We depend on you to present the needs of present truth before the throne of grace.

There are a solid core of "old faithfuls" who support this work. We now appeal for fresh help from the many who are convicted of the claims of present truth. Come up to the help of the Lord!

Australian Institute

Over New Year holidays we had the largest Australian institute yet held. The Spirit of God gave convincing evidence of His presence. There was a large attendance of youth and children. They responded to the truth and the call of God's Spirit. A number of non-Adventists came along, encouraged by

friends, to spend their holidays in this pleasant spot. A number of these experienced remarkable conversions. A young Muslim from Lebanon threw away his cigarettes and embraced Christ and present truth. A young Catholic man publicly testified of his stand for the Advent message. An agnostic nurse surrendered to Christ and His truth after resisting the Spirit of God for several days. And there were others. Again God demonstrated how readily the Gentiles come to the light of present truth.

Decade of Consummation

Friends, this could be the decade of consummation if God's people fully respond to the call of the hour. I believe they will. There is definite evidence that we can say with assurance.

Lead on, O King Eternal,
The day of march has come!

There is no time to lose. There is no time to be halfhearted. John Slade fellowshiped with us recently at Duranbah, and read to the group present the vision of the temple in *Early Writings*, pages 78 and 79. It was well known to us all, of course, but oh, how it shone with thrilling reality and power. Please read it! Every line of it is being fulfilled. Never has there been written a more remarkable description of the Awakening. Read the vision, my friend, and answer the question, *How do I fit into this picture?*

RDB.

* The Ellen G. White comments from *The Seventh-day Adventist Bible Commentary* and from *Questions on Doctrine* are now available in one volume. Only a limited supply are available, so you should place your order with IHI as soon as possible. Price: Per copy . . . \$8.50

THE BULLETIN

Published by International Health Institute

1666 S. University Blvd., Denver, Colo. 80210

A LETTER FROM ROBERT D. BRINSMEAD

Dear Friends in Christ:

With this bulletin we are sending you a sample copy of A Prophet Speaks to America. Look it over right now! You will agree that it packs an arresting and startling message. The hour has struck for this message to go to every citizen of the United States. This booklet contains the warning message in clear, distinct lines.

Behold America falling apart at the seams! See the lawlessness, disorder, crime, riots and dissension fragmenting the world's greatest society! "Why? why? why?" millions are asking. "Where is it all leading us to?" is the anxious question from honest hearts all through the land. The answer lies in our hand. Will we deny it to them?

All through the land earnest souls are groping for a voice of certainty, a voice that speaks with authority. This voice of certainty and authority is found in A Prophet Speaks to America, for it contains the voice of Jesus speaking through His chosen servant. Oh, let us not be ashamed that God raised us up a last-day prophet in earth's favored land. The same Spirit that indited the writer will speak to the hearts of those who read. "Give ye them to eat."

It is true that many will not immediately respond to the seed of truth in the booklet. But the message is presented in such an arresting manner that people will remember the startling warning. Many will keep the matter in their hearts. Jesus said: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. That is one of the great purposes of prophecy. But how can people believe when it comes to pass if they have not already been told? The message of the booklet is even more powerful because many of its predictions are coming to pass right now.

Fellow believer in the third angel's message, what will you do by way of helping us get A Prophet Speaks to America out by the millions to the people of the United States? Yes, what will you do? If you are one of the several thousand on our mailing list who is glad to read all the material that comes to you but have made no positive contribution to help in the thrust of present truth, then now is your chance. Or shall it be said: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

I do not speak now to those who have none of this world's goods. But to the rest, let me ask you this question: Supposing the roof of your house blew off last night, now honestly, who could not raise \$1,000 within a week in order to have it put back on? I do not appeal to the consciences of those who do not believe in this work, but to those who are convinced that A Prophet Speaks to America should go to the whole nation. Do you believe that it is just as urgent to get this out as it would be to put back the roof on your house?

By the end of the summer every citizen will know that America is in jeopardy, if he does not already know it. Oh, that it might be said that by the end of the summer every American might know that a prophet has spoken to America. With God's help we can do it.

Let the fellowship groups, or service units, prepare for combat. Let petty differences or any dissension be put aside. Let plans be made and speedily executed to get A Prophet Speaks to America out to leaders of the nation, to leaders of the community, to educational centers, to neighbors, to men and women everywhere. Arrange to advertise it in your local newspapers. Buy space in a newspaper to reprint the entire message--if at all possible. Let prayers arise that the Holy Spirit and the chariots of God's angels will prepare millions of hearts for the seed of truth. And let it be understood that the devil will soon prepare his den of lions for those who dare to be as Daniels in the land.

IHI plans to have special follow-up literature available. Of course many contacts will want to read the entire book, The Great Controversy. These are on hand. The Battle for the Mind will be off the press very soon. This is a new booklet on Daniel and the Revelation--beautifully illustrated, brief and arresting, bringing the great lines of prophecy to the attention of readers in all walks of life. Other publications are also in preparation.

Who is ready to unite with us in this work? Please write immediately and tell us what you are able to do. For example, you may write to us as follows:

"I consider that this occasion is just as urgent as if my roof were blown away. Here is \$1,000."

"I am ready to work at writing letters to special mailing lists of responsible people. Please send me 500 names."

"I am ready to visit the university campus in my area and distribute 1,000 copies of A Prophet Speaks to America."

"We are going to advertise it on our local television station, and on our radio station."

"We have gotten together and are buying space in our local newspaper to have the entire message printed in a special supplement."

"We are supplying some newstands who are glad to sell them for 25¢ if they get a good profit."

"We are advertising them in the newspapers."

"We are giving them out right around our neighborhood."

"I am old and poor, but I can write letters and pray."

We would appreciate knowing what each person and each group plans to do. This will save some duplication. Also, we want to hear about successful methods so that we may share them with others. Already, one able and active young man wants to spend 12 months visiting university campuses across the nation with the literature. Again I ask, Who is with us in this work? Let us know immediately. Some may need help in being assigned to a suitable post of duty.

I trust that the reading of A Prophet Speaks to America and this letter has quickened the pulse of every red-blooded believer in the Awakening message. Some mornings I call my children, "Are you awake?" "Yes," they respond. So then I say, "Very well, now get up!"

Awaiting your response to this urgent call for help,

Your brother in Christ,

A handwritten signature in dark ink, appearing to read 'RDB', with a stylized, flowing script.

Robert D. Brinsmead

A STATEMENT BY ROBERT D. BRINSMEAD

God has but one church in the world today—the Seventh-day Adventist Church. He has other sheep not of this fold, but there is one body of people that are distinctively and peculiarly His own. Seventh-day Adventists should be faithful and loyal to the church. Maybe some may misunderstand what loyalty to the church implies, even as Elijah was judged as an enemy of Israel. If for righteousness' sake one finds himself even thrust out of the church as a voting member, it should not in any way alter his attitude of faithfulness and loyalty in his relationship to the people of the Advent Movement.

You ask me, as a private member of the church, what are my aims and purposes? I answer, Christ is the head of this church, and He gives to every man his work. Are you doing the work that Christ has given you to do? Before the great Judge you will soon have to give an account for yourself. As surely as Christ has given you a work to do, I believe that He has given me a work to do, and by His grace I am trying to carry it out. My work is not to organize, or to disorganize, but to preach the gospel. I have no connection or affiliation with any organization or corporation other than the Seventh-day Adventist Church. It is not my work to erect any barriers anywhere. I have no personal animosity or bias to any of the offshoots, nor to any who oppose my work within the church. The precious light shining from the sanctuary is for those who have withdrawn from the fold of the church as much as for those within the fold of the church. And whether within or without, all who will not enter by faith into the solemn work of the most holy place will be forever lost. Those who will enter in will be one with Christ, and therefore, one with one another. It is high time that we all gathered around the sanctuary for the final atonement. In being reconciled to God, all will be reconciled to one another. Our great need at this time is to settle our differences with God, or else we will never settle our differences with one another. For those who are anxious to know whether they should worship God in this mountain at Jerusalem or in some other mountain that has drawn away from the main body of God's people, I would say with Christ, "Salvation is of the Jews." (See D. A. 189)

If God has indeed given me a message to preach, He will look after me. I do not want anybody's tithe, nor will I solicit anybody's help. My heavenly Father knows the needs of His children. I will not preach, except where I am invited. If the Lord's Providence so indicates that my present work has finished, I have a little farm that I will be very happy to return to.

There is only one thing that I would solicit from you—that you pray that Christ might not have died for me in vain, nor for you and for those with whom you labor and pray.

ROBERT D. BRINSMEAD

A STATEMENT

It seems necessary that I make another statement to the field setting forth my relationship and attitude to the church and various groups within the church.

Although no longer a voting member of the Seventh-day Adventist church, I maintain unshaken confidence that it is the only corporate organized church in this world that is distinctively God's church. Therefore I believe it is my place to stay by the fold until the Lord Himself separates the sheep from the goats.

It is not my purpose to interfere with the authority or administration of those in power. If there are evils here, God will set them right. God has not sent me to organize, nor to disorganize, but to preach the gospel. At this stage of our church history, little could be accomplished by any attempt to improve the machinery of church Administration. It is not a reformation of Administrative procedures that is needed as much as reformation, thorough-going and earnest, in the lives of the members of the church. This revival and reformation can only come in response to our intelligent understanding of what God expects of us on this Day of Atonement. The trumpet must be given a certain sound. Only the call to the sanctuary to fulfill the requirements of this Day of Atonement will give direction to the needed preparation for the final bestowal of spiritual grace in the gift of the latter rain. (Joel 2:15-30).

No organization of any kind is sponsoring me, nor can the statements of any association be regarded as setting forth my aims or doctrines. These may be found in my own published writings and lectures. But I do not forbid the use or distribution of my material by anyone. That anyone espouses my writings and preaching as truth does not mean that I endorse his program.

I regret the extravagant claims that some have made concerning my ministry, and I wish that believers in the Sanctuary Awakening would be more conservative if they desire to endorse my work, and that they would refrain from any false enthusiasm that might become a detriment to the truth.

I lay no claim whatsoever to any following, and intend to erect no barriers. My sole aim is to help make the saving truth of "the cleansing of the sanctuary" available to all men in all places. Pray for me.

R. D. Brinsmead.