

## Present Truth Articles

Please note that some of these articles were written after 1970. Judge for yourself, but I suggest that they represent the last gasp of the Awakening of the 1960's. Again Judge for yourself if the emphasis of the message has not changed.

# THE TIMES OF THE GENTILES

Robert D. Brinsmead

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans 11:25, 26.

It is evident that Jesus and Paul are talking about the same event. When are the times of the Gentiles fulfilled? When will all Israel be saved? After the six-day war in Palestine a couple years ago, preachers from many denominations began to mention these Scriptures, and not a few Adventists began to wonder if the times of the Gentiles were fulfilled in this six-day war.

Those who take their text from the Bible and preach from the newspaper are sure to err in their interpretation of the Word of God. There are two more Bible writers who add their testimony to the words of Jesus and Paul. They are Daniel the prophet and John the Revelator. If we will only consider the above scriptures in the light of Daniel and the Revelation, we shall not only be saved from the awful Scriptural confusion that exists outside the Advent Movement, but we shall receive the glorious light on the meaning of the times of the Gentiles being fulfilled.

## *When Did the Times of the Gentiles Commence?*

When the armies of Babylon descended upon the hapless kingdom of Judah, the times of the Gentiles commenced; Jerusalem and the people of God were trodden down of the Gentiles. It was then that the crown was taken from Israel and given to the Gentiles according to the word of the Lord through Ezekiel:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He comes whose right it is; and I will give it Him." Ezekiel 21:25-27.

Ellen G. White cites this Scripture and comments:

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him'." *Education*, p. 179.

Concerning the throne of David in Jerusalem, God said He would "*overturn, overturn, overturn, it.*" There is a reason why "*overturn*" is mentioned three times. There were three overturnings of Jerusalem and the throne of David by the Babylonians. In 605 B.C. Nebuchadnezzar came to Jerusalem and subjected it. Jehoiakim was left on the throne, but as a subject of Nebuchadnezzar. When he rebelled against Babylonian authority, contrary to the counsel of God through Jeremiah, Nebuchadnezzar conquered Jerusalem again in 597 B.C. and placed first Jehoiachin and then Zedekiah on the throne. When Zedekiah rebelled, Nebuchadnezzar lost all patience with the kingdom of Judah. For the third time (586 B.C.) he sent armies to Jerusalem, and this time the city was utterly destroyed, the sanctuary was given to the flames, and most of the people were carried away as captives. So the throne of David was overturned, overturned, and overturned. Yet a full end was not made, for God had promised that the throne of David would

be established forever. (2 Samuel 7:13; Psalm 132:11, 12.) But through Ezekiel the Lord plainly declared that Israel would never again have a king to sit on David's throne until "He come whose right it is." Until this Man would come to take the throne of His father David, the Gentiles would have dominion, and Jerusalem would be trodden down.

### *The End of the Seventy Years*

Through Jeremiah God had said that He would accomplish seventy years of desolations of Jerusalem. (Daniel 9:2.) The Jews passed their weary years of exile waiting for the seventy years to be fulfilled. Daniel was one of these captives. Along with his countrymen, he expected that the restoration of the kingdom would take place at the end of the seventy years. Through a series of visions he was shown that the crown would not return to Israel when Babylon's rule had terminated. The crown must pass to three more Gentile kingdoms before it would return to the people of God. Each of these powers would tread down the people of God.

What was Daniel's reaction to this startling revelation of the future? In chapter 7, where he records his vision of the four beasts and the little horn, he says, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my



head troubled me . . . my cogitations much trouble me, and my countenance changed in me: but I kept the matter in my heart." Daniel 7:15, 28. But when he saw the vision of the ram and the goat and the Roman horn treading down the sanctuary and the people of God, and then was informed that this would continue for 2300 years, he could endure it no longer. He records: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Daniel 8:27.

The prophet was unable to keep the matter in his heart. In Daniel 9 we find him pouring out his heart to God in prayer. With Jeremiah's prophecy of seventy years' captivity before him, and the knowledge that this time was about fulfilled, he pleaded with God not to defer the restoration to the long-distant future.

Imagine his grief, disappointment, and anguish of spirit! As a youth he had left his homeland nearly seventy years ago. He had waited patiently for the seventy years to pass, though often weeping over the desolations of Zion. Now the seventy years were nearly up; his youth had long since fled. He was now an aged prophet of about ninety years, but still he expected to see the restoration take place before he died; and his pulse would quicken as he realized those days of captivity were about ful-

filled. But oh, God shows him these visions, and looking down through the long corridors of time he still sees the Gentiles making war against God's people and treading down the sanctuary. He hears one angel ask the Angel how long the sanctuary and God's people would be trodden under foot. Anxiously the prophet listens for the answer. 2300 years! Oh, could it be true? How could it be true? Seventy years had seemed like eternity. Would the Lord extend it another 2300 years? The angel came to Daniel and said, "The vision of the evening and the morning [the 2300 days] which was told is true." Daniel 8:26.

The old man could endure no more. He fainted and remained sick for days. When he had sufficiently recovered from the initial shock, he sought for an understanding of the apparent delay in God's purpose of restoration.

"The answer that was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed' (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, 'The vision . . . shall be for many days,' he fainted away . . .

"Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books 'the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.' Daniel 9:2 . . .



"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises." *Prophets and Kings*, pp. 554, 555.

With this background, we may understand Daniel's great intercessory prayer recorded in the ninth chapter. Was God going to delay the restoration to the distant future? Had the Lord substituted 2300 years subjection to the Gentiles for seventy? Had not the seventy years brought the Jews to sufficient repentance so that the promise given Jeremiah could be fulfilled? Could it be that God's people were not sufficiently humbled by their captivity? With these questions in mind, Daniel sought the Lord in earnest intercession. If Israel had not manifested sufficient sorrow for their sins that brought the captivity, Daniel would now engage in such repentance and humiliation before God. Identifying himself with sinful Israel, he confessed his sin and the sins of his fathers. He pleaded with God not to delay the promise of restoration at the end of the seventy years. His argument was not founded on his goodness, nor on the righteousness of his people, but on the mercy, righteousness, and the unfailing compassion of Jehovah.

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love

Him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

"O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us

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by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

"And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jeru-

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salem and thy people are become a reproach to all that are about us.

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Daniel 9:4-19.

God answers this prayer of intercession. The prophet's mind is made clear concern-



ing the seventy years and the 2300 years. The angel Gabriel assures him that there will be a decree to "restore and to build Jerusalem." Daniel 9:25. The Jews would return to Palestine to build their city and sanctuary. But one great fact now becomes apparent to Daniel,—the restoration at the end of the seventy years would only be partial and temporary. The kingdom would not be restored at the end of the Babylonish captivity. Yes, there would be a restoration at the end of the seventy years, but only a partial and temporary one. The full and final restoration would take place after the 2300 years.

### *The Remarkable Parallel Between 536 B.C. and A.D. 1844*

The kingdom of Judah was overturned three times—in 605, 597, and 586 B.C. The seventy years were numbered from the first overturning in 605 B.C. So there were three decrees of restoration from exile—the decree of Cyrus in 536 B.C., the decree of Darius in 520 B.C., and the decree of Artaxerxes in 457 B.C. (See Ezra 1, 6, and 7.) The first decree in 536 B.C., however, marked the end of the seventy years.

In preparation for the decree, Babylon was overthrown in 539 B.C. The power that held God's people captive had fallen.

The people of God were free to return to Palestine; and at the decree of Cyrus, 50,000 left Babylon in 536 B.C. Two years later they had laid the foundation of the sanctuary and had begun the great task of restoring the temple.

Now let us observe the parallel events at the end of the 2300 years. The parallelism is well expressed in the words of Ellen G. White:

"For many centuries God's people suffered a restriction of their liberties . . . God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of exile.

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon . . .

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen is fallen . . .'" *Prophets and Kings*, pp. 714, 715.

We may summarize the parallel between the end of the seventy years and the end of the 2300 years as follows:

1. The Jews were captive to Babylon. The early church was made captive to the Papal power—the great Babylon of the Apocalypse.



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2. Near the end of the seventy years, Babylon fell. At the end of the 2300 years, the message was announced, "Babylon is fallen." Revelation 14:8.

3. In response to the decree of Cyrus, 50,000 Jews left Babylon. (Ezra 1 and 2.) In response to the message "Babylon is fallen" in the summer of 1844, 50,000 Adventists left the fallen churches. *Great Controversy*, p. 376.

4. The Jews who left Babylon began the task of restoring the sanctuary. Two years after they left Babylon, they laid the foundation of their temple. (Ezra 3.) In 1844 the Advent believers began the great task of working in harmony with Christ to cleanse or restore the sanctuary to its rightful state. (Daniel 8:14.) Two years after they left Babylon, they laid the foundation of the great sanctuary doctrine, — it was in 1846 that O. R. L. Crozier wrote out the clarifying light on the cleansing of the sanctuary in the *Day Star Extra*.

This remarkable parallelism between the end of the seventy years and the end of the 2300 years throws great light on the time in which we live, and gives certainty to the glorious future of the Advent body. Some who do not understand these great facts of history and prophecy endeavor to represent the church of God today as being in Babylonish captivity. But

these speculations can never be true. Those who make these applications have not rightly considered the present position of the church. We must find the type of the Advent Movement in the period *after* 536 B.C. As the Jews through lack of faith, selfishness, and indolence failed to quickly restore the sanctuary, so has Laodicea failed to realize the speedy completion of God's work today. To correct the slow progress of the work of restoring the ancient temple, God raised up Haggai and Zechariah. So the present Awakening message may be found in these two books.

### *The Hope of Israel*

The hope of Israel was to see the king restored to the throne of David. The Jews were disappointed that the restoration of the kingdom did not take place at the end of the seventy years. They studied the prophecies to see when this Man would come whose right it was to sit on David's throne. (Ezekiel 21:27.) The restoration of the kingdom was the great hope of Israel; for then, as they understood, they would be delivered from Gentile oppression.

After waiting some 400 years, the hand of the Romans was heavy upon Israel. They longed for deliverance. Then the Jewish nation was startled by the words of a wilderness preacher, "Repent, for the kingdom of heaven is at hand." Shortly the Messiah appeared on the scene with the message, "The kingdom of God is at hand." Mark 1:15. Many stumbled at the truth that such a humble Person as this would be the One to free Israel from Gentile oppression and to sit on David's throne. But those who believed on Jesus gladly accepted Him as the One who would restore the kingdom. When Jesus was crucified, their hopes were crucified with Him; but after the resurrection, they came to Him with the great question which had been the hope of Israel for centuries: "Wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. The answer, of course, was "no!" As the words of Jesus in Matthew 24 and Luke 21 show, further tribulation and treading down by the Gentiles awaited the people of God.

Not unto the disciples, but to God's people in the time of the end were the prophecies of Daniel unsealed. The kingdom did not return to Israel at the fall of Babylon. It did not return at the fall of Persia. It did not return at the fall of the Roman Empire. It would not return

until after the long period of Papal supremacy. Then the judgment would sit in the most holy place of the heavenly sanctuary. For what purpose?

"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him [the Father]. And there was given Him dominion, and glory, and a kingdom." Daniel 7:13, 14.

It is here, in the judgment, that He comes to receive the throne of David. Although Daniel 7 does not give us the exact date for the judgment, it is given in Daniel 8:14. 1844 marks the hour of the restoration! At the appointed hour, our great High Priest entered the most holy place of the heavenly sanctuary to receive His kingdom. After He receives it, He will come in power and great glory. (*Early Writings*, p. 281.)

This is the hour of *His* judgment, the hour of *His* restoration as the King of His people. Now is the time for the fulfillment of the hope of Israel. We have seen that only a partial restoration took place at the end of the seventy years. But today we live in the hour of the full and final restoration,—indeed the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.



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### *The Times of the Gentiles Fulfilled*

The times of the Gentiles began with the fall of Judah in 605 B.C. Accordingly, Jerusalem—the Jews of Old Testament times and Christians of New Testament times—has been trodden down by the Gentiles. Each successive Gentile power—Babylon, Medo-Persia, Greece, and Rome—has persecuted the people of God. But the worst period of tribulation was during the period of Papal Rome. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

When are the times of the Gentiles fulfilled? John the Revelator says, "The court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Revelation 11:2. It is very plain that Jesus and John are speaking of the same thing. John is reiterating what is found in Daniel 7—i.e., the church (the holy city Jerusalem) would be trodden down during the 1260 years of Papal supremacy. In Daniel 8 the matter is fully clarified. As Daniel saw the Roman horn treading down the sanctuary and the church, one angel asked the Wonderful Numberer, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?" Daniel

8:13. The answer came: "Unto two thousand and three hundred days!" Daniel 8:14. As surely as that brings us to 1844, just so surely were the times of the Gentiles fulfilled in 1844. Luke 21:24, Romans 11:25-26, Revelation 11:2, and Daniel 8:11-14 are all referring to the one thing.

Now let us pause to grasp the appalling and thrilling significance of the fact that the times of the Gentiles are fulfilled. Two and a half millenniums ago the crown was removed from Israel and given to the Gentiles. The great nations of prophecy have held the dominion down through the long and dreary centuries which followed. God's people have been oppressed. They have had no king on David's throne, no kingdom wherein they could find security and protection from the heel of the oppressor. But by the sure word of prophecy and the oath of Christ Himself (Revelation 10:6, 7), the times of the Gentiles are fulfilled. They have had their day on the stage of history. Their allotted period for dominion has passed. Christ has come into the judgment to receive His kingdom, not just for Himself, but for



His saints, as Daniel testifies, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:27.

Would it not rightfully be expected that the hope and zeal of Israel today be raised to the highest pitch? Consider the enthusiasm of the disciples when they thought that Jesus was about to be proclaimed king on David's throne! In contrast, what is the response of the church that lives in the hour of the restitution of all things which God has spoken by the mouth of all His prophets since the world began? Lukewarm!

The times of the Gentiles are fulfilled! No wonder the nations are making an utter mess of the world! They have had their day. Only one thing remains — Jesus must be given the kingdom and the dominion. All glory, power, and authority must pass to Him. More than 125 years ago, Jesus passed into the holy of holies to receive His kingdom. Why the delay? Is the Father reluctant to give Him the glory that rightfully belongs to Him? No! The cause for the unwarranted and sinful delay lies with those who shall be His subjects. They are not anxious for Him to receive the kingdom. The message sounds, "Fear God and *give glory to Him*; for the hour of His judgment is come." The people of

God must give Him the glory. The reception of His kingdom depends solely on the response of His people. Jesus is not like the beasts of Daniel who seized power by selfishness and force. The ensign of His kingdom is the lamb.

Ho, ye heirs of the kingdom! Listen! The times of the Gentiles are fulfilled. The Lamb now waits to receive His kingdom. You are called to be His kingdom, — at least part of it. There should be delay no longer. Look into the world and see confusion upon confusion as the order of all things is about to disintegrate. The Gentiles have proven their inability to have the dominion. Babylon has failed. Persia has failed. Greece has failed. Rome has failed. The Papacy and the nations of Europe that gave her the supremacy have failed. Only one thing remains. The kingdom and the dominion must return to Israel. But it cannot return to Israel until we have a King whose right it is. Ah, there stands before the Father at this moment such a Man. He has waited more than a century for the reality of this hour to dawn upon our dull senses. We, and we alone, have delayed His reception of His kingdom. Oh, may each headline of distress among the nations thunder in our careless ears that the times of the Gentiles are fulfilled. To the sanctuary, O Israel, and there unite to give that glory to Him,

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—that glory which alone will make Him King!

How strange that when Jesus came to be the bleeding, sin-bearing Lamb, His people wanted to make Him King. Now that He has come to be their King, they want to keep Him in the sanctuary as the bleeding, sin-bearing Lamb. (See *Early Writings*, p. 79; *Education*, p. 263.) All who candidly face the great facts of Inspiration must wonder at the present lukewarm complacency of God's people.

### *The Effect of the Disappointment on the Corporate Personality*

Every Seventh-day Adventist knows about The Great Disappointment of 1844. In fact, there were two disappointments. At first the Advent people expected Christ to come somewhere between the spring of 1843 and the spring of 1844. When they discovered their six-month mistake in the prophetic reckoning, they expected Christ to come on October 22, 1844. Not since the disciples followed Jesus triumphantly into Jerusalem, had the hopes of God's people been raised so high. During the "Midnight Cry" of 1844, the faith, zeal, and enthusiasm of the Advent believers were wonderful. It was the greatest manifestation of dynamic Christianity since Pentecost. Then came the second and very

bitter disappointment, known today as "The Great Disappointment."

Since that time the Advent body has never been able to recover fully from that disappointment. Never have we been able to recapture the zeal and enthusiasm that animated the body in 1844. All efforts to generate the faith and love that animated the pre-disappointment days have failed. And anyone acquainted with our history knows that many remedies have been sought and applied,—time setting, revivals, heresies, controversies, offshoots, self-supporting institutions, programs without number, calls for revival and reformation, new gimmicks, new preachers, prayers for the latter rain, Christ-centered preaching crusades, doorbell campaigns, et cetera. In fact there is hardly anything new for anyone to try, yet we are shut up to the obvious truth that we have not seen anything that would enable us to recapture the ardent love of the pre-disappointment days.

The Great Disappointment has left a definite effect upon our corporate personality. Just as an individual has a personality, so does a church or a movement. Although the Advent body is four genera-



tions removed from the pioneers, it is still the same movement. What happened at the inception of our movement has left its deep impress upon us today. It is recognized that experiences in infancy and childhood deeply affect the personality in afterlife. The adult may not be aware of it, but marked defects of personality are often caused by some experience that dates back to early life—an experience that lies buried in the subconscious mind.

In 1844 the church expected her Lord to come. Her hopes were raised to the highest pitch of excitement. The Great Disappointment hurt her feelings deeply. This subconscious fear of further disappointment continues to make the bride-elect reserved in her response to the heavenly Bridegroom. The most certain truth about the end of all things cannot change this disturbing inability to respond.

Yet there is a cure,—only one. As long as the disappointment remains ego-centric, nothing can change the Laodicean lukewarmness. But if God's people will fasten their attention on their High Priest, they will be brought into sympathy with Him. He could not come in 1844 because His people were not ready for His coming. (*Great Controversy*, p. 424; *Early Writings*, p. 243.) Only the per-

fecting of His people in the moral image of God can enable Him to cleanse His sanctuary; and only when He cleanses His sanctuary can He change from high-priestly garments to kingly robes. Until then He must continue to bear the iniquity of the sanctuary. (Numbers 18:1.) All the failings, defects, and sins of His people He must bear in the sanctuary above. Even their prayers, praise, and good works must be purified by the incense of His righteousness. (*Selected Messages*, Vol. 1, p. 344.) His spirit is still bruised by the sins of His people. His heart still bleeds for every failure to reach His ideal. By every transgression He is wounded afresh. (*Desire of Ages*, p. 300.)

"All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him." *Education*, p. 263.

Thus Inspiration rightfully presents Christ as the Lamb all mangled and bleeding in the sanctuary above. (*Early Writings*, p. 79.) When Israel looks upon Him whom they have pierced, they will mourn for Him as one mourns for an



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only son. (Zechariah 12:10.) Oh, the unspeakable loss that must strike the heart of a parent who lays an only son away in the dusty tomb. With David, his anguished cry goes up, "My son, my son, would to God I had died instead of thee!" Yet no other metaphor can describe the repentance yet to befall complacent Laodicea. The tears will not fall for their disappointment as they fell in 1844. At last there will dawn upon the church the consciousness of Christ's disappointment. His oath has declared to us that the times of the Gentiles are fulfilled. The hour has struck for God's people to have their King returned to David's throne. He presents Himself before His people as the One to receive the kingdom. For a century and a quarter He has waited for them to come to the sanctuary and release Him from his position as the Lamb all mangled and bleeding. (*Early Writings*, p. 79.) Our sin is pardonable only because we have been blind, continuing to crucify Him in ignorance.

Now, the point is this. Only when our sympathy with *His* disappointment is as great as the sympathy for *our* disappointment in 1844 (and that was great), will our egocentric sympathy be transmuted into sympathy for Him. Then, and then alone, will the corporate personality of God's people be healed, and the church

be able to respond to Christ in a relationship which Inspiration calls "the marriage."

If what is currently known as the "Awakening" cannot or does not lead to this, then it must be confessed that it has failed along with all other attempts to end the Laodicean stalemate. In fact, it is inevitable that Awakening believers be confronted with the prospect of failure. The past agitation has been necessary and in the providence of God. But if the future holds only a repetition of the past, then let us roll up the charts, fold up the institutes, turn off the tape recorders, and bring the presses to a halt. Then let us get ready to have our children bury us in this wilderness; and meanwhile let the Awakening activists say with Peter, "I go fishing."

And shall we weep at the prospect of our fate? Why should we? For six thousand years the saints have had to lie down in the tomb. Three generations of Adventists have come and gone the way of all flesh. Who are we that we should escape? Recently I have had the privilege of reading some biographies of Luther, Wesley, Miller, and other mighty men of God.

Before such giants of faith I feel that we are but grasshoppers. Then why should we complain if God would permit us to rest in the grave with them? Should we not greet our fate with the silence and resignation of Moses who was refused the privilege of seeing the Promised Land? Not to cross the Jordan with the living tribes, but to the cold embrace of death on Pisgah's lonely mountain was he summoned,—because Israel was slow to believe, and he lost patience with them. On reading the letters on the back page of Dr. Rue's Newsletter, I confess that we deserve the same fate one hundredfold.

As we face the prospect of this wilderness receiving our bones, what shall be the response of our hearts? If it be a weeping for our fate, then indeed shall our fate be sealed, and another generation must arise to be the final generation—the bride for whom the Bridegroom is prepared. But if . . . ! (For the promises and threatenings of God are upon condition.) But if we can come face to face with the realization of what all this means to Christ, if we can grasp what disappointment the failure of this generation in this hour of the Awakening must bring to Him, if we can cast one understanding look upon the Lamb and His cross, then will there be born in our hearts the conviction that He deserves something better

than this; He deserves that there be no more delay. Our sins have made Him to be the Lamb, but our grateful sympathy can cause Him to become our King. If we can lose sight of our fate in the contemplation of His, then we will be the people to fulfill the type of the Day of Atonement. There will be affliction of soul, and a yearning desire that the restoration of the sanctuary be completed for Jesus' sake.

### *Intercessory Prayer and the Lion's Den*

Daniel's intercessory prayers (Daniel 9 and 10) are a representation of the prayers of the final generation. Daniel was praying for the restoration of Jerusalem and the sanctuary, which was prophesied to take place at the end of the seventy years captivity. We have seen that this ancient restoration was a type of the final restoration to take place at the end of the 2300 years. Therefore the same prayers that were uttered by Daniel should actuate God's people today.

Daniel was not content merely because certain things were prophesied to happen. Realizing that the promises of God are upon condition, he earnestly pleaded with God that His promises concerning His people would be fulfilled. He urged His petitions to the throne of grace



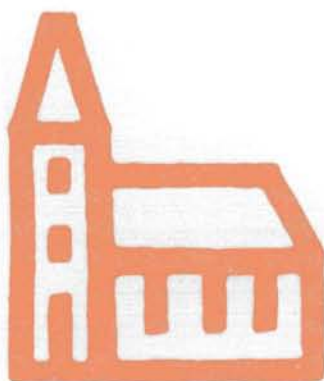
on the grounds that the restoration was for the Lord's sake. Said he:

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, *for the Lord's sake* . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, *for Thine own sake.*" Daniel 9:17, 19.

Daniel's prayers brought results, as the reading of Daniel 9 and 10 clearly shows. As Daniel prayed, divine aid came to God's people in the great work of restoring Jerusalem and the sanctuary. Satan trembled. If he was to hinder the work, he must put an end to this intercessory prayer. Here is the historical background and reason for Daniel 6—the story of Daniel in the lion's den. This was Satan's answer to the praying saint.

When the spirit of Daniel actuates God's people today, when they enter the experience of intercessory prayer, pleading that the sanctuary be cleansed *for Jesus' sake*, then just as surely will they be headed for the lion's den—that great test of the beast and his image brought to view in Revelation 13.

May the Lord today grant unto His people Daniel's spirit of grace and supplication; and let the devil prepare his lions from whose den the saints will declare God's salvation with a loud voice.



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# DWELLING IN GOD

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By Robert D. Brinsmead

"Which of you convinceth Me of sin?  
And if I say the truth, why do ye  
not believe Me?" John 8:46.

"Which of you convinceth Me of sin?"

Christ is here declaring His complete freedom from sin. Although He took a human body from Mary—the human organism as it was after four thousand years of sin—He manifested a sinless human character. The human nature that was found in Him was without sin, untainted by corruption.

The key to the mystery of Christ's sinlessness is found in the following scriptures:

"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. He that speaketh of himself seeketh his own glory: but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." John 7:16-18.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I

speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14:6-11.

"If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." John 10:37, 38.

Jesus' humanity was sinless because in His human experience He dwelt by faith in the Father, and the Father dwelt in Him. Herein Jesus revealed a great truth to the human family, demonstrating how a man may be righteous. When God created man, he did not have life or righteousness in himself. He had it in God. Man was righteous as he dwelt in God and lived by every word which came from the mouth of God. The moment Adam and Eve stepped out of the covering of God's righteousness they were naked. In His incarnation Jesus took hold of that human nature, and brought it back into the circle of divine perfection. Christ's human nature was righteous because it dwelt in God. There is no unrighteousness in Him. God was the source of all the actions of His life. He sought to please His Father in all things. He found His highest joy and satisfaction in Him. He sought not His own will, but the will of Him that



sent Him. He sought not His own glory, but the glory of Him that sent Him.

The experience of Christ may be ours:

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21.

"He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." John 6:56.

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:1-7.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I

in Thee, that they also may be one in Us: that the world may believe that Thou hast sent me . . . I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20, 21, 23.

Let us dwell upon these great texts from the apostle John, for herein is contained the very foundation of all truth. When we deal with these great concepts, we are not just dealing with symbols or prophecies, but we are getting right down to the core of truth itself. We are told that Christ, in His human nature, was an example for us. His humanity was sinless because He dwelt in God and God dwelt in Him. Jesus prayed that this might be the experience of all His people (John 17). In *Testimonies*, volume 6, page 401, we are told that the loud cry will sound when this becomes the experience of the church of God.

### *The Meaning of Dwelling in God*

What does it mean to dwell in God? Perhaps we should ask first of all, "What does it mean for God to dwell in us?" How does God dwell in man? He dwells in his heart. What do we mean by the heart? Scripture says of the wicked that God is not in all their thoughts (Psalm 10:4). Man is wicked when God is not

in his thoughts. On the other hand, a righteous man may be defined as the man in whose thoughts God dwells. So also, the law of God is in the heart of a righteous man. As David says in the Psalms, "It is my meditation all the day." Psalm 119:97. God is in the thoughts of a righteous man. He makes Jesus first and last and best in everything. He thinks of the goodness of God's law when he rises up and when he sits down and when he walks by the way.

What does it mean to dwell in God? Jesus said, "Abide in Me, and I in you." John 15:4. The foundation is to abide in Him. To the extent that we abide in Him, He can abide in us. To abide in God means that He has our best affections; we obey His Word, we surrender everything to Him, and walk with Him. Again, it means to accept Him as our portion. It implies continual communion to abide in His love. Dwelling in God means to depend upon Him. Those who dwell in God find in Him their highest joy and greatest pleasure. To dwell in God means that we account His words as the supreme thing, better than fine gold and silver; we count every other attraction that this world can offer as but refuse when compared with Him who is our possession. The Lord is wanting a people to serve Him, not from a sense of duty only, but as an expression of their highest joy. To

dwell in God means to fulfill the first commandment: "Thou shalt have no other gods before Me." All this was the experience of the Lord Jesus Christ. So there was no sin found in Him. It was His greatest joy to do the will of God, to live by His every word, to trust in His wisdom and guidance. His experience may be ours (*The Desire of Ages*, pp. 664, 123).

### *Do We Abide in God?*

In the epistle of John, the apostle presents a number of tests as to whether we dwell in God:

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

He who dwells in God walks in the light. He accepts every ray of light that God sheds upon his pathway. This walking in God's light brings true Christian unity.

Another test:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

If a man claims to have a high and exalted experience for himself, if he boasts of his sinlessness, he abides not in the truth. He does not dwell in God, and God does not dwell in him.

"He that saith, I know Him, and



keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:4-6.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2-9, 10.

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." 1 John 2:24.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

"Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he can-

not sin, because he is born of God." 1 John 3:6-9.

"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the

day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:7-18.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:18-20.

"Love not the world, neither the things that are in the world. If any man

love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

By meditating upon these scriptures, every soul has the privilege of knowing whether he abides in the Father and in the Son.

When God has a people who will dwell fully in Him, He will dwell fully in them. When there is a people who will dwell in Him without default, without reservation — not only consciously, but unconsciously — then God's great purpose for man in this life will be fulfilled, and the saints will reflect the image of Jesus fully.





# ZECHARIAH

## The Prophet of Encouragement



By Robert D. Brinsmead

### PART 1

Everyone familiar with the Awakening message knows that from its very beginning Zechariah 3 (the parable of Joshua and the Angel) has been a key passage of Scripture. Zechariah 3 is part of a series of parables and symbols written out in the first six chapters of Zechariah. We could be well profited by taking a closer look at this entire portion of Scripture. It is full of encouragement, hope and cheer for God's people today.

#### *Some Principles of Interpretation*

##### 1 • HISTORICAL SETTING

Before we can understand many of the symbols and expressions used in the first six chapters, we should be familiar with the historical setting of Zechariah. By reading the book of Zechariah in conjunction with the book of Ezra and, if necessary, the sketch given in *Prophets and Kings*, pages 551 to 597, one may soon gain the needed background information.

The circumstances surrounding the book of Zechariah may be summarized briefly as follows:

The Jews had been in Babylonish captivity for seventy years. When Cyrus issued the first decree of restoration in 536 B.C., a mere 50,000 Jews responded to the opening of God's providence and participated in the second great exodus move-

ment. How feeble this movement seemed in comparison with the original exodus from Egyptian captivity! Under the leadership of Moses, about two million people left the land of captivity for the promised land. Israel then grew to become a nation of considerable strength. David defeated all the national foes. During the reign of Solomon, there was no nation on earth strong enough to trouble Israel. But with apostasy came national decline. As Israel grew weaker, her enemies became stronger. Finally the little kingdom of Judah was swept aside by the armies of Babylon.

The captivity to Babylon was not the end, however. God had promised a restoration. But when seventy years had passed, most of God's people did not look with pleasing anticipation upon the prospect of returning to Palestine. What was there to go back to? The land was a wilderness. The city was a heap of rubble. The temple was only ashes. Besides, many had become comfortably settled in the land of their captivity. Some of them had secured good positions and homes.

Consequently, only 50,000 chose to place themselves under the leadership of Zerubbabel in the return to the homeland. We might regard them as brave pioneers; and doubtless many of them sacrificed material advantages for the uncertain venture of restoring a desolate land.

Humanly speaking, circumstances were discouraging for the returned exiles. Numerically, they were pitifully weak. Naturally they would have sadly compared their little band with the mighty nation they once were. Even when their nation was born, they were two million strong; but now they were reduced to 50,000. Then too, they were poor. God impressed Cyrus to donate some means for the work of restoring the temple.

When they arrived back in the homeland, the realization of the ruins must have been worse than the anticipation. But they pressed ahead. In the year 534 B.C., about two years after the decree of Cyrus, Zerubbabel laid the foundation of the new temple. What a scene it was! The younger generation rejoiced to see the beginning of the new work. But the older generation threw cold water on the enthusiasm. These older ones could remember the splendor of Solomon's temple. They could see that this second temple was going to be so inferior. They wept in disappointment and did much to weaken the faith and zeal of that little band of builders.

But worse was to come. The Samaritans became jealous as they saw the work of restoring the temple going forward, and they did everything to weaken the hands of the builders. Beset by poverty, hardship, discouragement, Samaritans and



other difficulties, the work moved forward very slowly. Back at the court of the Persian king, Daniel was earnestly fasting and praying for the welfare of his people. Through the intervention of Christ and His angels, the forces of evil arrayed against God's people were held in check all the days of Cyrus and all the days of Cambyses, his son. But the builders did not take full advantage of the opportunity of the openings of Providence. Finally the false Smerdis came to the throne of Persia. He not only listened to the evil reports from the Samaritans, but he commanded the Jews to stop building the temple.

Thus the work had come to a complete standstill. Grass and weeds were growing over the site of the temple. The people worked hard to become prosperous, intending to complete the temple after they had acquired more means. But the Lord sent them drought, mildew and blasting winds upon their crops. What a sad position they were in! Difficulties increased instead of diminishing, and the prospect of restoring the sanctuary seemed further away than when they had first commenced the work of rebuilding.

God did not forsake His people, but looked upon them with infinite pity and solicitude. He overruled earthly affairs to help them. Smerdis was slain, and Darius the Great came to the throne of Persia. He was more favorable to the Jews.

It was about this time (520 B.C.), a time of extremity, that God sent two prophets to help and encourage the builders. The first was Haggai. He was one of the most successful prophets of the Bible in gaining an immediate response. His message was short, sharp and simple—*Resume building!* He told the people that they could never expect God's blessing upon their work while they let God's house lie waste. He promised that God would bless them from the day they would begin to build. The people were convicted, convinced and moved to action.

The second prophet was Zechariah. He joined Haggai in giving needed encouragement to the builders. Notice how clearly this is stated in the words of Ellen White:

"Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel."—*The Review and Herald*, Dec. 26, 1907 (see also *Prophets and Kings*, p. 580).



# ZECHARIAH

## 2 • PURPOSE OF THE PROPHECIES OF ZECHARIAH 1 TO 6

With the foregoing knowledge of the historical setting of Zechariah, we are able to see the point of the series of visions given in chapters 1 to 6. According to the statement from Ellen White, the visions "written out in the first six chapters of the book of Zechariah . . . were of peculiar significance to the men who were advancing in the name of the God of Israel." The messages of Zechariah 1 to 6 were given to cheer, comfort and encourage the builders of the temple.

## 3 • APPLICATION TO OUR DAY

These prophecies of Zechariah also have great meaning for our day. This is because God's people in this dispensation find themselves in a similar situation. The end of the seventy years corresponds to the end of the 2300 years. On both occasions there was an exodus movement from Babylon—one from literal Babylon in 536 B.C., and the other from spiritual Babylon in A.D. 1844. The Jews were engaged in the work of restoring the sanctuary that was made desolate by Babylon; the Adventists began restoring the sanctuary that was trodden down by the Papal power (see Daniel 8:11-14). As there was a delay in restoring the temple in the days of Zerubbabel, so there has been a longer

delay caused by the Laodicean condition of the church. We could go on making comparisons, but one thing is plain. The same encouragement, hope and cheer given by Zechariah in 520 B.C. is needed just now for a situation that is astoundingly similar.

To summarize: The prophecies of Zechariah 1 to 6 primarily apply to the rebuilding of the temple after the seventy years' captivity to Babylon. They were given to cheer, encourage and comfort the builders. Because God's people are now engaged in working in harmony with Christ in restoring the heavenly sanctuary, the same cheer, comfort and encouragement are suited to God's people today.

## 4 • REFERENCE TO PRIMARY APPLICATION

Some make the mistake of trying to apply the visions of Zechariah 1 to 6 to our day without due attention to their primary meaning in reference to the local, historical situation in Palestine. We must remember that the prophetic books of the Bible were written in reference to local, historical situations in Palestine. Daniel and the Revelation are exceptions. (The prophecies of these two books were written about future events beyond reference to any local, historical events among the Jews.)



Let us take an example. Chapters 40 to 49 of Isaiah are written about the restoration from captivity at the end of the seventy years. They speak of Cyrus, the drying up of the Euphrates, the downfall of Babylon, and Cyrus' decree to restore Jerusalem. Of course they have an eschatological (last-day) application too. So there is a primary and a secondary application of the prophecy. The primary application of a prophecy serves as a *type* of the larger and perhaps more important application.

Zechariah's prophecies were primarily written to encourage those who were rebuilding the temple at the end of Babylonish captivity. This work of restoration, carried on under the leadership of Zerubbabel, serves as a type of the great work of restoration of the heavenly sanctuary going forward under the leadership of Jesus.

In the very nature of the case, we must have some understanding of the primary application before we can appreciate the full force of the secondary (eschatological) application. If one does not understand the type, how can he adequately understand the antitype?

Therefore the first thing to do when considering the meaning of Zechariah 1 to 6 is to see how the visions applied to the men who were rebuilding the temple under the leadership of Zerubbabel. The statement of Ellen White is explicit—the

parables and symbols of chapters 1 to 6 were written to encourage the men who were building the temple. This point must be made decisively clear, for some have given such loose reign to imagination that they have interpreted Zechariah 1 to 6 in such a way as to have no relation to the local, historical setting of the book. As we look at each vision, we must ask, How would this vision encourage, cheer and comfort those men who were rebuilding the temple? When that is understood, then we may proceed to see how the same vision may cheer, encourage and comfort those who are doing a similar work today.

### *Examples of Wrong Application*

In chapter 1 Zechariah sees some horses—red, speckled and white—which report certain things to "the angel of the Lord." Some expositors have suggested that these horses represent different periods of the history of the church—i.e., from creation to the end of the world. But according to Ellen White, each vision in chapters 1 to 6 was "of peculiar significance to the men" who were building Zerubbabel's temple. She states that each vision was especially designed to encourage and cheer these builders. It may be readily seen that the previously-cited interpretation of the horses has no "peculiar significance" to the builders at all! How could they be encouraged and cheered by



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such an empty interpretation. Such an interpretation has no relevance to the context or to the message of the book. In chapters 1 to 6 God was not mocking the builders in riddles that could not be understood by them; or if they could be understood, had no special reference to their task at hand.

In chapter 1 Zechariah also sees four horns. "And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem." Verse 19. Some have tried to interpret the vision of these horns without reference to the plain context of Zechariah 1. The chapter refers to the affliction of God's people by the heathen powers and their seventy years' captivity. Primarily, Zechariah was not prophesying of future powers that would scatter Judah, Israel and Jerusalem. Writing in the true historical context, Ellen White says, "Zechariah then saw the powers that *had* 'scattered Judah, Israel, and Jerusalem,' symbolized by four horns."—*Prophets and Kings*, p. 581. Notice the tense of the verb both in Zechariah 1:19 and in *Prophets and Kings*, page 581. Zechariah was shown the horns that *had* scattered the Jews. In this context the horns refer to the powers that had scattered Judah, Israel and Jerusalem *prior* to 520 B.C.

Then Zechariah was shown "four car-

penters" (Zechariah 1:20, 21). Notice how clearly Ellen White applies this symbol to the historical situation of 520 B.C.:

"... the prophet sees the powers that had 'scattered Judah, Israel, and Jerusalem,' symbolized by 'four horns.' Immediately afterward he sees 'four carpenters,' representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself."—*The Review and Herald*, Dec. 26, 1907.

One can readily see how this vision would encourage Zerubbabel and those helping him rebuild. Jerusalem was still desolate. The temple had not been rebuilt. The heathen powers were hindering them in their task. But through Zechariah they could be encouraged to know that God had sent "four carpenters" to cast out the horns of the Gentiles and to restore His house of worship according to the decree of Cyrus and of God Himself.

But some ignore this plain, historical context and interpret the vision of the carpenters in a way that is in no way relevant to rebuilding the temple. An exposition before this writer says, "So the carpenters do their work during the period of history reaching from the thirteenth century and the national Sunday law." The expositor does not even hint that this interpretation is a secondary application to the four carpenters. According to him, this is what they are! But according to Ellen G. White,



the carpenters represent "the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself."

To see the utter fallacy of applying the carpenters to the period between the thirteenth century and the Sunday law, we have only to consider this question: How could this possibly be encouragement of "peculiar significance to the men" who were building the temple in 520 B.C. Nay, worse, how could they even understand the vision if that were the meaning, since they could not know anything about the Papal period or the Sunday law? This expositor has failed to notice that each vision was specifically given to encourage Zerubbabel and his brave helpers, who were weighed down with great difficulties.

One more example of failure to notice the historical context and theme of the visions will suffice. In Zechariah 6 the prophet records how he sees four chariots with horses attached to each chariot. According to Ellen G. White, this vision, along with the others that preceded it, was "of peculiar significance to the men who were advancing in the name of the God of Israel" by rebuilding the temple under the leadership of Zerubbabel. This vision, along with the preceding visions, was to encourage, cheer and comfort these men who were pressed under a great trial

of faith. So then, if an interpretation of the four chariots is true, it must meet these specifications: It must be relevant to the men rebuilding the temple, and it must be of such a nature as to give great encouragement to them. But according to a recent expositor, the four chariots represent four periods in the history of the Christian church, starting from the thirteenth century after Christ. To see how utterly wide of the mark is such an interpretation, one has only to ask, How could such a concept encourage Zerubbabel and those working under his leadership? How could this be a message of special comfort to them?

But, says one, do you mean to say that Zechariah only applies to the situation and to the builders of the temple in 520 B.C.? No! We have already seen that in 1844 God began to restore the great truth of the heavenly sanctuary, according to the prophecy of Daniel 8:14. As God had men back in 520 B.C. who were repairing the ruins caused by Babylon, so God has men today who are working to "raise up the foundations of many generations." Isaiah 58:12. The rebuilding of the temple under Zerubbabel is a type of the work of restoration that began in 1844, not the thirteenth century A.D. When we understand how Zechariah's visions were suited to encourage the builders back in his day, we may rightly apply their encouragement to our day.

*To be continued*

# healthful living

## IS YOUR STOMACH IN PROPORTION?

By  
ROBERT D. BRINSMEAD

I have discovered how to gain the rapt attention of certain people who become drowsy in the consideration of real spiritual food. Start talking about carnal food! Immediately they become starry-eyed zealots, all aglow with a real religious fervor over the stomach and what goes or should go into it.

It is terrible to see a man with a stomach that is out of proportion to the shape of his body. It degrades the physical image of God. But it is even worse when people get the stomach out of proportion in their thinking. This degrades the moral image of God in the human mind.

I am reminded of an incident on the corner of a city street where a preacher was trying to give the gospel to the promiscuous crowd. The preacher was troubled by a Communist agitator who kept interrupting with utter disdain, "But that won't fill your stomach . . . that won't fill your stomach . . . that won't fill your stomach." Finally a bystander, becoming weary of the monotony of the agitator, silenced him with one apt comment: "All right, old fellow," he said, "but we are not all stomach."

For far too many, health reform is all stomach, and religion is all stomach. The stomach has its place in human anatomy. It has its place in health reform and in practical religion. But as we observed a moment ago, there is nothing so unsightly as a stomach out of proportion. Although most of our readers will not need instruction about keeping their stomachs in proportion to the rest of their anatomy, maybe some of us could profit by considering how people can get their stomachs out of proportion in their religious experience.

### 1. Love of Stomach

Jesus said, "Where your treasure is, there will your heart be also." Matthew 6:21. We are not meant to have our heart in our stomach. Paul wrote of the Cretians, "whose God is their belly." Philipians 3:19. Their gluttonous habits revealed what their god was. But stomach worship can be manifested in ways other than gluttony. There are earnest, religious "health reformers" whose thoughts are never far from their stomach. They talk hard and long about food and spend an enormous amount of time and effort getting what they think are suitable things to put in their stomach. They spend much of their life planning for, thinking of and caring for their stomachs. The problem is that they love their stomachs like the Cre-



tians, but their love for it merely manifests itself in a different way. The worst part about it is that they invest their love for it with a cloak of religious zeal so that the whole food subject becomes a reproach to religion. Such people need to remember the words of Jesus, "Life is more than meat, and the body is more than raiment." Luke 12:23. The Lord rebuked this continual anxiety as to what we shall eat. He said that this was a sin that belonged to the Gentiles. The Christian life has a much higher, worthier goal and subject for contemplation than an organ that is part of the vile body that soon must be changed at the coming of the Lord. Paul said, "Food does not commend us or bring us any nearer to God." 1 Corinthians 8:8, Expanded Translation. Again he declared, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17.

## 2. Compensation

Human personality indulges in a strange psychological quirk which psychologists call "compensation." For instance, the boss dictatorially takes it out on his employees to compensate for being a hen-pecked husband at home. Religious distortions are forms of spiritual compensation. A man suffering frustration and personal defeat in his inner spiritual life is a desperate man. For such a man health

reform can be a lifesaver to a drowning soul. In such a case, as true heart piety declines, zeal for health reform increases. At home he may be moody, angry, unkind, prayerless, mean, critical; "But no matter," says the ego, "I am most particular in what I eat." He may proudly quote the following statement: "If a man can overcome his appetite, he can overcome anything." The problem is that he uses his preoccupation with appetite as a *substitute* for overcoming almost everything. This is pure Phariseeism, the worst kind of religious hypocrisy.

## 3. A Barometer of Spiritual Progress

Some people make the grave mistake of using their stomach as a barometer of their spiritual progress. Our eating may be an index to our spiritual state. It may also be an index to our spiritual pride. Before me is a letter of a stomach worshiper. It says, "What people eat is the best indication of their spiritual progress. Lowest on the ladder are the meat eaters. A step higher are the lacto-ovo vegetarians. Higher yet are the pure vegetarians. But highest of all, going rapidly on to perfection and the seal of God, are the pure fruitarians." The trouble is that this poor soul sees itself on the very top of the ladder, looking disdainfully down on those who eat roots, eggs, or worse yet, meat. Extolling what is thought to be the mighty victories of the

cross, this food zealot continues, "I had a terrible struggle giving up potatoes, but the Lord gave me the victory." But all these so-called food "victories" are being used as a barometer of spiritual progress, blinding the eyes of this person to the sins of pride, unkindness, criticism and intolerance that raise their ugly heads all through the letter.

It can be a very dangerous thing for people to make a ladder of dietetic "advancement" and then make that ladder synonymous with the ladder of sanctification. Some well-meaning people have done this, thinking that such things must be urged as part of the Awakening message. But such "pietistic" delusions have neither part nor parcel in the Awakening message. Dietetic habits are often an index to spiritual progress. But remember, they may be an index to spiritual pride.

#### **4. Imputation of Moral Qualities to Food**

It is an appalling fallacy to impute moral quality to food per se. Jesus stated an absolute truth when He said that man is not morally defiled by putting anything into his stomach. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matthew 15:11. Paul said, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Romans 14:14. Neither roots, eggs,

mushrooms, duck, rabbit, beef nor pork is morally unclean. There is and can be only one morally unclean thing in this whole world—the human heart.

One of the greatest stumbling blocks to health reform is this false idea of imputing moral evil to things external from the human heart. Once a person imputes a moral quality to any food, he is on the high road to legalism, and there is no stopping place on this road until he falls into the great pit of fanaticism.

I once met a person who said, "I would rather die than eat an egg." It may be a good thing to stop eating eggs for certain reasons, but to impute some sort of moral contamination to a chemical mixture of any kind is religious foolishness. Another person makes the fruitarian diet a matter of religious principle and carries it so far that she would say, "I would rather die than eat a potato." Or another gives up meat and says, "I would rather die than eat meat."

I met an earnest brother who affirmed that if he were placed in a position where meat was the only food that would keep him alive, he would choose to die rather than violate his conscience. I asked him if he would take a blood transfusion to save his life. He said he would. "Well," I said to him, "don't you realize that taking a blood transfusion is far more risky and more impure than eating flesh. A blood



transfusion goes right into the body. It is taking a drink of blood directly into the veins. If putting flesh into the digestive tract is morally defiling in itself, then putting blood directly into the body would be much more of a moral defilement."

We should rather die than consent to a wrong act. For instance, it is better to die than to tell a lie. We should choose death rather than worship idols, break the Sabbath, commit adultery or steal. The sixth commandment certainly embraces true health reform. It commands us to preserve our lives. The Bible says, "A living dog is better than a dead lion." Ecclesiastes 9:4. It is sinful to mutilate the body, but not if mutilation is necessary to save life. We will cut off a limb if life is at stake. It is wrong to drink strong drink, but the Bible says, "Give strong drink unto him that is ready to perish." Proverbs 31:6.

Right now I could not eat meat with a clear conscience. There is better food available, and the Lord has given me instruction that meat is not the best food for the body temple because of its effect on the mental and moral powers of the human organism. For me to eat meat is sin, not because there is any moral uncleanness in meat, but because eating it would show that I do not love the Lord with all my heart, soul, mind and strength. It would be an act of serving appetite rather than serving the Lord. The defilement

would not be in the meat, but in my attitude toward the meat. So Paul said, "There is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Romans 14:14.

On the other hand, it might become a sin not to eat meat. The chance is exceedingly remote, but we must see the principle. If it chanced that meat was the only thing that would preserve life, then I must take it for conscience sake in the same way as I would take a blood transfusion or that Elijah gratefully ate the flesh brought by the ravens. It is not meat that has moral quality, but my attitude toward the meat.

### **5. Imputation of Life and Health From Food**

God gave the children of Israel manna when they were in the wilderness. The Bible says that it was angels' food. Angels do not die, but the Israelites ate angels' food and still died. They died in the wilderness because they did not learn the lesson in the manna. The Scripture says that God humbled them and gave them manna that they might learn that man does not live by bread alone, but by every word that proceedeth from the mouth of God. But Israel did not learn that. They did not see that they lived by life from God. They thought that life and health came primarily from food.

So today people impute life, health and healing to food. Some of these same people are poor specimens of good health. As God gave manna to Israel, so He gave health reform to us (*Medical Ministry*, p. 267); not that we might impute health to food, but that we might be humbled to impute everything we have to God. He says, "I am the Lord that healeth thee." Exodus 15:26. But we are so inclined to brag about some food or some herb as the secret of health. The whole approach is wrong—sinfully wrong. So we are dying in this wilderness the same as other people. With all the light on health reform, we are not much ahead of a moderate living "Egyptian." We get most of the same diseases. The startling part about it is the fact that among the leading health and food advocates within the Advent Movement there is so much sickness and disease. Not a few have died of cancer. Often members of their own families have not thrived on their programs. I submit that they can eat the best food that this earth can give, yet these diseases of the Egyptians will remain.

We must learn to impute health to God. Christ is the Tree of Life. He is the living Bread which came down from heaven, that a man may eat thereof and not die. Oh, there is more health reform in John, chapter 6, than in all the food

which enthusiasts have ever dreamed of. He who eats the flesh and drinks the blood of the Son of God has the power of everlasting life coursing through him. Read Isaiah 58. It is the greatest health prescription for the Advent Movement—the greatest! It does not promise that after we follow certain dietetic rules, we will have good health. All who promise health on condition of following a certain diet are not telling the truth. But Isaiah 58 tells us that when our lives are filled with the Spirit of Jesus so that we do the works and live the life of Jesus, then our health shall spring forth speedily. There is need of a great reformation in our whole concept of health reform. We must be humbled to build on the true foundation. There is more health in being baptized in the unselfish spirit of heaven than in all the medicines that man can discover.

Perhaps the greatest book in the Bible on the subject of health is the book of Proverbs. It is full of the subject of health. If you want an interesting exercise and a thrilling study, read the book through, marking every statement that gives the secret of health. It puts the stomach in the right proportion. It bears out what Ellen G. White says: "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Counsels on Health*, p. 324.



# ZECHARIAH

## The Prophet of Encouragement



By Robert D. Brinsmead

PART 2

### *What is the Message of Zechariah 1 to 6?*

The reason the Spirit of Prophecy gives for the visions of Zechariah 1 to 6 is that they were messages to encourage Zerubabel and his helpers to go forward in restoring the temple.<sup>1</sup> But, we might logically ask, how do those parables and visions of the first six chapters present such messages of encouragement for these builders?

Let us first have a clear view of the historical situation. There was a little band of 50,000 who had returned from Babylon in 536 B.C. in response to the decree of Cyrus. They were a pitifully weak nation, especially compared to the great exodus under the leadership of Moses or to the power of the kingdom in the time of David and Solomon. The people were not only few in number, but they were exceedingly poor in material resources. Their enemies were strong, the Samaritans were a great hindrance, and it even looked as if the Persian kingdom would withdraw support from the project of restoring the temple at Jerusalem. They had already labored for sixteen years; and before Haggai appeared on the scene in 520 B.C., they had become so discouraged with what seemed to be insurmountable diffi-

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<sup>1</sup>See *Present Truth*, April, 1970, article, "Zechariah—The Prophet of Encouragement" (Part 1).

culties, that they stopped work on the temple entirely.

Then Haggai had just stirred them up to commence work again. At this critical point the God of heaven saw that His people, above everything else, needed to be cheered, encouraged and comforted. They needed a revelation of God's love and care for them. They needed to look above their lack of numbers, their poverty and their weakness, to the agencies that heaven was employing for the completion of the task. In this context Zechariah is a mighty book. The parables and visions show that God had provided three things for the glorious success of the work:

1. The ministration of Christ—the Angel of the Lord—on Israel's behalf.
2. The ministration of the Holy Spirit to make their work a success.
3. The ministration of angels to co-operate with Israel's efforts.

This is surely a theme worthy of contemplation. It is not a side issue, but the central truth of the ages. Let us then briefly see how Zechariah 1 to 6 presents this glorious subject:

1. *The Ministration of Christ.* Zechariah 1 opens with the nations at ease, Jerusalem still desolate, God's work at a



standstill. That is exactly as things stood at about 520 B.C. But what does Zechariah see? He sees and hears Christ interceding before the Father for His people. "O Lord of hosts," says Christ, the Angel of the Lord, "how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?" Zechariah 1:12. God Himself answers in



words that must have been a thrilling comfort to Zechariah and his people:

"I am jealous for Jerusalem and for Zion with a great jealousy. . . . I am returned to Jerusalem with mercies: My house shall be built in it . . . My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zechariah 1:14-17.

Surely this is a revelation of God's infinite compassion and love for His people! Surely this would cheer and comfort the men who were wondering whether they could ever finish the temple! Why should they be discouraged if God was in the work? Surely they could say, "If God be for us, who can be against us?"

Yet Israel had been a disobedient people. Their past sins rose before them to discourage them. Satan presented their case before them in its most discouraging light, and the people were ready to doubt if their sins would not eclipse the divine favor. So in Zechariah 3 the prophet sees Joshua the high priest, who represents Israel, clothed in filthy garments. Satan stands by to accuse him of Israel's sins and to show reason why God's people have forfeited divine favor and protection. Joshua is silent. He stands before Christ, the Angel of the Lord, with nothing to answer the accuser. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem

rebuke thee: is not this a brand plucked out of the fire?" Zechariah 3:2. Yes, Israel is a little brand of 50,000 plucked from the fire, but exceedingly precious to the Lord. Christ commands that the filthy garments be removed and that Israel be given a change of raiment. The people are pardoned and restored to divine favor. Satan is vanquished. This is the meaning of Zechariah 3 in the historical context (see *Prophets and Kings*, pp. 582-585).

Zechariah 3 is the high point of the series of visions. How it must have encouraged the weary builders to press on with their task in the consciousness of divine favor! The Angel of the Lord was mighty in intercession for them; and fixing their faith in Him, they could neither fail nor be discouraged.

2. *The Ministration of the Holy Spirit.* In Zechariah 4 the prophet sees a great mountain, which *Prophets and Kings* says represents "great mountains of difficulty."—*Prophets and Kings*, p. 594.<sup>2</sup> Think how few, how poor and how weak the little nation was! Even the temple they were working to build seemed as nothing compared with the magnificence of Solomon's temple. But the word of the Lord through Zechariah 4 declares, "Not

<sup>2</sup>*Mountains* therefore do not always mean kingdoms, any more than water always symbolizes people, or earth always symbolizes unoccupied territory, or angels always symbolize God's people.

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by might, nor by power, but by my Spirit, said the Lord of hosts." It makes no difference to the Lord, as Jonathan said to his armor bearer, to save by few or by many. The success of the work depends not upon how many men are in the work nor upon how many resources are available to prosecute the task. Success depends upon how much of the Holy Spirit is in the work. And in vision Zechariah sees the gift of the Spirit, as holy oil, made available in plenteous abundance to his people.

Nothing is too hard for the Spirit of God. Before the efficacious power of His grace, the great mountain of difficulties would "become a plain." Zechariah 4:7. The enemies of God's people mocked them, saying, "What do these feeble Jews?" But, says the word of the Lord to Zechariah, "who hath despised the day of small things?" The work of the Spirit always starts as a grain of mustard seed, but it will grow to become a mighty tree. What cheer, comfort and encouragement for the builders of the temple are found in Zechariah 4!

3. *The Ministration of Angels.* Zechariah is one of the most wonderful books of the Bible in which to study about the ministration of angels in behalf of God's work on earth. In Revelation 4 the cherubim are represented as four beasts. So we should not be surprised that in Zechariah the angels of God are likened to horses. The servant of Elisha saw the angels of God as horses and chariots of fire upon Dothan's surrounding hills. Horses and a chariot of fire took Elijah to heaven. We all recognize that it was in reality the angels who escorted the great prophet to the city of God. The psalmist says, "The chariots of God are twenty thousand, even thousands of angels." Psalm 68:17.

When Zechariah saw each vision, he usually asked his accompanying angel,

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*continued from page 5*

"What are these, my lord?" And to each question he was given an answer so that he would know what the symbol meant. This writer submits that we ought to confine our interpretation to the answer given by the angel rather than to invent our own interpretation. When Zechariah saw the horses in Zechariah 1, he was told that they represented "they whom the Lord hath sent to walk to and fro through the earth." Zechariah 1:10. Furthermore, they are shown returning from walking through the earth, reporting their mission to Christ.

Throughout the book of Zechariah, angels are shown to take a keen interest in the restoration of the temple and the city. The angel that talked with Zechariah was so distressed over the state of Jerusalem that Christ found it necessary to comfort him "with good words and comfortable words." Zechariah 1:13. In Zechariah 2 an angel, called a young man, is shown to be measuring Jerusalem. In Zechariah 3 angels assist Christ in His intercession, and at His command they take the filthy garments from Joshua and place the fair mitre on his head. Christ tells Joshua that if faithful, He will give him "places to walk among these that stand by"—even the angels of God (Zechariah 3:7; see *Prophets and Kings*, p. 585).

Finally the prophet sees the four chari-



ots hasten out between two mountains. He asks what they are and is told, "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Zechariah 6:5. They are the angels, who stand before the Lord of the earth. Compare Zechariah 4:14: "These are the two anointed ones, *that stand by the Lord of the whole earth.*" The angels are the "spirits of the heavens," for Paul in Hebrews 1:14 calls them

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"ministering spirits." Again, the psalmist says, "The chariots of God are . . . thousands of angels." Psalm 68:17. Zechariah sees them hastening to different parts of the earth to prepare the way for God's work to go forward at Jerusalem.

Why should Zerubbabel and his helpers be discouraged any longer? They were few in visible numbers, but the church on earth and the church in heaven constitute one church. The angels of God were active in cooperating in the work the builders were doing. All heaven was astir, for all heaven was interested in restoring the temple to its rightful state. No need for Israel to measure their strength in numbers, money or worldly influence any longer. Let them look up to see Christ their Intercessor, the Holy Spirit their Comforter, and the angels their helpers; and let them see in all this God's infinite compassion and love for them. So let them rise above discouragement and cheerfully press on in a work that could never fail. This is a brief outline of the message of Zechariah 1 to 6 in the setting of historical events around 520 B.C.

## *The Application of Zechariah for Today*

Of course these visions of Zechariah 1 to 6 are full of truth for our day. Anyone acquainted with the Awakening message

knows that from its very beginning Zechariah 3 has been a key passage in its presentation.

Let us consider the principles upon which we must apply the prophecies of Zechariah to our day. The historical meaning of the book, which some have ignored, is very important; for the primary, historical application of those prophecies is a type of the secondary, eschatological application. If one does not understand the type, how can he correctly apply the anti-type? For instance, some people read about the drying up of the Euphrates and the kings of the east in Revelation 16, but they do not realize that the historic drying up of the Euphrates and the historic kings of the east brought to view in Isaiah and Jeremiah serve as a type of the Apocalyptic drama. Ignoring the historic fulfillment, they give their imagination free rein and arrive at all sorts of speculative and farfetched theories. This is what some have done with the visions of Zechariah.

Zechariah was written in reference to events connected with restoring the sanctuary after the Babylonish captivity. This post-exilic period finds its remarkable counterpart in the great work of restoring the sanctuary which began in 1844. The end of the seventy years is a clear type of the end of the 2300 years (see *Prophets and Kings*, p. 714). In 1844, after the long reign of the Papacy, God's people were



called out of Babylon, even as the Jews were called out of Babylon at the end of the seventy years. As the Jews began restoring the sanctuary, so did the Advent Movement in 1844. As the Jews were greatly limited by numbers, resources and influence in the world, so has been the little Advent Movement. As there was a delay in finishing the temple back there, so there has been a delay in cleansing the sanctuary in our day.

Zechariah saw Christ pleading the cause of His people, the Holy Spirit removing the mountain of difficulties and the angels hastening on heaven's mission to help restore the sanctuary at the end of seventy years' captivity. So too, the carpenters were the agencies employed by God in restoring the temple according to the decree of Cyrus and his successors and God Himself.

Once we see this typical, historical fulfillment, we may see where these things apply in the antitypical fulfillment. The church today is restoring the temple. This work began in 1844—not in the thirteenth century. Even as the carpenters were the agencies to restore the temple after the seventy years of Babylonish captivity, to today the carpenters must apply to the agencies to restore the temple after the period of captivity which ended in 1844 (see *Prophets and Kings*, p. 714). Let us consider the parable of Joshua and

the Angel. As is well known, it applies to Christ pleading for His people this side of 1844. To apply the carpenters and the chariots as beginning their work in the thirteenth century, as one recent exposition has done, is to completely miss the mark. Besides, this same exposition has the carpenters following each other in consecutive order, spaced out over a period of about 700 years. This is pure speculation. There is nothing to indicate that the four carpenters do not all work together. A better suggestion would be to say they represent the four angels' messages (Revelation 14 and 18)—but we would have to be honest and say this was only a suggestion.

### *The Message in Zechariah 1 to 6 for Today*

The church today, which is restoring the sanctuary according to Daniel 8:14, may be weak, defective and enfeebled, as were the company of Jews back in the post-exilic period. But what is needed above everything else is the same revelation of the infinite compassion and love of God which cheered and comforted Zerubbabel and his men. Above everything else, Zechariah presents a message of *comfort* to the church. That is the key thought of the prophet's message. "The Lord answered . . . with good words and



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comfortable words. . . . the Lord shall yet comfort Zion." Zechariah wonderfully portrays God's infinite love for His church. "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy . . . he that toucheth you toucheth the apple of His [the Lord's] eye." Zechariah 1:13-17; 2:8.

The enemies of Adventism may mock God's people today, saying, "What do these feeble Jews?" They have "despised the day of small things." Compared with the Reformation of the sixteenth century, the Advent Movement seems a feeble effort in the world. The Protestant Reformation was a world-shaking event. Kingdoms were moved, and the whole international scene was stirred by that work. But here is the Advent Movement, attempting a work that is to far outshine the power and glory of the Reformation. As yet the world has deemed the movement as unworthy of notice. The important events of 1844 have not won any notable place in the history of the church in general. And after struggling along for some 120 years, we seem further away from finishing the work than ever.

Recently there has been a revival of interest in the truth of restoring the sanctuary. The Awakening has been a "Haggai" in modern Israel. Under the inspiration and enlightenment of the Awakening, God's people have turned again to

the great truth of working to restore the sanctuary according to the decree of Daniel 8:14. But look how few we are in number! What feeble resources we have! There is place for reproof. We deserve to be scolded. But the message of Zechariah is comfort—something to cheer and encourage us.

What is the specific encouragement in Zechariah 1 to 6? In these chapters we are given a wonderful view of the agencies heaven has employed for the glorious consummation of the task of the church.

Firstly, Zechariah presents us with a view of the intercession of Christ before the Father. What inspiration Zechariah 3 has been to the Advent Movement in the Awakening message! For years people have wondered how the work of grace could ever be brought to completion in their lives in readiness for the great day of God. Many have sunk down in discouragement as the way to perfection seemed so impossible. How could they ever get rid of "original sin" so that they could live without a mediator? Then came the message of Joshua and the Angel, illuminated by the comments of the Spirit of Prophecy in *Testimonies*, volume 5, pages 472 to 475. Jesus stands for His people in judgment. He pleads their cause and breaks in pieces the oppressor. He blots out sin, removes the filthy garment and seals His people in His glorious work of final



atonement. And in the knowledge of this precious truth, we are bidden to call God's people to the sanctuary with repentance and brokenness of heart before our great High Priest. Yes, Zechariah is a message of hope, great hope. It presents the light of the final atonement, the light which has been the guiding star of the Awakening. In this respect Zechariah has stood in his lot and place for our day, borne his powerful testimony and brought mighty results.

Secondly, Zechariah presents the efficacy of the ministry of the Holy Spirit (Zechariah 4). The church has yet to fully learn that her success does not depend upon the might and power of human resources. All flesh is grass. "Not by might nor by power, but by My Spirit, saith the Lord of hosts." The Spirit's work in the Advent Movement may have been despised as a day of small things, but it will yet lighten the earth with the glory of God in an event that will far outshine even the Protestant Reformation. What precious instruction there is in Zechariah 4 on the ministry of the Holy Spirit, which empties Itself as golden oil through golden pipes into the golden bowl which feeds the golden lamps. That is a study all by itself; but we cannot speak about that now in particular.

Thirdly, we today need to look up, like the servant of Elisha, and see the chariots and horsemen of the Lord. Zechariah 6 presents the picture of strong angels clothed in divine authority and power, impatient to be off, like strong horses, on their mission to help the work of God on earth. Today, as Ellen White once said, they are hastening to and fro, preparing for the fulfillment of some important event. The church of God on earth and the church of God in heaven constitute one church. United to the heavenly agencies, God's people who are working to restore the sanctuary are not

few, but many; are not poor, but rich; are not weak, but strong.

Yes, the church on earth—weak, defective and enfeebled—may be comforted to know that it has on its side the ministry of our High Priest in the sanctuary above, the ministration of the Holy Spirit and the ministration of angels. The message of Zechariah is a most central message for our time. It is a gospel message, big with hope and full of glory. The contemplation of these things is well adapted to lift the church into the very atmosphere of heaven to walk by faith with our heavenly companions—Jesus, the Holy Spirit and the angels.

But some have not inhaled the book's atmosphere of holy cheer. Their dismal commentary assumes that Zechariah is a message devoted to warn us that the Seventh-day Adventist Church is doomed, that it is not fit to receive any type of moral or financial support. These are only indulging their souls in a narrow-minded bigotry that will only appeal to those of like mind. Such material has neither part nor lot in the Awakening message.

Cheer! Comfort! Encouragement! Divine compassion and love! God's love for His church! All the agencies of heaven working with God's people! Jesus, the Holy Spirit and the angels with us! Zechariah presents this theme with freshness and power.

CONCLUDED



# The GOOD NEWS of the Judgment

BY ROBERT D. BRINSMEAD

The first angel of Revelation 14 flies with the everlasting gospel (good news), declaring that the hour of God's judgment is come. The Advent people claim to be the expositors of this message. Just as ancient Israel were given the law and had an old covenant concept of it, we have been given the judgment message and have placed it in an old covenant concept.

Recently I was looking through one well-known Adventist book prepared and published for the world. It contained a chapter on the judgment which commenced in 1844. This judgment was likened to an earthly court trial where a man is arraigned and charged with the crimes of murder and treason. An advocate is called to plead for the accused. Perhaps he is a good advocate and can get him acquitted. So the judgment message is used to frighten the reader so that he will make haste to place his case in the hands of the Advocate Christ Jesus, who is able to obtain his acquittal. Is not this the way the investigative judgment is usually presented?

We have no hesitation in saying that this concept of the judgment is entirely erroneous. In the first place, it is no good news to anyone. Suppose I informed you that you were to be arraigned before a court and charged with murder and treason. Would that announcement be good news? Even if I could point out a good lawyer who was able to gain your acquit-



tal, would you face the judgment with any sense of relish? You would not! In the second place, he who believes in Jesus Christ shall not come into such a judgment (John 5:24). One who is justified by faith has already been acquitted and has passed from death unto life. In the third place, the judgment that commenced with the dead in 1844 is a judgment *for* the people of God.



### *The Meaning of Judgment According to Psalms*

When the believer is judged, this is not to be confused with the judgment of the wicked which takes place after the coming of Jesus. When the man of God is judged, we must not use the illustration of the earthly court wherein one is arraigned to answer for his crimes. The Psalmist shows what judgment means for the saints:

"Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man." Psalm 43:1.

"Save me, O God, by Thy name, and judge me by Thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them." Psalm 54:1-3.

"Stir up Thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to Thy righteousness; and let them not rejoice over me." Psalm 35:23, 24.

"He shall judge thy people with righteousness, and thy poor with judgment . . . He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . . For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." Psalm 72:2, 4, 12, 13.

In these scriptures the man of God actually pleads that God judge him. For the saints, judgment means deliverance, salvation, victory and a breaking of the power of the oppressor.

### *The Meaning of Judgment According to Daniel*

Daniel is the book of judgment. It is in this book that the Advent Movement finds its Biblical basis for the judgment-hour message. Daniel means "God is my Judge." The judgment *for* the saints is especially brought to view in chapters 7 and 8. In order to obtain the full meaning and purpose of the judgment for the saints, we need to consider the circumstances of the Jewish nation when the prophecies were given. God's people had lost their kingdom and their king. They had lost their sanctuary, and they themselves were in captivity. The purpose of Daniel's prophecies is to tell the story of the *restoration*. Daniel 2 tells how and when the kingdom would be restored. Daniel 7 shows how the king and the kingdom would be restored. Daniel 8 shows how the sanctuary would be restored, and Daniel 10 to 12 shows how the people would be restored from captivity.

In chapter 7 the four empires of Bible prophecy are shown as they hold dominion. Then comes the rule of the papacy. Three times the prophecy says that he prevails against the saints *until* the judgment. The judgment is for the saints. The state of affairs is reversed by the judgment. Until the judgment the man of sin prevails in the conflict. When the judgment takes place for the saints, they prevail in the conflict and the man of sin

is overcome. "But the judgment shall sit, and they shall take away his dominion." Daniel 7:26. It has always been God's purpose that man defeat Satan (Genesis 3:15; Romans 16:20). Heretofore the man of sin has prevailed. But the judgment for the saints brings a dramatic reversal. Satan will have no power over the sealed saints. They will go forth in the final conflict, conquering and to conquer.

### *The Meaning of Judgment According to the Day of Atonement*

In the ancient tabernacle service we are given a portrayal of the meaning and purpose of the judgment. It must be remembered that the ancient Day of Judgment for Israel was a Day of Atonement for them. When the high priest entered the most holy place, he sprinkled the blood on the mercy seat, thus making the final atonement for Israel. "Atonement" is a great blessing for the people. The record states:

"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." Leviticus 16:30.

This ancient ritual prefigured the blotting out of sins and sealing of the saints in their foreheads. Is not the eternal blotting out of sins and sealing with the seal of the living God a mighty blessing? This is the blessing of the judgment. God seals His people by the baptism of the

latter rain. The final atonement, the blotting out of sins, the sealing, the latter rain—whichever expression we choose to use—this is the blessing granted to God's people in the judgment. It clothes them in an armor from their head to their feet. It makes them an impregnable army. They become God's sword in the final battle, His weapons of war, His goodly horse in the battle, His fit man to lead away the scapegoat. The greatest blessings ever granted the church will be granted when judgment takes place for the living saints. And as if all the fulness of His sealing grace and blotting out of sins is not enough, it is in the judgment that God grants His people a share in Christ's glory and a seat upon His throne. (*The Great Controversy*, p. 484.) The keys of the universe are handed over to the saints in the judgment.

If we must use a puny earthly illustration to illustrate the good news of the judgment, let us liken it to a court which is sitting for poor people who have been dispossessed of rights and titles that are rightfully theirs. All those who appear before this judgment, presenting their valid titles to their lost property (justification is our title), will gain the verdict of the court and will be freely given all that they have lost. So in the judgment which takes place in the most holy place the saints are given back their lost *state* of holiness, their lost dominion and their lost inheritance.



But before the saints actually enter upon the eternal enjoyment of their inheritance, the stone must smite the image, the man of sin must be dispossessed, they must gain power over the nations, they must enter the city of Babylon as the kings of the east under the leadership of Christ, they must give the man of sin such a wound that he will never recover. Thus they need an armor and a sword with which to smite the enemy in the last great conflict. When the beast issues the challenge, "Who is able to make war with the beast?" the saints must have weapons to overthrow this great Goliath who defies the armies of the living God. Read Esther, chapters 4 and 5, and see the illustration of how God's people will enter the inner apartment of the heavenly sanctuary, into the judgment at the time of crisis. It is the judgment that bestows "weapons" upon the saints—weapons for the final conflict, weapons that are not carnal, but the sword of the Word and an impregnable armor of the latter rain.

Let it be known that there is no permanent victory for the church this side of the judgment of the living. There is only one way to finish the work. The judgment must be seen as good news, and entered that the church may receive her weapons for the final conflict. Therefore God's message for now, as never before, is to be sounded forth in the clearest tones:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people,

sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

### *A Warning*

We must not forget that there are two phases of the judgment in the most holy place—the investigative phase, and the atonement phase (see *The Great Controversy*, p. 480). The investigation is to search the title—to see if the professed people of God, the candidates for the latter rain and seal, have on the wedding garment. Some are found presenting themselves to this judgment who are without their valid title (Matthew 22:11). These are cast out and cut off from Israel. They are "gate crashers." The Judge informs the court that they have come to the wrong judgment. He defers their judgment for the next session—the judgment of the wicked. Then they will be charged with the murder of the Son of God and treason against the government of heaven.

Let us see that our title to the present judgment is valid.

# Do You Understand the Points of the Awakening Message



BY ROBERT D. BRINSMEAD

Hereunder we reproduce an examination given to a group of Filipinos at the close of a ten-day institute. Those who failed to get more than forty out of fifty right failed the course. Two youths—a boy of nineteen and his sister of seventeen—answered every question correctly.

We thought that some of our readers would like to test themselves out with the same examination. Parents would be well-advised to test their young people out with the questions to see if they understand the message. There were a large number of Filipino teenagers who obtained more than the 80% required to pass.

The right answers to some of the questions are so necessary that it could be said that a person does not fully understand the message if he fails to give the correct answer to one question.

Give yourself an honest test. Write your answers down on a piece of paper. Be brief. One word will answer many of the questions. A sentence at most. Then compare your answers with those beginning on page 27.

## On the Sanctuary

1. What experience is represented in the daily ministry?
2. What is the final atonement, and what does it do for the saints?
3. Cite five Bible texts about the final atonement.
4. What preparation, or experience, is required to meet the judgment?



5. Must the saints be in a *state* of sinless perfection before they enter the investigative judgment?

6. When will the saints be able to claim that they are holy?

7. When will it be safe for the saints to follow their own impulses and impressions?

8. When will the inherited bodily tendencies be removed from the saints?

9. When will the moral powers of God's people be restored?

10. What experience is represented by each of the six articles of the sanctuary—namely, altar of burnt offering, laver, table, candlestick, golden altar, ark?

### **On Righteousness by Faith**

11. Cite five texts on original sin.

12. What are the two types of inheritance in consequence of the fall of Adam?

13. How does the sinner repent, believe, or seek the Lord?

14. What can the sinner do to make his peace with God?

15. What unites the sinner to Christ?

16. When does the believer reach the highest point to which he may attain in God's sight?

17. What great experience always accompanies justification?

18. "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift of God, is a most precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 161. What do you call this experience that breaks the controlling power of Satan in the life?

19. Explain why the previously-stated realization breaks the power of Satan?

20. Does regeneration wholly eradicate original sin?

21. What is your explanation for your answer to question 20?

22. How only is perfect obedience possible as long as the sinful nature remains?

23. Illustrate your answer by a diagram of the circuit of beneficence.

24. Finish this statement by Luther: "Original sin remains in Christians until . . ."

25. Finish this statement about born-again Christians by John Wesley: "Sin does not reign, but . . ."

26. What was Luther's theology expressed in four words—or give the English equivalent?

27. Of the three following statements, which correctly describes the way the saints come to the judgment:

- a. With a wedding garment and not a filthy garment.
- b. With a filthy garment and not a wedding garment.
- c. With both.

28. Exactly where do you find Ellen G. White's clearest description of the removal of the filthy garments in the closing up of the great antitypical day of atonement?

29. Give three decisive reasons why original sin must be blotted out of the living saints before the second advent.

30. Cite four great things which the former rain does for the believer, and four things which the latter rain does for the saints.

### **On Daniel and the Revelation**

31. What is the key to understand the message of Daniel?

32. What is the message of Daniel in one word?

33. Draw a diagram to illustrate the relationship of Daniel's four lines of prophecy.

34. What great event constantly referred to in Daniel brings the restoration about?

35. Where is the great final sifting of the church brought to view in Daniel 11?

36. Where is the loud cry mentioned in Daniel 11?

37. What is the key to the understanding of the book of Revelation?

38. What is the theme of the Revelation?

39. How do the 144,000 relate to this theme?

40. The final struggle between truth and error is often described in the symbolism of military combat, harvesting, or even courtship. List six figures of speech employed by the Bible to describe the final generation of saints.

### On Eschatology

41. What great event divides the impending conflict from the final warning (final conflict)?

42. Name the major events that lead to the enforcement of Sunday keeping in the United States.

43. What great events come upon the church with, or immediately following, the Sunday law, but before the close of all human probation?

44. Cite three clear evidences for the fact that the angel of Revelation 18 joins the third angel after the passing of the Sunday-law decree of Revelation 13.

45. When is the international death decree passed?

### On the Nature of Man

46. Illustrate the twofold nature of man (body-mind; or flesh-spirit) by a diagram

which is in harmony with Biblical symbolism. Label the diagram to illustrate the answer.

47. Use this diagram seven times to illustrate sinless Adam, unconverted man, Jesus on earth, Jesus resurrected, converted man, sealed man, resurrected or translated man.

48. In what respect was the birth of Jesus different from ours?

49. Mark the following statements true or false:

a. Jesus had nothing with which to overcome Satan that we *do not* have.

b. Jesus had nothing with which to overcome Satan that we *may not* have.

50. Draw two columns. Give one column the heading, *Outward Man*, and the other column the heading, *Inward Man*. Then place the following expressions in the appropriate column: sinful, degenerate, thoughts, organism, faculties, will power, muscle power, intellectual power, character, will, conscience.

Now check your answers by comparing them with those beginning on page 26.



## Answers to Examination:

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### "Do You Understand the Points of the Awakening Message?"

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Questions that have several parts must be wholly right or must be marked incorrect.

1. Justification and sanctification, or daily conversion, or former rain, or repentance, faith, baptism, etc.

2. Last high-priestly function of Christ for His people; consummation of the church's union with Christ (final at-one-ment). It seals the saints, or perfects them forever, or blots out sin, or brings them the latter rain.

3. Leviticus 16:30; Daniel 7:26; 8:14; Malachi 3:1-3; Acts 3:19; Isaiah 4; Jeremiah 50:20, etc.

4. "Repent ye therefore, and be converted." Acts 3:19. Converted, or born again, or sanctified, or justified are all correct answers.

5. No.

6. Never. (If answer is second advent, it is incorrect.)

7. Never. (If answer is second advent, it is incorrect.)

8. Second advent, or expression meaning that time.

9. Second advent, or expression meaning that time.

10. Altar of burnt offering: dying with Christ, or consecration, etc.

Laver: regeneration, or washing away of sin, or baptism, etc.

Table: hearing and doing, studying Word.

Candlestick: Sanctification of the Spirit.

Golden altar: prayer, worship mingled with the merits of Christ, or faith in the intercession of Christ, etc.

Ark: the new covenant promise fulfilled, or sealing, final atonement, perfection, etc.

11. Jeremiah 17:9; Romans 3:9-23; 5:12-19; 8:7; Genesis 6:5; 8:21; Psalm 51:5; 58:3; Ecclesiastes 8:11; Proverbs 22:15; Ephesians 2:1-3; and any such texts that describe the sinfulness of all men.

12. a. The biological, or physiological, or genetic inheritance.

b. The legal inheritance of separation from God and subjection to Satan's dominion.

13. By *beholding* the love of God as revealed in the cross of Christ. By looking to the uplifted cross.

14. Nothing.

15. Faith.

16. When he bows in penitence at the foot of the cross.

17. Regeneration, or the new birth.

18. Justification by faith.

19. The first sin was in the desire to be independent of God. This is the citadel of Satan's kingdom and Satan's power in the life. The truth of the imputed righteousness of Christ and man's need to come in total dependence on the Saviour is a complete reversal of the principle of the fall. When a man depends wholly on the righteousness of Christ, Satan's power over him is broken.

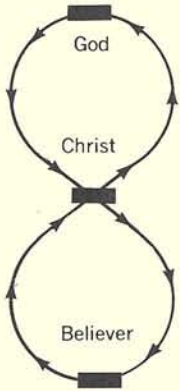
20. No.

21. Man's heart, like the ground, is cursed with the tendency to bring forth thorns and weeds. Tis curse is for man's sake. The awareness of his own sinfulness exercises him in the experience of dependence upon Christ. Luther

said, "Sin is left in the spiritual man for the exercise of grace, for the humiliation of pride, and for the restraint of presumptuousness."

22. Not only do we need grace for power to obey, but we need the grace of imputed merit to make all prayer, praise, and obedience acceptable to God. The sinful nature is a corrupt channel. It defiles all worship and obedience with the taint of imperfection. To meet the standard of ultimate perfection which the strict justice of God demands, all obedience must be made perfect by the incense of Christ's imputed merit.

23.



NOTE: Man is separated from God. Christ alone forms the bond of connection. Enabling grace comes from God through Christ. Grace flows through the believer in prayer and acts of loving service. As the imparted life flows back to God, Christ must purify it from the taint of human defilement and return the life to God in its original purity and perfection.

24. "Original sin remains in Christians until they die."

25. "Simul Justus et Peccator"—At the same time righteous and sinful.

27. c.

28. *Testimonies*, vol. 5, pp. 472-475, or *Prophets and Kings*, pp. 587-591.

29. a. The sanctuary must be cleansed before Christ comes. Christ's high priestly ministry does not extend to the second advent. The work of removing sin is the work of a priest. Jesus comes to this earth as king, not as high priest.

b. Hebrews 9:28. Jesus comes the second time not to deal with sin.

c. The living saints must live in the sight of a holy God without an intercessor in the sanctuary. They must therefore be sinless. No saint can stand before God without a mediator if he still has the corruption of inbred sin in him.

d. No mortal saint could endure the glory of the advent if sinfulness remained in him. Thus Daniel and John could not endure the

*25 John Wesley:-  
"Sin does not reign (in born-again Christians), but it does remain"  
26 (as given for "25")*

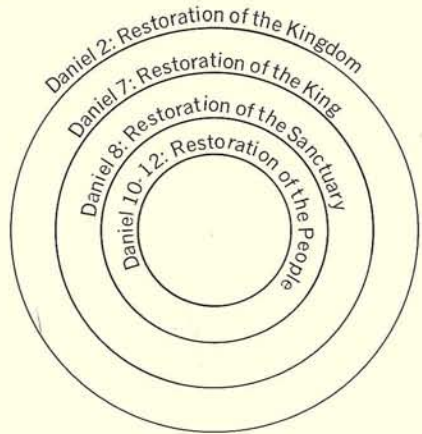
sight of the glorified Christ. They fell as dead men. Not so with the 144,000.

30. The former rain brings the experience of repentance, faith, conversion, justification, sanctification, regeneration, and growing daily in the divine life. The latter rain brings perfection, the sealing, the blotting out of sin, power to give the loud cry, fitness to stand in the time of trouble without a mediator in the sanctuary, and preparation for the coming of Christ.

31. A consideration of the circumstances of the Jewish nation when the prophecies of Daniel were given.

32. Restoration.

33.



34. The judgment.

35. Daniel 11:41.

36. Daniel 11:44.

37. A consideration of God's great purpose for His church, which is the body of Christ.

38. The Revelation shows how history moves forward to the great time when God can fulfil His purpose through His church—to give through it "the revelation of Jesus Christ."



39. The 144,000 are the revelation of Jesus Christ. Through them God displays the manifold facets of the perfect character of Jesus Christ.

40. Army, horse, stone, bow, arrow, sword of a mighty man, threshing instrument, battle axe, wife, kings of the east, firstfruits, etc.

41. The decree enforcing the false sabbath.

42. Bond of fellowship between the religious elements, false revivals, calamities such as disasters, lawlessness and disorder, strife in the cities, etc., spiritual manifestations in the fallen churches, thought to be the holy fire from heaven, but in reality the work of evil angels to deceive.

43. Great sifting, judgment of the living, latter rain, sealing, loud cry.

44. a. Revelation 13 describes what leads the U.S.A. to pass the Sunday-law decree. There is no mention of the latter rain being the cause, but on the contrary, the false latter rain is what leads to the passing of the decree.

b. Revelation 18:1-5 describes both the coming of and the message given by the angel who represents the latter rain. The announcements given by the angel and the voice from heaven that joins him clearly show that church and state have already united when the angel descends.

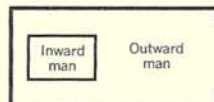
c. The Sunday test brings the great final sifting to the church. The latter rain cannot fall before the church is sifted.

d. The reception of the latter rain cannot be disassociated from the sealing. The sealing cannot take place before the Sunday-law decree.

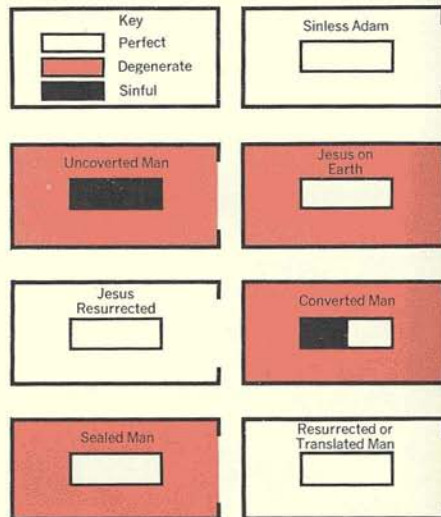
e. The latter rain is the blessing of the judgment of the living, which judgment begins at the time of the great final test on the Sabbath.

45. After the close of human probation, between the falling of the second and third plagues.

46.



47.



48. Christ was conceived and born of the Holy Spirit.

49. a. False. b. True.

50. *Outward Man*  
degenerate

organism  
faculties  
will power  
muscle power  
intellectual power

*Inward Man*  
sinful  
thoughts  
character  
will  
conscience

## Check your rating

50 Correct. You have faithfully studied and followed the points of the message. You can talk about the message to others with authority.

49. Good. But if you are wrong on a vital question, something is out of focus and you need to "go on unto perfection."

48. Well done. Brush up on the small area of uncertainty and you will be a good representative of the present truth.

47. Pleased. A little more study and you will be right on top.

46. Commendable. But there is room for improvement.

45. Fair. But you can't feel satisfied with yourself.

44. Good try. But seek for a more accurate understanding of the message.

43. You made it. But you cannot rest content with seven mistakes to your debit. They may be serious mistakes.

42. You have passed. But not abundantly. Get out the books.

41. You have just made it. But until you plug up the holes, you cannot speak to others with certainty on the points of the message.

40 and below. Congratulations for trying. But you need to restudy the message. Try to attend the next institute nearest your home.

Having completed your test and marked your paper, we suggest that you get out your books and endeavor to answer each question with the support of inspired evidence. Get your whole family to study the truth. Find your own evidence. Hunt for the solid Rock of truth, for your soul's salvation depends upon a knowledge of the truth contained in the writings of Inspiration.

## THINK ON THESE THINGS

\* *He who would seek to change his state before God by changing only his outward actions might just as well try to change the temperature by changing the thermometer.*

\* *When Paul was brought to trial for heresy, his opponents assailed his character and motives; but Paul answered from the Scriptures (see Acts 24).*

\* *He who has Jesus Christ cannot be covetous, because he already possesses all the treasures of the universe; he who has not Jesus Christ cannot refrain from covetousness, because his heart is desperately empty.*



*Conducted by Robert D. Brinsmead, "Down in the Garden" is a new and, we believe, a highly important section of PRESENT TRUTH. It is time that we catch a clear vision of God's plan for the home in these last days. Inspiration is clear that believers in the third angel's message should secure for themselves a home in the country where they can raise their own garden. With this in mind, we believe that our readers will find the gardening section of PRESENT TRUTH to be of vital importance, and we trust that it will be a valuable help for those who are taking a lively interest in learning to grow a good family garden of healthy fruits and vegetables.*

*Their is much religion in a good garden. By following God's plan in this area, a multitude of blessings will surely be reaped. We solicit the enthusiastic support and participation of our readers in "Down in the Garden." This section of PRESENT TRUTH is for the purpose of sharing together the knowledge and experience which have been gained by those who have already taken a vital interest in the soil. More specifically, we invite your contributions, questions, ideas, hints and even photos which relate to the subject of gardening.—EDITOR*

## DOWN IN THE GARDEN

By  
ROBERT D. BRINSMEAD

There are some ascetic religionists who may imagine that a spiritual magazine on present truth would exclude a section on gardening, but we heartily disagree. There is much good religion in a good garden.



When God created man, He placed him in a garden. This was the environment God chose for the Eden school. God talked to man in the garden. Divine wisdom chose a garden as a vital part of man's education.

The soil is still a vital part of God's educational system. Those who believe that the *Testimonies* are the voice of Jesus speaking to His church today, will appreciate the tremendous force of this statement:

"Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."—*Testimonies*, vol. 6, p. 179.

Even though I was raised on the land and have earned my living from the soil, I never appreciated its place in the third angel's message until I met Herbert White early in 1961. I was delighted to see Sister White's grandson sitting in one of my meetings in Yucaipa, California, nodding his head approvingly as we went step by step through the meaning of the sanctuary and its service. Afterward, I learned of his great interest in organic gardening. A little later I read one of his books on the subject and also secured a set of tapes containing his lectures on gardening. In these, Herbert White presented an important phase of God's plan for His people. He kindled my enthusiasm and planted in my heart the desire to master the art of growing a good family garden.

Moving about America constantly, it was impossible to put the ideas into practice; but since returning to Australia, the Lord has granted our family this opportunity. I have been able to benefit from my own experiments and from the experience that others have gained in different places of the world.

In Australia, believers in the Awakening message have caught the challenge and inspiration of Herbert White's message. It seems that a good garden is a sort of characteristic and earmark of a good Awakening family.

For many years Sister White urged Adventists to get out of the cities, obtain a piece of land and learn to grow healthy fruits and vegetables. Today the wisdom of this inspired counsel is more apparent than ever. American civilization has become too urbanized, industrialized, organized, centralized and artificialized. Nature has been so ignored and abused that she is beginning to demonstrate that she will no longer tolerate man on this planet unless he lives more in harmony with her laws. Thousands of weary, smog-bound city dwellers are now yearning for the kind of residence that Sister White described as the ideal for the Adventist family.

The Spirit of Prophecy warned that the time would come when many would wish to leave the cities and would not be able. I am wondering if one reason could be financial. The economic and land situation today makes it much harder for a family to move out of the city onto such a piece of land as recommended in the *Testimonies*. Not many years ago these places could be secured for sums of money within the financial range of most families. But in many cases, it now requires a vast amount of money to settle on a nice piece of land outside the city. A doctor friend in a certain city of America tells me that he cannot afford to buy such a place outside of his city today. When I was in Washington State last year, I was shown a nice 20-acre piece of land about 45 miles out of Seattle. This country setting would be an ideal place for a family home, a gar-



den and a little orchard. There was one major problem—the price tag was a fabulous \$40,000. Very few families could afford to locate there. Yet when I first went to America (1961), an average Adventist family could easily have afforded to purchase that same piece of land.

It will not become financially easier to move out of the cities. The trend is bound to make conditions more and more difficult. But the way has not yet been hedged up completely. There are still areas in the United States where it is possible to secure land suitable to establish a home after Heaven's plan, and at reasonable sums of money. The following counsel is certainly applicable now:

"At such a time as this, the people of God who are seeking to keep the commandments of God should look for retired places away from the cities. . . ."—*Country Living*, p. 14.

Many have looked upon the divine directions as some sort of hardship. God's commands do not really impose hardships. The believing, obedient soul finds them loaded with blessings—often temporal as well as spiritual blessings. Back in 1962 I encouraged a family to move out of a city on the West Coast. They bought an acreage in the country with a home on it for less than \$10,000. Today their property and home have been evaluated at more than \$50,000. Even after allowing for some inflation, they have acquired a real financial asset. Eight years ago their friends looked upon them with a kind of pity reserved for those enduring some hardship. Today these same people sit on their paltry city lots and look upon this family as if they were a sort of landed aristocracy. Sister White's statement is fulfilled again and again to those who obey the Spirit of Prophecy: "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."—*Ibid*, p. 18.

### **Good Gardens and Believers in the Present Truth**

From time to time I have revisited friends of the Awakening message in the Los Angeles area. Always there are some familiar faces missing. Upon inquiry, I have found that they have moved out of the great metropolitan area. Rather than being gratified to find a large crowd of present-truth believers if and when I return to Los Angeles, it would be wonderful to learn that they had all gone in obedience to the counsel of the Spirit of Prophecy.

While many believers are moving away from the great cities with their families, it would be real progress if just as many were becoming keen gardeners. I found that families who raised a good garden are the exception rather than the rule among Awakening believers. It is high time that we all caught a vision of God's plan for the home in these last days, and that we witness a real reformation on this point among God's people. Let none preach about his health reform program to us unless he has demonstrated that his health reform program starts from the soil up. Let every Awakening family learn what blessings God has in store for him down in the garden, and may the time quickly come when every family in the third angel's message takes a lively interest in the A, B and C of education.

AN APPEAL TO THE BRETHREN ASSEMBLED  
IN GENERAL CONFERENCE,  
ATLANTIC CITY, JUNE, 1970

By Robert D. Brinsmead

*The Great Expectation*

The outpouring of the latter rain is the great expectation of the Advent people. It is fondly anticipated that God is about to bestow power and glory upon His people. But the general expectation is as far from reality as the Jewish expectation of the Messiah two thousand years ago.

"The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ . . ."—*Selected Messages*, bk. 1, p. 406.

The Jewish people eagerly awaited the coming of the Messiah. As the time drew near, there was a general conviction of the imminence of the great event. Year after year the Jewish leaders rehearsed the power and glory that awaited Israel when the Messiah would appear. They were a proud people, and the knowledge that they alone had the oracles of God made them the proudest people on earth. "Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires."—*Desire of Ages*, p. 30. When the humble Carpenter was announced as the Messiah, they were surprised and disappointed. Instead of the power and glory which human nature coveted, Jesus offered them, of all things, the most degrading and humiliating thing that they could imagine—a rude cross. Because Jesus did not gratify their "denominational" ambitions, they rejected Him.

It would be more palatable for us to banish the thought that we could make the same mistake. We too are a proud people (Rev. 3:14-20). General Conference sessions have become grand occasions of pomp and ceremony, a time when the brethren allow all the goodness of Laodicea to pass before us. For many years there has been the sort of indoctrination that has built up the Seventh-day Adventist ego to huge proportions. Now this collective ego needs only one more thing to make its triumph complete—the power and glory of the latter rain!

There is power and glory in the latter rain, but not the kind of power and glory that Laodicea anticipates. In the outpouring of the latter rain, God is about to offer to His people the most humiliating and devastating experience that can come to mortal man. It will be entirely contrary to the popular expectation.

The urgency of a correct understanding of the nature of the latter rain is underlined by the fact that our reaction to the final outpouring of the Spirit will seal our destiny for weal or woe.

If Jesus, the sinless Son of God, could glorify the Father only through His infinite humiliation, then how do we

# A LETTER OF APPEAL

In view of the great urgency concerning the reception of the latter rain, a special letter of appeal, written by Robert D. Brinsmead, was widely distributed to the delegates and others gathered at the recent General Conference session. We wish to share this letter of appeal with you.—Editor

suppose a community of sinners can rise to lighten the earth with the glory of God? The latter rain will be as surprising to modern Israel as the humble Carpenter was to ancient Israel. Many will be surprised and disappointed in the manifestation of the light that is to lighten the earth with its glory. Profound humiliation they do not expect, and they will brace themselves to resist it.

If the reader is convinced that we could never be mistaken like the Jews, it will not profit him to read any further. But if the reader is willing to examine his hope, then he will profit by considering the work of the Holy Spirit in relation to the great message of righteousness by faith.

*The Original Sin*

The greatest need of any creature is life, love, light, and righteousness. In the New Testament these four things are used as synonyms. That is why Ellen G. White could say, "Righteousness is love, and love is the light and the life of God."—*Mount of Blessing*, p. 18.

Light, love, righteousness, and life are qualities inherent in and inseparable from the Deity:

"God is light." 1 John 1:5.

"God is love." 1 John 4:8.

"He [God] is righteous." 1 John 3:7.

"This is the true God, and eternal life." 1 John 5:20.

There is an infinite difference between saying "God is light" and "God has light." The first statement means that a creature can have light only as he has God Himself as a personal Companion. The second statement implies that the creature may obtain light from God, and have it in himself the same way as God has it in Himself. This was Lucifer's mistake. He was prepared to admit that his life came from God, but he refused to acknowledge that God was his life. He would admit that righteousness initially came from God, but he refused the truth that God was his righteousness. Lucifer wanted to have light, love, righteousness, and life in himself



innately. He wanted to be like God. And having cherished this desire, he came to the place where he thought that he really was righteous in himself.

Then he went out and told the angels that they were holy, and being holy in themselves, had no further need for dependence upon God (*Patriarchs and Prophets*, p. 37). One-third of them determined to be as God, having life, righteousness, love, and light in themselves.

Next we see Satan in the Garden of Eden, employing the same fatal philosophy: "Ye shall not surely die." "Ye shall be as gods [as God, R.S.V.]" That is to say, "You have life in yourself just as God has life in Himself. Righteousness and love are your own possessions to enjoy."

If man had realized that God *is* light, righteousness, love, and life, he never would have attempted to have these things without God. But along with Satan and the fallen angels, he tried to take these gifts *from* God rather than enjoying them *in* God. It was soon proved that God was the light and life of man. Cut off from the Creator, humanity was destitute of righteousness and love.

### *The Gospel*

In the gift of Christ, the Father has bestowed upon the human family all that was lost in the fall. Jesus is the dearest gift of heaven, because in Him the Father has given us Himself. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. Those who accept the Gift of God accept all the light and love and righteousness and life of God.

"And this is the record, that God hath given to us eternal life, and this life is *in* His Son." 1 John 5:11. We must get the force of the little preposition *in*. The life that God has given to us is *in* His Son. "In Him was life . . ." John 1:4. Jesus said, "I am . . . the life." John 14:6. This means that the only way to have life is to have Christ. So John declares, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

In the same way, we receive light by receiving Christ. Jesus said, "I am the light of the world." John 8:12. He did not say, "I have the light of the world. Come and get some light *from* Me." No! No! Jesus is the light. We have light when we have Him.

The "righteousness of God" is in Christ (2 Cor. 5:21). "Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—*Mount of Blessing*, p. 18. "Christ is the light, the life, the holiness, the sanctification of all who believe . . ."—*S.D.A. Bible Commentary*, vol. 5, p. 1085.

This is the gospel—righteousness, love, light, and life *in* Christ. Truth declares that Christ is everything. This is antichrist—righteousness, love, light, and life *from* Christ. Error declares, "Ye shall be as God." Gen. 3:5, R.S.V. If we can obtain these things *from* Christ, then He becomes only a means to an end. It means that we can *use* Him to obtain the

desires of the heart in accordance with the spirit of the original sin. The Jews "were interested in Jesus from selfish motives. They hoped to receive some special benefit through His power . . ."—*Desire of Ages*, p. 198. Are we any different? "He desires us to renounce the selfishness that leads us to seek Him."—*Desire of Ages*, p. 200. How easy it is to urge people to accept Christ from selfish motives! How natural to accept Him as a means of getting to heaven, where we can obtain all that our hearts can desire! Oh that our blind eyes might be opened to see that Jesus is not a means to an end. He is the end. Jesus Himself is the light and the righteousness of His people. He is the reality of life. "Whoso findeth Me findeth life." Prov. 8:35. Jesus is the eternal Life that we should seek. Then we can say with Paul, "For me to live is Christ." Phil. 1:21. Faith embraces Christ as a personal Saviour, saying, "The Lord my Righteousness," "Christ my Life," "Jesus my Light."

### *The Truth of Imputed Righteousness*

God is pleased when men accept the Gift of His Son. He sings in triumph over every believing soul, pronouncing him righteous in the presence of the universe. Paul declares:

"Abraham believed God, and it was counted unto him for righteousness. Rom. 4:3.

"His [the believer's] faith is counted for righteousness." Rom. 4:5.

"God imputeth righteousness without works." Rom. 4:6.

"It [faith] was imputed to him for righteousness." Rom. 4:22.

"It [righteousness] shall be imputed [to us also], if we believe on Him." Rom. 4:24.

From the preceding texts it may be seen that *counted*, *reckoned*, and *imputed* righteousness are the same thing. God reckons that the believer in Jesus is righteous. To Paul, this was the gospel—not a part of the gospel, but the truth in verity. But the enemy of God and man has done everything possible to cloud the glorious reality of imputed righteousness. It is popularly held, even among Bible students, that *imputed* righteousness does not really mean that the believer is wholly righteous. It is held that *imparted* righteousness makes him really righteous, while imputed righteousness is as if Christ put rose-colored spectacles on the Father so that He would not see reality. Thus the power and glory of imputed righteousness is belittled.

It may readily be seen why human nature considers imparted or infused righteousness as something superior and of more moral worth than imputed righteousness (even though the expression *imparted righteousness* is strangely absent in Paul's writings). Says the human heart, "Imputed righteousness is *only* righteousness in Christ. Imparted righteousness is righteousness in me. It is a process of making me righteous in myself." And the words of Satan echo in the background, "Ye shall be as God."

Those who imagine that imputed righteousness is a sort of make-believe provision should consider this: When faith is reckoned for righteousness, who does the reckoning? God does! Does God count correctly? When God Himself reckons that a man is righteous, then he is righteous. When God

declares that a thing is so, it is so. He is "just, and the justified of him which believeth in Jesus." Rom. 3:26.

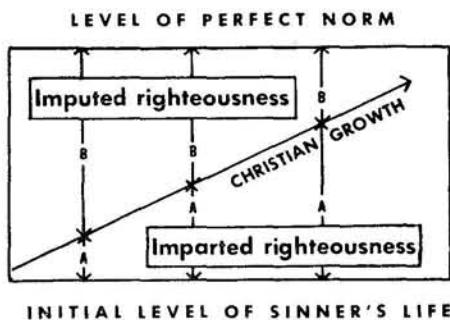
Says one, "How can God declare that a believer is really and genuinely righteous when the man has not even grown to full Christian maturity?" To which the gospel answers: Christ is perfect righteousness. He is the only righteousness that a man may have both now and forever. The only question to be considered, then, is, Has this man taken hold of Christ? Does he have Jesus? If so, then He has the fulness of life, love, righteousness, and light. It is as simple as that. "He that hath the Son hath life." He that has Christ has righteousness. He that has Jesus has light. God reckons a man righteous because He has Christ. And God requires nothing else now, tomorrow, or for eternity.

Then says one, "That must mean that the imputed righteousness of Christ is all that I need for the judgement." Yes, for death, for life, for the judgment, for heaven, for things present, for things past, for things to come. It is all-sufficient. If God has reckoned that a man is righteous, He is not going to change His verdict in the final judgment. "The gifts and calling of God are without repentance." *Justification means declaring a man righteous in trial or judgment.* It means that God has judged a man, and found him without fault. The final judgement can only ratify that verdict.

"But where does *imparted* righteousness come into the picture?" say those who are anxious not just for their title to heaven, but for their fitness for heaven. *Having* Christ is the essence of imputed righteousness. If one has Jesus as His personal Saviour, then he cannot help but enjoy Him. *Enjoying* Christ is the essence of imparted righteousness. One cannot have Christ without enjoying Him; and one cannot enjoy Christ unless he has Him. To have Christ is the root; to enjoy Him is the fruit.

#### A Gross Error

In this light we can now proceed to consider why the popular conception of imputed and imparted righteousness is a gross perversion of the truth. In published books and sermons the Christian experience is presented like the diagonal of a rectangle. The space above the diagonal line is used to represent imputed righteousness. The space below the line is used to represent imparted righteousness:



Christ's imputed righteousness not only brings about pardon of sin on the virtue of Jesus' DEATH but applies the merits of Christ's perfect LIFE to the sinner. The difference between imputed righteousness (A) and the level of the perfect norm (difference B) that implies a deficiency in the life of man, is supplied by Christ by His imputed righteousness.

In this way imputed righteousness is supposed to be that which bridges the gap between our attainment and our goal. Further, it presents the idea that the more imparted righteousness a man receives, the less imputed righteousness he needs. In this context, reaching perfection would mean having no more need of the imputed righteousness of Christ. It would mean that the man has finally become righteous in himself. He has *used* Christ to attain to human nature's great objective—"Ye shall be as God."

There are several very basic fallacies in the preceding concept:

1. To have Christ is to have imputed righteousness. This is not a means to an end. It is the end. There is no higher point to which man can attain than having the imputed righteousness of Christ (*S.D.A. Bible Commentary*, p.1133).

2. Growth in imparted righteousness does not lessen our need of the imputed righteousness of Christ. How could it be said that the more we enjoy Christ, the less we have Him or need Him? Indeed, the more we enjoy Him, the more we feel our need of Him.

3. Reaching perfection is not reaching a state where man has no further need of the imputed righteousness of Christ. It is not reaching a state wherein man becomes righteous in himself. The preceding diagram in reality proclaims the first lie—"Ye shall be as God." And worse still, it would *use* Christ to attain that objective.

4. Righteousness is *imputed* by virtue of having Christ. Righteousness is *imparted* by virtue of having the Holy Spirit (*Desire of Ages*, pp. 311,671). The Holy Spirit does not speak of Himself. He does not lead us away from dependence upon the righteousness in Christ. Indeed, He comes to glorify Christ, to cause us to appreciate more and more that we have life, righteousness, love, and light only in Jesus. He comes to teach us that "whatever of virtue humanity possesses, it exists only in Jesus Christ . . ."—*S.D.A. Bible Commentary*, p. 1141.

5. Righteousness which is imparted by the Holy Spirit does not make us feel as though we are becoming more and more righteous, as the diagram would indicate. Imparted righteousness makes us more and more sensible of reality—namely, that Christ is righteous, that there is none good but He. Instead of making us feel more and more righteous, imparted righteousness makes us feel more and more sinful (*Steps to Christ*, p. 64). But that does not lead believers to despair. Their confidence is not in what they are, but in what He is. They simply trust more and more in His imputed righteousness.

So instead of imparted righteousness replacing imputed righteousness, instead of it leading God's people to need the imputed righteousness of Jesus less and less, it does the very opposite. Righteousness imparted by the Holy Spirit causes them to appreciate and lay hold of Christ's merit more and more. Thus it is written: "By receiving His imputed righteousness, through the transforming power of the Holy



Spirit, we become like Him.”—*S.D.A. Bible Commentary*, vol. 6, p. 1098.

### *The Judgement and the Latter Rain*

This is the great antitypical day of atonement, and through the prophet Joel the trumpet is now blowing, calling God’s people to gather by faith to the heavenly sanctuary (Joel 2:15-17). This hour calls Israel to afflict their souls. The outpouring of the Spirit is promised to all who enter the most holy place by faith (Joel 2:28).

As God pours His Spirit (imparted righteousness) upon His people in His fulness, it will not make them feel fully righteous. Indeed, Inspiration describes their experience in the closing up of the great antitypical day of atonement in these words: “They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair.”—*Testimonies*, vol. 5, p. 473. At last God’s people will come to the place where they can fully grasp reality—that self is nothing, and Jesus is everything. Then each one can confess, “Christ is righteous. He is the only One that is righteous. He is my righteousness now and forevermore. I need nothing else. I desire nothing else. I rest eternally in the fact that Jesus is righteous and Jesus is mine.” Thus the Holy Spirit will seal God’s people in the mighty, soul-humblng truth of the imputed righteousness of Christ. This is the third angel’s message in verity.

The latter rain will not bring to us the kind of power and glory that we have been led to expect. The latter rain will offer to God’s people the most humiliating experience that can come to mortal man. It will be so devastating to the human ego, that many will be surprised and disappointed, even as many were surprised and disappointed with Jesus of Nazareth. It will not come to glorify the denomination, nor to bring our cherished vindication of the collective ego. For this reason many will brace themselves to resist the light that will fill the whole earth with its glory.

The church will be judged by the outpouring of the latter rain. Those who reject it will be lost, for God will have no reserve power with which to reach them. In rejecting the latter rain they will pass judgment upon themselves. Those who receive the latter rain will be sealed, and will be among those who sing that victory song: “Thou only art holy.” Rev. 15:4. Thus the outpouring of the latter rain is in reality the judgment of the living.

Will this General Conference session find the assembled brethren extolling Christ in such a way that it will lay the individual and collective self in the dust? If so, it will be a significant step in the direction of the soul-humblng experience of the cleansing of the sanctuary. Or will the assembled brethren indulge in a further parade of denominational glory? If so, it will be a significant step toward the rejection of the latter rain.

Additional copies of this letter of appeal may be obtained while the supply lasts by writing to: IHI Literature Depot, P.O. Box 3366, Quartz Hill, Calif. 93534. Suggested donation price: 15c each.

# PERFLECTION

By Robert D. Brinsmead



The heading of this article is not misspelled. I am merely proposing a new theological word — *perflection*!

The word *perflection* is relation to the experience of the sealed 144,000 saints is often greatly misunderstood. People often imagine that perfection means reaching an experience wherein there is no further need to trust in the righteousness of Christ. They think of it as having so much imparted righteousness that imputed righteousness is no longer necessary. They think that perfection means that the saints become innately righteous. So, having these false concepts of perfection, they then impute such false concepts to those who believe the Awakening message. They think we are aiming at a state in this life wherein we can do without dependence upon the righteousness of Christ.

The truth of the matter is that reaching perfection does not mean living without the righteousness of Christ. On the contrary, it means living wholly by dependence on the righteousness of Christ, without reservation, without default, for eternity. The original sin consisted in a creature trying to be righteous in himself without dependence upon God. Perfection does not mean a return to the state of the original sin. God forbid!

There is none good but One, that is, God (Matt. 19:17). Only He is holy (Rev. 15:4). Man was created to be a temple to display the glory of God. In himself even the sinless Adam was only dust, but God designed that the dust would be a mirror to reflect the glory of the Divine One. Human beings were designed to be the flowers which would reflect the colors of the Sun of Righteousness. (It is scientifically true that flowers do not have inherent color. They merely reflect various rays of light from the sun.)

Those who at last receive the seal of God, so that they may even live without a mediator in the sanctuary during the time of trouble, are not beings who have become gods. They do not possess intrinsic righteousness. To use the words of Inspiration, they “reflect the image of Jesus fully.” —*Early*

*Writings*, p. 71. In them the image of Christ is perfectly reflected. They have reached *perflection*. The mirror of humanity perfectly reflects the image of Christ. The temple perfectly reflects the glory of Jesus. **PERFLECTION!**

It is written in Malachi:

“He [Christ] 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. 3:3.

The figure of refining silver is an interesting one. The refiner looks into the silver which has been subjected to the furnace. How does the refiner know when it is purified from all impurity? Very easily! When he can see his face perfectly reflected in the silver, then he know it is pure. What a beautiful figure to describe Christ’s work on behalf of His people! When Jesus can see His moral image perfectly revealed in His people, He knows that His high-priestly ministry has done its work. They have reached *perflection*.

Looking at the redeemed, John the Revelator said:

“I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Rev. 15:2-4.

What is the significance of “sea” and “glass”? Sea represents people (Rev. 17:15). But this is not a troubled sea which casts up mire and dirt. It is not a sea beaten by the winds. It is not the sea where the whore sits. It is smooth. There is no strife. All have one song. There is perfect unity. It is like glass, for all with one accord reflect the image of Jesus fully. It is mingled with fire, for all are full of the fire of God’s Spirit of love. Every one has the experience of everlasting *perflection*.



**T**here is a lot of religion in a good garden. True health reform begins from the soil up. Every awakened Adventist family should make it their duty to plan to leave the cities, get a piece of land and learn to grow healthy fruits and vegetables. Yes, learn to grow! It takes learning. A Christian cannot become a Christian by reading books about it. That is only part of the story. Each one needs an experimental knowledge of Christ. So with gardening. There are many fine books about gardening, but you cannot prove the worth of the information until you have tried it.

### Humus

Humus has been called the mother of soil fertility. It is the product that comes from the breaking down of organic matter — material that was formerly living, whether animal or vegetable.

Since the fall of man, God has arranged that life can continue only where there is death. Every living thing must die and be returned to the ground. The trees cast off their leaves. Plants and animals, through death, pass back to the soil. When these dead plants and animals decay, they build up the humus content of the soil.

Where there is no death, there is no life. It is the same in the spiritual life. "Unless a corn of wheat fall into the ground and die, it abideth alone." Soil which is rich in humus is a living soil. We do not usually think of soil as the wonderful thing it is. We irreverently call it "dirt." But a handful of healthy soil contains more soil organisms than there are people in the entire world. It contains plant bacteria, fungi, and little animals so small that they cannot be seen with the naked eye. Then there are earthworms too. Healthy soil teems with life. An experienced gardener only has to pick up some earth in his hand, and he can tell by feeling it whether it is full of life. Some soils feel powdery and dead. When examined under a microscope, they are found to be seriously deficient in life — there are few soil organisms present.

If you want to raise the vital soil

population, you must feed the organisms in your soil. How is this done? By putting dead matter into the soil! It may be vegetable matter or animal matter. A mixture of the two is best. So, in the wonderful cycle of nature, dead matter feeds the living matter. When these little soil organisms die, they in turn enrich the soil, and the



## Down in the Garden

By Robert D. Brinsmead

cycle goes on. Never forget that there can be no life without death.

Herein lies the greatest single objection to artificial fertilizer. I would not contend that artificial fertilizer should never be used anymore than I would reject the use of medicine, artificial vitamins, crutches, etc. But it must be clearly understood that artificial fertilizer will provide no humus for the soil. Plants are stimulated to greater yields, but when organic matter is removed from the land year after year, and no organic matter is returned to the soil, the humus content becomes depleted. The soil finally becomes like a sick man. It cannot produce healthy fruits and vegetables. Plants grown on such soil are very susceptible to disease, and under these conditions farmers must use all sorts of the most powerful

poisons to combat disease in the plants.

The earth has been robbed of its treasure by selfish man. The principle behind artificial fertilizer generally is to take as much as possible out of the soil in return for as little as possible. But plants can only be as healthy as the soil upon which they are grown, and people can only be as healthy as the plants which they eat.

### Weeds

"Cursed be the ground for thy sake." My children have asked me why it is that in our garden the weeds will grow faster than the vegetables. They have observed that it takes effort to grow good fruit, but none at all to grow weeds. What an excellent chance to talk about the soil of our hearts, and the tendencies that are in us for evil. "A son left to himself bringeth his mother to shame."

There are many ideas that can be put into practice to overcome weeds. One method is to preoccupy the ground with good seed. A well-grown garden tends to keep the weeds down.

Some of the best soils bring forth the most prolific weed crops. If you have a weedy soil, here is one suggestion for planting small seeds such as onion, lettuce, carrot, parsnip, celery or parsley: Make a drill about an inch deep as usual. Place seeds in the drill. Cover with about one-fourth to one-half inch of fine sand or rock dust. A bucketful of sand or rock dust goes a long way. Keep moist until seeds have struck. It will be found that few weeds appear among the little seedlings.

Mulching is a very good method of weed control. Cover the ground in between plants or around fruit trees with hay, lawn clippings, leaves or some other organic residue. If weeds begin to show through, increase the coverage. You will not only overcome weeds, but the soil will retain its moisture content. The little plant roots will come to the surface beneath the mulch where the soil is the richest and sweetest. Worms and other soil organisms will be encouraged. Henry White used to say that soil organisms are like us in that



## Down in the Garden...

they require food and shelter. The mulch will also be a source of humus after it rots away. But make allowances in damp clay soils. Keep mulch from direct contact with the bark of fruit trees. It may encourage too much fungi development and rotting around the bark at the base of the tree.

### Digging

Soil needs to be permeable — that is,

water and air must be able to penetrate the soil. One method is to plow the soil. If the top soil is very shallow, one must be careful not to bring the clay to the surface. Also, it takes time to sweeten up soil that has been plowed up from underneath.

With the help of powerful machinery, it is possible to aerate the soil by means of chisel plowing or deep rooting. This leaves the top soil on top of the ground.

There is yet another method. If the gardener will encourage a great amount of worm activity in the soil, it can be aerated by worms and soil organisms. This is the method followed by the “no digging” enthusiasts. Actually, they have their soil dug. They simply use another method. Some varieties of fruit trees will produce better, more disease-free fruit if the soil around the trees is not disturbed. In such cases, good mulching is the secret of good gardening.



## SCRIPTURAL EVIDENCE

ROBERT D. BRINSMEAD

versus

DR. DESMOND FORD

## REVELATION 18 • PART I

# THE TIMING OF REVELATION 18

*The apocalyptic symbol of the latter rain is the angel of Revelation 18:1. He joins the third angel of Revelation 14 "at the right time" in the final closing up of last day events (EARLY WRITINGS, p. 277).*

*Basic to the Awakening message is the concept that the message of Revelation 18:1-5 is sounded AFTER America passes the national Sunday law decree. This vital point has been challenged by a number of people, latest of whom is Dr. Desmond Ford, chairman of the Bible department at Avondale College, Australia.*

*We believe our readers will be interested in reading Robert Brinsmead's answer to Dr. Ford. In this issue we reproduce the first section of Mr. Brinsmead's answer—from the Bible and the Bible only. Following his answer we have included Dr. Ford's presentation of Biblical evidence. This is the first of a series of discussions centering around the timing of Revelation 18:1-5—EDITOR.*

## REVELATION 18:1-5 AFTER THE SUNDAY TEST

### *Scriptural Evidence*

By  
ROBERT D. BRINSMEAD

Does Revelation 18:1-5 come before or after the Sunday law decree of Revelation 13? The most logical thing to do is to examine the two Bible passages to see what they say.

### *Revelation 13:11-17*

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he 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. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 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 13:11-17.

As all Seventh-day Adventists have consistently believed, this passage of Scripture describes Protestant America from the time of its rise to the time it unites church and state and enforces the false Sabbath by a national decree. Is there any evidence in this passage that the loud cry of Revelation 18:1-5 causes America to pass the national Sunday law decree? The reader will agree that there is no evidence of it.

On the other hand, does Revelation 13 describe what leads America to form the image to the beast? Yes, it does! Notice:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13: 13, 14.

It is the fire from heaven, the miracle working power of devils (cf. Revelation 16:13, 14), that deceives men, causing them to make an image to the beast. The Bible symbolism indicates that this fire from heaven is a religious deception—a great, false religious revival. This is what causes Protestant America to form an image to the beast and to decree that all men should worship it. As apostasy led the early church to form the papal system



(the beast), so apostasy will cause the Protestant church to form an image to the beast.

Just as Satan will counterfeit the coming of Christ, so prophecy declares that he will counterfeit the great latter rain revival of Revelation 18:1-5. And just as the false Christ comes before the true, so the false revival comes before the latter rain. It is the false, and not the true latter rain, which causes America to bring in the Sunday law decree.

#### *Revelation 18:1-5*

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:1-5.

Is there anything in this scripture which might indicate that the Sunday law decree is still future when the angel comes

down with his message? The reader will agree there is no such evidence.

On the other hand there is evidence that when the angel descends, church and state have already united. The angel comes to announce the complete moral fall of Babylon. Three evidences of her ultimate apostasy are given:

1. She has "become the habitation of devils, and the hold of every foul spirit." This proves that the angel of Revelation 18 comes *after* the false, spiritualistic revival of Revelation 13:13,14.

2. "The kings of the earth have committed fornication with her." This proves that when the angel comes with his message, the political powers have already united with the church.

3. "For her sins have reached unto heaven." This proves that the message is given *after* the measure of Babylon's guilt is full.

The great false revival of Revelation 13:13,14 comes before the true manifestation of God's power in Revelation 18:1-5. It is the false revival which causes America to pass the national Sunday law decree. Then the angel of Revelation 18 announces that the ultimate apostasy is reached by the union of the church and the state.

#### *Daniel 11:40-44*

Verse 40: "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

Verse 41: "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Verse 42: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape."

Verse 43: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

Verse 44: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

In the preceding prophecy the king of the north represents the papal antichrist, and the tidings from the east and north represent the latter rain-loud cry.

Now let us examine the sequence of events before us. The king of the north sweeps back to world supremacy. Many among God's people ("the glorious land") are at that time swept away by the king of the north (verse 41). The wealth of spiritual Egypt is brought under his control. Only after all this happens comes the "but" of verse 44: "But tidings out of the east and out of the north shall trouble him." When does the latter rain-loud cry message surprise the king of the north? *After* the conquests described in verses 41 to 43, *after* the mighty sifting among God's people.

But, says one, do not the tidings from the east and the north cause the king of the north to go forth with great fury to destroy the saints? Yes, just as Nebuchadnezzar became full of fury and went forth to destroy the three worthies. Did the king erect the image and decree that all should worship it because he was full of fury

with the three worthies? Or did he become full of fury with the three worthies because they would not worship the image in obedience to his decree? The answer is obvious! Even so, the king of the north will go forth with fury to throw the "three worthies" (the people represented by the three angels' messages) into the fire of great persecution because they refuse to worship the image of Revelation 13.

#### *Isaiah 50:19 to Isaiah 60:3*

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for

*continued on page 19*



*continued from page 5*

Me, this is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

In the light of Daniel and the Revelation, Isaiah 59:19 portrays a great principle in the way that Christ works for His people. He is a mighty general. As illustrated in Daniel 11:40-44, He waits for the hour of extremity before He springs His surprise attack on the enemy. In the darkest hour He causes His light to shine. In the time when it looks as if the church will be swallowed up He causes her to rise in victory. Some overlook this principle. They would have us believe that when the Spirit of the Lord lifts up the standard, then the enemy will come in like a flood. No, no! "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." See how beautifully this illuminates Daniel 11:40-44. The king of the north comes in like a flood (verse 40), he enters the glorious land (verse 41), his triumph seems assured (verses 42-43). Then the

Spirit of God lifts up the standard against him (verse 44). What certainty there is in the words of truth!

But that is not all. Isaiah even goes on to show what that standard is:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Verses 20, 21.

Is this not the sealing of God's people, the completion of the new covenant promise? Then what happens?

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:1-3.

Isaiah teaches us that when the enemy comes in like a flood, then the Spirit of God will seal His people and thereby lighten the earth with His glory.

The principle of how and when God interposes for the vindication of His truth is expressed in the words of the Psalmist: "It is time for thee, Lord, to work: for they have made void thy law." Psalm 119:126. Thus, when the sins of Babylon

reach unto heaven by making void God's law through legislation, the angel will descend to lighten the earth. When the king of the north comes in like a flood and brings the world under his banner, then tidings from the east and the north break forth to trouble him. When the enemy comes in like a flood (which is a Biblical symbol of persecution), then the Spirit of the Lord will lift up the standard and cause God's glory to be seen upon His people. Here is no guess work, no strained interpretation. God's Word makes a plain path of truth before our feet.

*Ezekiel 43:1-3 compared with  
Revelation 7:2, Revelation 18:1  
and Daniel 11:44*

It is clear that God's people must meet the Sabbath test before they are sealed. This is so specifically outlined in Inspiration that no one can reasonably question it. Now if it can be shown that the latter rain and sealing are inseparable, then the latter rain must also follow the test on the Sabbath.

The sealing of God's people is brought to view in Ezekiel 9, Ezekiel 43 and Revelation 7. Ezekiel says:

"And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory." Ezekiel 43:2.

It may be asked: How may we know

that this glory which Ezekiel sees rising from the east is the sealing of the saints?

First, because in the next verse he says: "And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city." This refers us back to Ezekiel 9 where we had the vision of the six men with the slaughter weapons and the man with the writer's inkhorn who sealed, or marked, those that sighed and cried over the sins of Jerusalem.

Second, Ezekiel declares that the glory came by way of the east. This is the very expression used in Revelation 7:2: "I saw another angel ascending from the east, having the seal of the living God."

Now the vital point is this: What is the relationship between this seal which rises like the sun and Revelation 18:1? Compare the two scriptures:

Ezekiel 43:2: "And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory."

Revelation 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with His glory."

So the seal, rising like the sun in the east, lightens the earth with the glory of God.

Some would have us believe that the earth is first lightened with the glory of the latter rain, and then, after that is done,



the sealing takes place. They have failed to take due notice of the Bible symbolism. The sealing is likened to the rising sun.<sup>1</sup> Could the earth be filled with the light of the sun's glory before it arose from the east? No, No! It is the rising of the sun (the sealing) which fills the earth with light and glory. The inspired words of Deborah will be fulfilled: "Let them that love Him be as the sun when he goeth forth in his might." Judges 5:31.

Remember this: Just as physical light and glory come from the sun rising upon the earth, so the light and glory of the loud cry comes from the seal of the living God. What could be plainer than Ezekiel's words: "The glory . . . came from the sun rising . . . and the earth shined with His glory."

If one can separate sunlight from the sun, then he may separate the glory of Revelation 18:1 from the sealing. Jesus wants to seal His people so that they may lighten the earth with His glory. He wants them to be "as the sun when he goeth forth in His might." And the whole problem is that many of God's people have been trying to lighten the earth without the glorious sealing experience. Imagine trying to do without the sun, yet trying to lighten the earth with the sparks of our own kindling!

<sup>1</sup> In Ezekiel and Revelation "east" literally means sun rising.

*Isaiah 59:19 to Isaiah 60:3,  
Daniel 11:44, Isaiah 62:2,  
Ephesians 1:13, Ephesians 4:30  
and Exodus 34:19, 20*

There are other scriptures which show that the sealing is inseparably connected with the latter rain. We have already considered Isaiah 59:19 to Isaiah 60:3. The enemy comes in like a flood, then the Spirit lifts up the standard against the enemy (verse 19). The standard is described in verse 20—the Spirit seals the new covenant experience in the saints forever. Then the Scripture continues: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . the Lord shall arise upon thee, and His glory shall be seen upon thee."

The glory which is seen upon the saints is the name, or seal, of God. When Moses prayed to the Lord, "Shew me Thy glory," the Lord replied, "I will make all my goodness pass before thee, and I will proclaim the *name of the Lord*." Exodus 34:18,19. This experience of Moses most wonderfully illustrates that the *name of God* is the glory of God. So when the Spirit of God places the name of God, or the seal of God, on the saints, it is simply to place God's glory upon them. This is how the earth is lightened with the glory of God.

We have already considered Daniel 11:44: "Tidings out of the east and out

of the north shall trouble him . . ." Why are the loud cry tidings represented as coming from the east? "I saw another angel ascending from the *east*, having the seal of the living God." Revelation 7:2. Ezekiel 43:2 says the glory came "by way of" the east. Daniel says the tidings came "out of" the east. So the tidings come "out of" the sealing experience. Three texts demonstrate that the sealing and the latter rain are inseparable events:

Ezekiel 43:2      Glory came by way  
                                 of the east

Revelation 7:2    Seal of the living  
                                 God ascends from  
                                 the east

Daniel 11:44    Tidings out of the  
                                 east

Prophesying of the latter rain, Isaiah says:

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:2,3.

We only have to compare this with Revelation 3:12 to realize that the "new name" referred to by Isaiah is the sealing experience. This is the glory which is seen upon the church in her final conflict with the powers of darkness.

The apostle Paul declares that believers are sealed with the Holy Spirit

(Ephesians 1:13). Again he says: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30. Of course these scriptures refer primarily to the work of sealing under the former rain experience, which sealing is provisional and probationary. But the principle that it is the Holy Spirit which seals the saints is certainly applicable to that final sealing brought to view in the Revelation.

Since the sealing and the great outpouring of the Spirit to lighten the earth with glory are inseparable events, the latter rain-loud cry (Revelation 18:1-5) must be placed in the order of events just where the sealing is placed. Since the sealing takes place after the national Sunday law test, the latter rain must also come after this same test.

### Acts 3:19

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

There are some who spend a great deal of effort trying to establish that since Peter was talking to the Jews 2000 years ago, the promise of the blotting out of sins and refreshing applied to the immediate promise of forgiveness and restoration to divine favor in Peter's day. We need not deny a limited, local application



to the words of Peter. But as *The Seventh-day Adventist Bible Commentary* points out in its comments on Acts 3:19, it certainly has a last day application. Just take the *Index* of Ellen G. White, for instance, and see how many times (in fact, almost exclusively) she applies this scripture to Christ's work of blotting out of sins in the judgment and the outpouring of the latter rain (See *The Great Controversy*, p. 485 and pp. 611-612, especially 1888 edition.) Look at any Adventist publication from Crozier to Andreasen and see how consistently Adventist writers were unanimous that this scripture applies with peculiar force to Christ's final work in the sanctuary and the outpouring of the latter rain. In fact the local and immediate application of Acts 3:19 to forgiveness and the refreshing of the Holy Spirit under the former rain serves as an illustration of the blotting out of sins and the latter rain. We should not be the least bit embarrassed by an attempt to apply Acts 3:19 to the first work of grace in the human heart, for that serves as a beautiful illustration of God's last work of grace. Just as you cannot separate forgiveness of sins and the reception of the Holy Spirit into the life, so you cannot separate the blotting out of sins and the latter rain. There is a divine order and consistency in truth. Sins are blotted out in the judgment, at the time of the sealing; and if anyone wants to dispute

that, he only demonstrates that he is unaware of the first principles of the Adventist sanctuary doctrine. And wherever you place the judgment, blotting out of sins and sealing of the saints, you must place the latter rain; for sins are blotted out "when" or "so that" (whichever translation is preferred) the times of refreshing shall come from the presence of the Lord."

## REVELATION 18:1-5 BEFORE THE SUNDAY TEST

### Scriptural Evidence

By  
DR. DESMOND FORD

#### *Revelation 3:10-13*

"Because you have kept my call to patient endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers on earth . . . As for the conquerer . . . I will inscribe on him the name of my God . . ." Moffat.

Note. The "hour of trial" refers to the final test described in Revelation 13:13-18, the issue over the mark of the beast. It is "the conqueror" or "overcomer" in this test who then is inscribed with the "name" (seal) of God. (Compare Revelation 7:3 with 14:1.) Thus the sealing follows the final conflict over the Sabbath, a conflict involving boycott and threatened death. This conflict is everywhere in inspired writings placed after the loud cry and immediately before probation's close.

#### *Revelation 13:13-18 and Revelation 14:1*

Revelation 13:13-18 and Revelation 14:1 present the same order as Revelation 3:10-13. The chapter division, as is so often the case, should be ignored, and then it is readily seen that the group with the seal have come out of the conflict

described in the closing verses of the preceding chapter. E. G. White comments upon this passage as follows:

"While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the "Father's name written in their foreheads." —*Testimonies*, vol. 5, p. 752.

#### *Revelation 6:14-17 and Revelation 7:1-4*

Revelation 6:14-17 and 7:1-4 compare the two groups on earth at the coming of the Lord. The description of the wicked closes with the question, "Who shall be able to stand?" Then the next verses (ch. 7:1-4) present the answer. A company is presented as able to stand because just prior to the releasing of the winds of strife at probation's close they have been sealed. There is no hint anywhere in Scripture of a sealed company giving the loud cry. The sealing immediately precedes probation's close. In the *Day-Star* of March 14, 1846, when discussing the close of the day of grace and the beginning of the day of the Lord when Christ's intercessions cease, E. G. White wrote:



"Just before we entered it we all received the seal of the living God. Then I saw the four angels cease to hold the four winds."

### *Revelation 17:12-14*

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them . . . and they that are with him are called, and chosen, and faithful . . ."

This passage shows that the testing conflict for Christ's people occurs after the nations of earth, not merely the U.S.A., have united with the beast. The church and state union pictured in Revelation 13 as the image to the beast is presented here as the ten horns giving their strength to the beast. Commenting on these verses, we have the following from E. G. White:

"Thus is manifested the same arbitrary, oppressive power against religious liberty . . . as was manifested by the papacy."—Manuscript 24, 1891.

"As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test . . ."—*Review and Herald*, Nov. 29, 1892. (See *The SDA Bible Commentary*, vol. 7, p. 983.)

In these words the Lord's messenger places the final test of the Church after the universal church and state union which follows the latter rain. The latter-day Pen-

tecost *prepares* a people for this final test described in Revelation 17.

While Revelation 17 commences with a glimpse of the apostate powers of earth immediately prior to the judgments of the seven last plagues which make them desolate, the following chapter begins with the warning to all true-hearted men and women to forsake the apostasy before those plagues fall. Thus, as E. G. White affirms, the message of Revelation 18:1-4 "prepare(s) a people to stand the final test"—the test referred to by the "war" of Revelation 17:14. The sealing follows that test.

### *Daniel 11:44-45*

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy and utterly to make away many . . . yet he shall come to his end, and none shall help him."

R. D. Brinsmead agrees with those Adventist scholars who believe that "the tidings" which trouble the papacy are those of the loud cry. The point is that "the great fury" and the effort "utterly to make away" *follow* such tidings. The expression "utterly to make away many" literally means to anathematize many, i.e., declare them worthy of death for religious reasons. Thus we have here the same tests as described in Revelation 13:13-18. (See G. M. Price's commentary on these verses in

*The Greatest of the Prophets.*) The order again is—the loud cry, then the death threat which precedes the sealing.

*Matthew 24:14-21*

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation . . . stand in the holy place. . . . Then shall be great tribulation."

While this passage had a primary application to the fall of Jerusalem, its final application is to the final scenes before the Lord's return. Verse 14 pictures the loud cry when the message goes to all the world, and the following verse pictures the final attack on the church by the antichristian powers of earth. (See *Testimonies*, vol. 5, pp. 450, 451, from which the following is quoted.)

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy [church-state union] be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which the prophets have described as the time of Jacob's trouble. . . .

"The mark of deliverance [the seal] will be placed upon the men who keep God's commandments, who revere his law, and who refuse the mark of the beast or of his image."

This commentary by E. G. White is clear that the seal is not placed until the image to the beast is urging the false sabbath upon the world, which itself follows God's last warning message in the loud cry. Thus Matthew 24:14, 15 confirms the order of events set forth in other eschatological scriptures.

*Revelation 14:6-12*

Finally, Revelation 14:6-12 itself provides a clear sequence of events. The first angel's message in the loud cry will sound to "every nation, kindred, tongue, and people." The second angel's message about Babylon's fall will be repeated in the latter rain proclamation of Revelation 18:1-4, and *then* follows the test described by the third angel. This again makes it quite clear that *the loud cry precedes the sealing* of those who reject the mark of the beast.



## SPIRIT OF PROPHECY EVIDENCE

ROBERT D. BRINSMEAD

versus

DR. DESMOND FORD

## REVELATION 18 • PART 2

*One of the key pillars of the Awakening message is the concept that the latter rain-loud cry message of Revelation 18:1-5 is sounded AFTER America passes the national Sunday law decree. Dr. Desmond Ford, chairman of the Bible department at Avondale College, Australia, is the most recent challenger of this vital point.*

*In the preceding issue of PRESENT TRUTH (December, 1969), the timing of Revelation 18 was discussed on the basis of Scriptural evidence. Both Dr. Ford's challenge and Robert Brinsmead's answer were presented for the consideration of our readers.*

*In this issue of PRESENT TRUTH, we reproduce the second section of Robert Brinsmead's answer—from the Spirit of Prophecy. Following this, Dr. Ford's presentation of Spirit of Prophecy evidence has been included.—EDITOR*

# THE TIMING OF REVELATION 18

## REVELATION 18:1-5 AFTER THE SUNDAY TEST

### Spirit of Prophecy Evidence

By

ROBERT D. BRINSMEAD

The servant of the Lord says:

"Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form."—*Early Writings*, p. 96.

The Spirit of Prophecy statements do not have to be manipulated. Let them speak for themselves.

*The Signs of the Times,*  
June 12, 1893

"The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.

"The prophet says: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is his opportunity to show who is the governor of heaven and earth. As a Satanic power is stirring up the elements from beneath, God will send

light and power to his people, that the message of truth may be proclaimed to all the world."

This magnificent statement is left with the reader. Let it have its full weight. Here is a passage which directly connects the events of Revelation 13 with the message of Revelation 18. Which comes first? How readest thou?

Attention should especially be drawn to one point. Notice Ellen White's comment on Revelation 18:5: "Her sins have reached unto heaven." She says, "When do her sins reach unto heaven? When the law of God is finally made void by legislation." (Compare *The SDA Bible Commentary*, vol. 7, p. 977.)

*Selected Messages, book 2,*  
*pages 370-372*

In the light of the preceding passage from *The Signs of the Times*, the chapter in *Selected Messages*, book 2, called "Preparing for the Final Crisis," shines out in great luster:

"The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show His people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way



"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.

Reader, you be the judge. Does the preceding statement teach that the loud cry sounds and lightens the earth with the glory of God before the storm of persecution breaks, or after?

*Evangelism, page 234, and  
The Great Controversy, page 449*

"No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still, continue in transgression will receive the mark of the beast."—*Evangelism, p. 234.*

"But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God."—*The Great Controversy, p. 449.*

Is it not clear that the loud cry warns men *after* the decree goes forth?

*Early Writings, pages 33, 85, 86*

"And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nom-

for the third angel's message to be proclaimed with power . . .

"With His eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity His people should look alone for His help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then He has fulfilled His promise, 'Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am' (Isa. 58:9). His mighty arm has been stretched out for the deliverance of His people. God reserves His gracious interposition in their behalf till the time of their extremity; thus He makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and He will receive the glory that is His due. Even the enemies of our faith, persecutors, will perceive that God is working for His people in turning their captivity.

*Testimonies, volume 6, page 401*

"But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: 'I am of Paul; and I of Apollos; and I of Cephas.' The testimony of one and all will be: 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'

inal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."—Page 33.

"The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—Pages 85, 86.

The Spirit of Prophecy shows that it is the Sunday legislation which brings on this period of trouble, for "the result of national apostasy will be national ruin."—*The Review and Herald*, May 2, 1893.

Some assert that the latter rain-loud cry precedes this time of trouble, indeed brings it on. But how decisive are the words of Inspiration: "At the commencement of the time of trouble, we were filled with the Holy Ghost . . ." And again, those who accept the loud cry message "came out and endured the persecution with us." Therefore the loud cry sounds during the time of persecution, not prior to it. (See also *Testimonies*, vol. 9, p. 16.)

### *Testimonies, volume 5, pages 81, 82*

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

*continued on page 16*



with Christ's righteousness, will appear in the shame of their own nakedness.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they suffer for Jesus."

The preceding passage is so transparent that any further comment is unnecessary.

*Evangelism, page 699, and  
Testimonies, volume 3, page 270*

While the last statement about the mighty sifting in the church is fresh in our minds, let us consider two other statements:

"When we have entire, wholehearted consecration to the service of Christ, God will recog-

nize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Evangelism*, p. 699.

"God's displeasure is upon His people, and He will not manifest His power in the midst of them while sins exist among them and are fostered by those in responsible positions."—*Testimonies*, vol. 3, p. 270.

Since the Sunday law crisis finds "the great proportion . . . base metal" (*Testimonies*, vol. 5, p. 136), is it not evident that the mighty power of Revelation 18:1 will not be manifested in the church before the sifting? The Spirit of Prophecy says that God will not manifest His power in the midst of His people while sins exist among them. But some teach that the church will be suffering from abominations and every wind of doctrine during the time of the loud cry, for, they say, the test does not come to purge the church until the close of the loud cry. Could God use Israel to conquer Ai while Achan was in the camp? Could He use Gideon's army to defeat the Midianites when the fearful and the selfish were in his army?

*The Great Controversy,  
pages 582-592, 603-612*

The passages cited above cover two vital chapters called "The Impending Conflict" and "The Final Warning." In the

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1884 edition of *The Great Controversy* they are called "The Impending Conflict" and "The Loud Cry." And just as simply as number one comes before number two, so the period described in the chapter called "The Impending Conflict" comes before "The Loud Cry."

It is not within the scope of this brief presentation to cite the twenty pages of these chapters, but we may consider the high points.

The chapter called "The Impending Conflict" describes in great detail the events which lead up to the passing of the national Sunday law. If, as some contend, the loud cry is the main cause of passing the national Sunday law, could we not expect Ellen White to mention this in her great chapter. But the loud cry is not described in "The Impending Conflict." In *Testimonies*, volume 5, there are two chapters very similar to "The Impending

Conflict" chapter in *The Great Controversy*. One is called "The Coming Crisis" (pp. 449-454); the other is called "The Impending Conflict" (pp. 711-718). The reader may also search these pages and find no hint that it is the loud cry which causes America to pass the national Sunday law decree. Instead of the latter rain being the cause of the national decree, the Lord's servant shows that it is the false spiritualistic revival which deceives the nation into passing the decree (*The Great Controversy*, pp. 588-592).<sup>1</sup> Along with the false revival, she shows that the lawlessness and disorder, the calamities and corruption stir the nation to strictly enforce the Sunday sabbath in an attempt to save the nation from disaster.

Then, after she has described the factors which cause America to enact a national Sunday law, the servant of the Lord proceeds with the chapter called "The Final Warning" ("The Loud Cry"—1884 edition). The chapter on the loud cry is introduced by citing Revelation 18:1-5.

<sup>1</sup>Also, *The Great Controversy*, pages 440-449, gives a detailed commentary on Revelation 13 and the causes for the formation of the image to the beast. There is no mention of the latter rain-loud cry, but it does say this: "It was apostasy that led the early church to seek aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: 'There shall come a falling away, . . . and that man of sin be revealed.' 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast."—Pages 443, 444.



The writer launches into a vivid description of the condition of Babylon at the time the angel of Revelation 18 descends. "A terrible condition of the religious world is here described."—Page 603. On page 604 she cites the very words of heavenly message: "Her sins have reached unto heaven." Then she comments, "She has filled up the measure of her guilt." (*Testimonies*, volume 5, page 451, shows that the decree enforcing the Sunday sabbath fills up the cup of guilt.)

Some have quoted parts of *The Great Controversy*, pages 604 to 607, in an effort to prove that the loud cry sounds before the enactment of the Sunday law. But it is significant that they generally leave out the very words which prove that when the loud cry commences, church and state have already united to enforce the false sabbath. Notice:

"As the time comes for it [the third angel's message] to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked." Page 606.

So, when the time comes for the loud cry to be given, God's servants will unmask "the fearful *results* of enforcing the law by civil authority."

After describing how the servants of God expose the iniquitous union of church and state, Ellen White continues on the next page (p. 607):

"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers."

Some have seized upon this passage and declared that here is the proof that the loud cry brings on the Sunday law decree. But this passage does not say that the loud cry causes Papists and Protestants to unite to enact a Sunday law. Pages 588 to 592 have already described them as uniting for that purpose; so have pages 604 and 606. The loud cry causes them to unite to *invoke* the law. *The World Book Dictionary* explains that the word *invoke*, especially used in a legal setting,

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means "to call or bring into effect: implement." So the passage is merely saying that the loud cry arouses the religious elements to demand that the law, already enacted, be called into effect and implemented in order to silence the advocates of truth. To illustrate: Nebuchadnezzar made an image and passed a decree that all should worship it. When the three worthies refused to bow down, the king called his law into effect against them.

To summarize the order of events presented in *The Great Controversy*: First comes the chapter called "The Impending Conflict." It describes the events that lead up to the passing of the Sunday law decree, without mentioning the loud cry. Then comes the chapter called "The Final Warning" ("The Loud Cry"—1884 edition). The loud cry follows the period of

"The Impending Conflict" just as plainly as day follows night.

Perhaps one thing more needs to be said. In spite of the clearest evidence to the contrary, some use the paragraph from *The Great Controversy*, pages 605 to 606, in an attempt to prove that the loud cry precedes the Sunday legislation:

"But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."

Admittedly, there will be a stir as the decisive crisis is seen approaching. But to say that the effect is the loud cry is to read something into the passage which is not there. Two paragraphs later, page 606 shows where the loud cry sounds in relation to Sunday legislation:

"As the time comes for it [the third angel's message] to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked."



So, at the very commencement of the loud cry, God's servants preach against the fearful results of enforcing the law by civil authority.

Another interesting point: The paragraph from *The Great Controversy*, pages 605 to 606, used by some in an attempt to prove that the loud cry precedes Sunday legislation, destroys their premise that the loud cry causes the event:

"But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."

So the event approaches before any impetus is given to the third angel's message!

### *The Latter Rain and the Sealing*

The Biblical evidence that the sealing and the latter rain are inseparable events has been presented in a previous article.<sup>2</sup> Now what is the evidence presented in the Spirit of Prophecy? All efforts to establish that the sealing must precede the outpouring of the latter rain, and all efforts to prove that it comes at some time subsequent to the outpouring of the latter rain, are profitless. There are no statements that

will prove the matter either way, for the simple fact is that they are inseparable events. For instance, let us consider the following statement:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost."  
—*Testimonies*, vol. 5, p. 214.

Here is a statement that mentions both the seal of God and the latter rain. Does it say that one precedes the other? No! It is impossible to produce any statement from Ellen G. White where she says that one event precedes the other. Elder Peter C. Jarnes has very aptly written:

"The Spirit of Prophecy so closely identifies the sealing and the latter rain that it is impossible to distinguish any different timing in the two events. The preparation for one is the preparation for the other. (5T 214.) They are both associated with the perfecting of the saints (6BC 1118; TM 506); they are both called a mark (TM 446; 3T 267, 1SM 337); they both relate directly to the Sabbath (GC 640; EW 33, 85); they are both called a covering (EW 43, 44; Is. 4:5); both are said to be a protection for the time of trouble (EW 43, 44, 279; TM 18); both are said to fit the saints to live without an Intercessor (EW 71, 279, 85, 86); both are said to prepare the saints for translation (TM 446; 1T 187); and both are bestowed just before the close of pro-

<sup>2</sup>See *Present Truth*, Dec., 1969.

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barion. (ISM 66; EW 85, 86.)—*The Sanctuary Restored*, pp. 61-62 (pp. 95, 96, first edition).

Now, since God's people are sealed after they successfully meet the test on the Sabbath (*The SDA Bible Commentary*, vol. 7, p. 976), it must also be evident that here is where they receive the latter rain too.

The latter rain constitutes God's final seal of approval. Before a believer receives the latter rain, he must have "the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71. Those who receive the latter rain are said to be "clothed with an armor," kept by a double angel guard (*Early Writings*, p. 271), ripened or perfected for the harvest at the coming of Christ (*Testimonies to Ministers*, p. 506), and prepared for translation (*Testimonies*, vol. 1, p. 187).

There is no hint anywhere that any man who receives the latter rain will subsequently apostatize. There is every evidence that those who receive it will be rendered eternally secure. Therefore God's decision to bestow the latter rain on a believer is in reality a decision by God to give him something that will render him eternally secure. *God's decision to give the saints the latter rain is the judgment of the living.*

How empty and pointless would be a judgment of those who already have the latter rain. It is unthinkable that Christ and the angels would search the records of latter rain saints to see if every sin is forgiven, when they have already passed that stage in order to receive the latter rain in the first place. Why judge a man who has the latter rain to see if he will be translated at the coming of Christ? Why, God's very decision to give the saints the latter rain *is* His decision that they will be fitted for translation! The idea of a judgment of the living for the saints after the time of the latter rain is as idle as the Methodist concept of a judgment for those already in heaven or hell.

## Summary

Let us look at the array of evidence presented by the Spirit of Prophecy to



show that Revelation 18:1-5 comes after the passing of the Sunday law decree:

"Protestants . . . by a national act enforcing the false Sabbath . . . Then it will be time for God to work in mighty power . . . [Revelation 18:1, 2, 4, 5 quoted]"—*The Signs of the Times*, June 12, 1893.

". . . when the storm of persecution really breaks upon us . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 401.

". . . when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men . . ."—*Evangelism*, p. 234.

"And at the commencement of the time of trouble, we were filled with the Holy Ghost . . ."—*Early Writings*, p. 33. (Compare pp. 85, 86.)

"The mark of the beast will be urged upon us . . . Chaff like a cloud will be borne away . . . Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners'."—*Testimonies*, vol. 5, pp. 81, 82.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power . . . Men of faith and prayer will be constrained to go forth . . . The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked."—*The Great Controversy*, p. 606.

The words of the Bible are also strait, plain and clear. The angel of Revelation 18 comes to announce that Babylon has committed fornication with the kings of the earth, and that her sins have reached unto heaven (Revelation 18:1-5). The loud cry tidings trouble the king of the north *after* he sweeps through many countries, including "the glorious land," like a flood (Daniel 11:40-44). When the enemy comes in like a flood, it is then that the Spirit of the Lord will lift up the standard. He will seal His people and cause them to rise and shine (Isaiah 59:19-Isaiah 60:1-3), for the glory of the God of Israel comes by way of the east (Ezekiel 43:2). The tidings of the loud cry come out of the east (Daniel 11:44). The east, or sun rising, symbolizes the seal of the living God (Revelation 7:2). The light from the sun fills the earth with glory. Even so does the light from the sealing of the saints fill the earth with the glory of God. The saints are sealed by the Holy Spirit (Ephesians 4:30), and sins are blotted out "when the times of refreshing . . . come." Acts 3:19.

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REVELATION 18:1-5  
BEFORE THE SUNDAY TEST

*Spirit of Prophecy Evidence*

By  
DR. DESMOND FORD

*The Great Controversy sequence,  
pages 601-612*

The reader should study the entire section from *The Great Controversy* itself, as the following is an abridgment for the sake of emphasis.

"The destiny of earth's teeming multitudes is about to be decided . . . Many are deceived as to their true condition before God . . . It is not enough that they are trees in the garden of God . . . In the books of heaven they are registered as cumberers of the ground. . . —Page 601. When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock . . . —Page 602.



"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory . . . *the call is heard: 'Come out of her, my people.'* These announcements, uniting with the third angel's message, constitute the *final warning* to be given to the inhabitants of the earth. Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that 'all, both small and great . . . ' shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death . . . *With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast . . .*—Page 604. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

" . . . *When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.* Here-fore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unit to persecute those who keep the commandments of God, have been pronounced groundless and absurd . . . *But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be*

*approaching, and the third message will produce an effect which it could not have had before . . .* Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments . . . The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions . . . Thousands upon thousands will listen . . . *the popular ministry . . . filled with anger . . . will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.*

"As the controversy extends into new fields . . . *The power attending the message will only madden those who oppose it . . . The church appeals to the strong arm of civil power, and, in this work, papists and protestants unite . . . the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith . . . Those who are arraigned before the courts make a strong vindication of the truth.* . . .—Page 607.

"As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison . . .

"As the storm approaches, *a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition . . . when the test is brought, they are prepared to choose the easy, popular side.* . . . When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan . . .—Page 608.

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*"In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning . . . God's Spirit, moving upon their hearts, has constrained them to speak . . . Yet when the storm of opposition and reproach bursts upon them . . . They are hedged in with difficulties . . . They are threatened with destruction. The enthusiasm which animated them is gone.—Page 609.*

*" . . . Satan also works with lying wonders . . . Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand."—Page 612.*

## *Comments upon The Great Controversy passage*

Note that E. G. White speaks of "the testing time" (p. 602) when "the destiny of earth's teeming multitudes is about to be decided" as the time that, through persecution, separates "cumberers of the ground" from the church.

Note also that this persecution does not take place until the message of Revelation 18:1-4 is proclaimed (pp. 603-609). *It is the loud cry which stirs up the persecution which finally sifts all men, including professed Seventh-day Adventists, into two classes. The final paragraph of page 605 (concluded on page 606) clearly states that religious persecution "is seen to be approaching" at the time when the third angel's message is producing, through the loud cry, an effect impossible before that time.* And page 607 says that only after the loud cry has begun to spread "into new fields"—only then is the law "invoked against commandment keepers." The same paragraph says that attempts at persuasion are first verbal. "They will be threatened . . . some will be offered positions . . . as inducements . . ." Thus these "soft" approaches make it certain that "the hard line"—boycott and death—is yet future when the loud cry begins to sound. Therefore, the sealing also is yet in the future when "the final warning" commences. Meditate again on E. G. White's statement, "The Lord has shown me clearly that the image of the beast will be formed before probation closes . . . [Rev. 13:11-17 quoted.] . . . is the test that the people of God must have before they are sealed."—*The SDA Bible Commentary*, vol. 7, p. 976.



*Comparison of Testimonies,*  
*volume 5, pages 80-82 with*  
*The Great Controversy, pages 601-612*

The reader should note that almost all *The Great Controversy* statements here used are drawn from the chapter describing the loud cry. They are placed within parentheses, following the *Testimonies*, volume 5 quotation in each instance.

"... the days of purification of the church are hastening on apace ... the Lord ... will thoroughly purge His floor.—*Testimonies*, vol. 5, p. 80. (When the testing time shall come, those who have made God's word their rule of life will be revealed ... let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith.—*The Great Controversy*, p. 602.)

"Satan, clothed in angel robes, will deceive, if possible, the very elect. (Satan also works with lying wonders ... —*The Great Controversy*, p. 612.) In the last solemn work few great men will be engaged. (Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments ... —*The Great Controversy*, p. 606.)

"... the test will come to every soul. (... the final test shall be brought to bear upon men ... —*The Great Controversy*, p. 605.) The mark of the beast will be urged upon us. (While one class, by accepting the sign of submission to earthly powers, receive the mark of

the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.—*The Great Controversy*, p. 605.) Those who have step by step yielded to worldly demands ... will not find it a hard matter to yield to the powers that be ... the gold will be separated from the dross in the church. (... a large class, who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side.—*The Great Controversy*, p. 608.)

Many a star that we have admired for its brilliancy will then go out in darkness. (Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls.—*The Great Controversy*, p. 608.) ... trees without fruit are cut down as cumberers of the ground ... (It is not enough that they are trees in the garden of God ... registered as cumberers of the ground.—*The Great Controversy*, p. 601.)

"... then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. (... the truth is seen in its clearness, and the honest children of God sever the bands which have held them ... Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—*The Great Controversy*, p. 612.) Satan will sorely harass the faithful ... (Satan assails them with fierce temptations.—*The Great Controversy*, p. 609.)

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"The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth . . . (The seed has been sown, and now it will spring up and bear fruit . . . the truth is seen in its clearness . . .—*The Great Controversy*, p. 612.)

"He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. (The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.—*The Great Controversy*, p. 606.)

Note. R. D. Brinsmead asserts that *Testimonies*, volume 5, pages 80 to 82, is the evidence that the church is tested before the loud cry. A study of *The Great Controversy's* description of the loud cry shows that *Testimonies*, volume 5, pages 80 to 82, applies at the same time, i.e.,

during the final warning of Revelation 18:1-4, not before it.

These facts establish that the angel of Revelation 18 comes before the test, and that the loud cry is given before the test, and leads up to the test.





## REVELATION 18 • PART 3

*In this issue of PRESENT TRUTH, the series of three discussions centering around the timing of Revelation 18 is concluded. Basic to the Awakening message is the concept that the message of Revelation 18:1-5 is sounded AFTER America passes the national Sunday law decree. This vital point has been challenged by a number of people, latest of whom is Dr. Desmond Ford, chairman of the Bible department at Avondale College, Australia.*

*In the two preceding issues of PRESENT TRUTH, both Dr. Ford's challenge and Robert Brinsmead's answer have been presented—first on the basis of Scriptural evidence, and then on the basis of Spirit of Prophecy evidence. "The Proper and Improper Use of the Spirit of Prophecy" is the third and concluding section of Robert Brinsmead's answer to Dr. Ford. The reader will wish to refer to the "Spirit of Prophecy Evidence" for the timing of Revelation 18, as presented by Dr. Ford and Robert Brinsmead in the previous issue (Jan., 1970) of PRESENT TRUTH.—EDITOR*

# THE TIMING OF REVELATION 18

## THE PROPER AND IMPROPER USE OF THE SPIRIT OF PROPHECY

By

ROBERT D. BRINSMEAD

There are five basic principles to follow in sound usage of the Spirit of Prophecy.

### **1. Not a Primary Basis of Doctrinal Proof**

We should not try to use the Spirit of Prophecy as a primary basis for proving doctrine. Rather, we should try to present some solid Bible evidence from the Bible

and the Bible only. After this has been done, the Spirit of Prophecy statements may have their weight to illuminate what has already been clearly established by the Bible.

## 2. Expository and Literary Use of Bible Passages

Sometimes Ellen White quotes Bible texts in an expository sense. Sometimes she merely uses the words of the text, not in an expository sense, but for literary convenience or because the principle stated in the text is applicable to the point under discussion.

For instance, *The Great Controversy*, page 17, quotes Revelation 18:7 in describing the Jewish nation just before its destruction in A.D. 70. But we would not seize on this as the real interpretation of Revelation 18:7. The scripture is describing Babylon just before the seven plagues are poured upon her.

In *Early Writings*, page 274, there is a description of the iniquity of the Sunday-keeping churches about 100 years ago. The angel is reported saying, "Their sins and pride have reached unto heaven." This is an expression borrowed from Revelation 18:5. But this does not prove that Babylon had then fully reached the condition described in Revelation 18:1-5, for Babylon had not yet reached her complete

moral fall. (See *The Great Controversy*, pp. 389, 390.) In another place, the servant of the Lord does use Revelation 18:5 in a real expository sense. Notice:

"The prophet says: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is his opportunity to show who is the governor of heaven and earth. As a Satanic power is stirring up the elements from beneath, God will send light and power to his people, that the message of truth may be proclaimed to all the world."—*The Signs of the Times*, June 12, 1893.

It will be noticed from the preceding passage, that Ellen White is giving an exposition of the meaning of Revelation 18:5. She shows that it is finally fulfilled after the passing of the Sunday law decree. But when such powerful evidence as this is presented, some seek to nullify it by citing places like *Early Writings*, page 274. They do not seem to appreciate that a direct exposition of Scripture must take precedence over a literary use of the words of Scripture. If others followed their ex-



ample and built doctrine on Ellen White's literary use of Bible texts, what a mass of strange teachings would arise!

### 3. Context Must Determine the Meaning of Expressions

Throughout the writings of Ellen White, there are a number of expressions and phrases that re-occur. It is a grave mistake to suppose that this is proof that the writer is talking about the same thing. For instance, "time of trouble" generally means the period after the close of probation when the seven last plagues are being poured out. But in very rare occasions, such as *Early Writings*, page 85, she uses the expression to refer to a short period just before the close of probation.

It is a mistake to suppose that Ellen White always uses a uniformity of terminology. Ten years ago, this writer was not able to find one instance where the Spirit of Prophecy called the close of probation "the decree." In all her works which were then available, the expression "when the decree goes forth" referred to the Sunday law issue. So in *Weighed in the Balances* it was remarked that Ellen White never calls the close of probation "the decree." This was wrong. There is such statement in *The Review and Herald*, August 23, 1898.

Another illustration: If the reader will compare *Testimonies*, volume 5, page 473, with *The Great Controversy*, pages 618, 619, and 621, it will be seen that the two books use whole sentences almost word for word. But *Testimonies*, volume 5, is dealing with events at the time of the sealing of the saints, and *The Great Controversy* is dealing with the experience of God's people after the close of probation. Similar, or even identical expressions, do not prove that the writer is describing the same event.

The meaning of an expression must primarily be determined by its context. Failure to do this constitutes a serious misuse of the Spirit of Prophecy. Yet there are those who take an expression in one book and relate it to another expression in another book. A classical example of this is the way some try to "explain" *Testimonies*, volume 5, pages 81 and 82—a straightforward passage that does not have to be explained. Yet they spend enormous effort weaving bits and pieces of Spirit of Prophecy statements together in an effort to "explain" this passage.

There is not always a uniformity of expression in the Bible, not even in books written by the same authors. In one place Paul uses the word "flesh" to mean body (Galatians 2:20); in another place "flesh" has the theological meaning of man's natural state (Romans 8:8). The Hebrew word for "spirit" may mean breath, wind, Holy Spirit or character, depending on its context.

When some read "final test" in *The Great Controversy*, page 613, and "great final test" in *Christ's Object Lessons*, page 412, they conclude that these expressions must mean the same thing, and proceed to build a whole theory on this assumption. But let us see why this is erroneous.

In *Christ's Object Lessons*, page 412, the servant of the Lord says:

"It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied."

Let us now compare statements where similar expressions are used to refer to two different events:

#### *Before Probation Closes*

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . This is the test that the people of God must have before they are sealed."—*The SDA Bible Commentary*, vol. 7, p. 976.

"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."—*Selected Messages*, bk. 1, p. 66.

#### *At the Close of Probation*

"The great final test comes at the close of human probation . . ."—*Christ's Object Lessons*, p. 412.

Does the "great test" of *The SDA Bible Commentary*, volume 7, page 976, mean the same thing as the "great final test" of *Christ's Object Lessons*, page 412? How could it when one comes before probation closes, before the saints are sealed, and the other comes at the close of probation, after the saints are sealed. Then how are we to determine what "great test" or "final test" or any "test" means? By studying the context! Some repeatedly fail to do this. Instead, they interpret the meaning of an expression by perusing throughout the Spirit of Prophecy to gather a phrase here and there. This is the very usage of the Spirit of Prophecy that Ellen White condemned.

The passage in *Christ's Object Lessons*, page 412, is a commentary on the parable of the ten virgins. The chapter contains no hint about Sunday laws. It is not a discussion on the order of events. We must remember that *Christ's Object*

*continued on page 22*



continued from page 5

*Lessons* was specially prepared for sale to the public. The message of the chapter is that professed Christians should live Christlike lives in preparation for the great day of God and the coming of Christ. Then she says, "It is in a crisis that character is revealed. . . . The great final test comes at the close of human probation, when it is too late for the soul's need to be supplied." "Final test" here simply means final test of character after probationary time has ceased.

But let it be repeated: The final test on the Sabbath question, meaning the test that the saints must have before they are sealed, does not come *after* probationary time has ceased, but *before* the close of probation (*The SDA Bible Commentary*, vol. 7, p. 976). And God's people must be sealed "prior to the close of probation."—*Selected Messages*, bk. 1, p. 66. Again, Inspiration says, "No one has yet received the mark of the beast. The testing time has not yet come. . . . But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true."—*Evangelism*, p. 234. So the great test on the Sabbath is the period of the loud cry—certainly *before* the close of probation.

Some say that the midnight cry of *Christ's Object Lessons*, page 412, is the loud cry. But the midnight cry of *Christ's Object Lessons*, page 412, comes "at the close of human probation." Their theory collapses under the weight of its own inconsistencies.

Nowhere in the passage does Ellen White apply the midnight cry to the loud cry. Yet some try to read something into the passage. Let us look at Ellen White's own recitation of the parable and its application:

#### *Recitation*

"When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation."

#### *Application*

"So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied."

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What is the writer's own application of the cry at midnight? A sudden and unlooked-for calamity at the close of human probation. Hardly the loud cry!

It must not be denied that Ellen White may give other applications to the story of the ten virgins. In *The Great Controversy* she uses the same parable to describe the experience of the Advent believers in 1844. In other places she may compare the midnight cry to the sounding of the loud cry, or to the coming of the Bridegroom to the work of judging the living. But that is not the use she makes of the parable in *Christ's Object Lessons*. Here the coming of the Bridegroom is used to illustrate the coming of Christ,

and the cry at midnight is used to illustrate the awful realization that the day of grace has ended.

In any case, the attempt to build a doctrine on a parable is unsound Biblical exegesis. This is generally recognized by Bible scholars. Parables illustrate rather than prove.

Let us look at another statement where the term "final test" does not mean the Sabbath test which comes before the close of probation:

"As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying:—

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the



image of the beast should be killed.' [Revelation 13:11-15.] "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." [Revelation 17:14.] 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' [Revelation 18:1, 2, 4, 5.]—"The Review and Herald, Nov. 29, 1892.

Some quote only part of the preceding statement in an attempt to prove that Revelation 18:1-5 comes before the Sunday test of Revelation 13:11-17. Of course their contention rests entirely on the assumption that the expression "final test" means the Sunday law test before the close of probation. But there are two reasons for rejecting this assumption:

1. In the full context of the statement, as previously quoted, the reader will notice that Ellen White quotes Revelation 18 immediately *after* Revelation 13:11-15 and 17:14. This indicates that the angel comes down *after* the Sunday law

decree. So the statement is in perfect harmony with the statement from *The Signs of the Times*, June 12, 1893, already quoted on page 3, which shows that Revelation 18:1-5 comes after the passing of the Sunday law decree.

2. In numerous other places Ellen White shows that the latter rain prepares God's people for that great period of final testing during the time of trouble. Notice:

"As the members of the body of Christ approach the period of their last conflict, the time of Jacob's trouble, they will grow up into Christ, and will partake largely of His spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Testimonies*, vol. 1, p. 353.

"At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and *prepare* the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86.

"The work of this angel [Revelation 18:1] comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus *prepared* to stand in the hour of temptation, which they are soon to meet."—*Early Writings*, p. 277.

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"The power of God had rested upon His people; they had accomplished their work and were *prepared* for the trying hour before them."—*Early Writings*, p. 279. (The context shows that this trying hour is the great time of trouble.)

"They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are *prepared* for the trying hour before them."—*The Great Controversy*, p. 613.

"God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation [the time of trouble]."—*Early Writings*, p. 279.

Comparing statements from the Spirit of Prophecy is legitimate when *teaching*

is compared with *teaching*. But to base conclusions on comparing *expression* with *expression* is very unsound exegesis.

## 4. Comments on Scripture Must be Compared With Scripture

If Ellen White is presenting a commentary on a certain Bible passage, her comments must not be pushed so far that they bear no comparison with the original teaching set forth in the Bible.

Example: In *Christ's Object Lessons* there are two chapters in which the servant of the Lord writes on the parables of the tares and the net. At the beginning of each chapter it states that the comments are based on Matthew 13.

Some people use these comments by Ellen White in an attempt to prove that the great sifting in the church, described in *Testimonies*, volume 5, p. 81, takes place at the end of the loud cry, just before probation closes. But when we go back to Christ's own words about the tares and the net, we see how farfetched their ideas are. In His parables, Jesus was not giving a study on the order of last day events. He was simply stating that the great final harvest takes place at the end of the world—i.e., when He comes again.

Let these people try to prove that Revelation 18:1-5 comes prior to the time of



the Sunday law test from the words of Jesus in Mathew 13: "Let both [wheat and tares] grow together until the harvest . . . the harvest is the end of the world." Unless the words of Jesus cited in the Bible prove the point, it is not sound scholarship to use Ellen White's comments on the words of Jesus to prove it.

*5. Ambiguous Passages Must  
be Clarified  
by Non-Ambiguous Passages*

We all know that we do not base our Bible doctrines on ambiguous texts. For example, consider the doctrine on the state of the dead. Phillippians 1:23 might be taken to mean that the saints go immediately to heaven if it were not for the explicit pronouncements elsewhere in Paul and other places in the Bible. We do not build this doctrine on a text that could, by itself, be understood in two different ways. We find a passage that is so explicit that it can only be taken one way. In this light we clarify passages that are of more doubtful meaning.

Some repeatedly fail to follow this principle in their use of the Spirit of Prophecy. There are numerous instances that could be given, but just one classical example will be cited: the final death decree. There are statements that do not de-

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cisively show whether the decree comes before the close of probation or after it. If we only had such statements, we could present some reasons that seemed to support either position. But there are passages that leave no room for deduction. The reader does not even have to reason the statement out, for the declaration is decisive. One such passage is *Early Writings*, pages 36 and 37:

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the

plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God."

Yet some will try to explain this statement away by using some obscure deductions which they make from some other statements. Instead of letting the decisive statements clarify the ambiguous ones, they try to explain away the decisive ones in the light of the ambiguous ones.

In some passages where the Spirit of Prophecy speaks of the time of Jacob's trouble, it is not clear whether it means that this time begins just before or after the close of probation. *Testimonies*, volume 5, page 451, is such a passage. Evidently, in such places the servant of the Lord felt that it was unnecessary to deal with that point. But some will cling tenaciously to such ambiguous passages when there are definite passages such as *Patriarchs and Prophets*, page 201, which clarify the point that the time of Jacob's trouble begins after the close of probation. They explain the statement in *Patriarchs and Prophets*, page 201, in the light of their interpretation of *Testimonies*, volume 5, page 451; whereas they should take the plain statement that does not need to be explained, and use that to settle any ambiguous statement.





**J**esus, the Teacher of all teachers, placed a premium on practical godliness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of My Father which is in heaven." Matt. 7:21. The Master's parables constitute a frightful warning to idlers in the Christian vineyard. The pretentious fig tree, destitute of fruit, is cursed. The barren fig tree shall be digged and dunged for one more year, after which, if it bears no fruit, it will be cut down as a cumberer of the ground. In the last judgment, the destiny of men turns on one point — what they have done, or have left undone, for Christ in the person of the poor, the afflicted, the sick and the needy.

Paul stands out as the great teacher of righteousness by faith, but no one urged believers more diligently in the practice of good works. To Titus he wrote: "In all things shewing thyself a pattern of good works . . ." Titus 2:7. Continuing, he said: ". . . our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13, 14. He urged "that they which have believed in God might be careful to maintain good works." Titus 3:8. Likewise, the great apostle instructed Timothy to admonish the rich believers to be "rich in good works." 1 Tim. 6:18.

The exercise of the Christian graces — such as kindness, benevolence, sympathy, goodness — not only develops the character of the doer, but it is a powerful influence in favor of the gospel. Jesus bade His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

### Not a Means of Justification

While men judge the heart by the works of men, God judges the works by the heart of men. God values the work done, not by the appearance or even by the quantity, but by the spirit and motive which prompt the service. Jesus said, ". . . that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. Jehu executed the will of God on the house of Ahab. The deed itself was well performed. Yet Jehu was cursed and punished for the deed well done. Why? His spirit and motive were wrong. On the other hand, Rahab, ignorant of the highest Hebrew ethics, lied in order to hide the spies. Yet the apostle James declares that she was justified (James 2:25). The motive for good works, whether good or evil, is determined by their relationship to **justification**.

Nothing is clearer in the Bible than the truth

# The Necessity of Good Works

By Robert D. Brinsmead

*Does the renewed emphasis on justification by faith do justice to the subject of good works? Does it make of none effect the call to Christian service? How can we rightly balance the emphasis of faith and works? We believe our readers will appreciate the following article, which convincingly places these questions in soul-searching perspective. — Editor*

that "good works" do not justify a man in the sight of God. ". . . by the deeds of the law there shall no flesh be justified in His sight . . ." Rom. 3:20. Justification is God's free gift bestowed upon unworthy sinners. It must be freely bestowed, or not at all. "Being justified freely by His grace through the redemption that is in Christ Jesus . . ." Rom. 3:24. God has offered to all men forgiveness of sin in the gift of His Son, and all who receive Christ by faith are freely pardoned. Says Paul,

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. In Romans 4 the apostle shows that Abraham was justified, not on account of his good works – and he did have good works too – but only through faith. "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. Moreover, the apostle declares that justification comes to him who "worketh not, but believeth." Rom. 4:5. He who does "good works" with a view of contributing to his salvation is doubly cursed. He adds sin to sin, insult to injury, because his work expresses his unbelief. He believes not that God has forgiven all men "in the Beloved"; and if he did once consider the awful and infinite cost of his redemption through the blood of the cross, he would never offer his works to obtain acceptance with God, either in whole or in part. Thus those who would place works, even for a part of justification, do wickedly blaspheme and call God a liar (1 John 5:10).

**God's true children do not work in order to be accepted of God. They work because they have been accepted. This simple principle divides the servants and the sons.**

God will have His gift of justification accepted freely or not at all. It is not obtained partly by faith and partly by works. It is by **faith alone**. Those who would be justified partly by the works of the law and partly by faith, are the most miserable (Rev. 3:17-19), because they fail of justification by law and justification by faith. Says Paul: "... if by grace, then is it [justification] no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace ..." Rom. 11:6. Again he says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," Gal. 2:21; 5:4.

Paul is clear that those whose works are motivated by the desire to obtain acceptance and right standing with God are fallen from grace. They are not sons of God, but servants who shall not receive the inheritance.

God's true children do not work in order to be accepted of God. They work because they have been accepted. This simple principle divides the servants and the sons. The believer in Jesus appreciates the pardoning love of God. He is overwhelmed, as he contemplates that righteousness of Jesus which has been freely imputed to him. With a heart softened and subdued by love so freely bestowed on an unworthy sinner, he says with Paul, "... [Christ] loved me, and gave Himself for me." Gal. 2:20. Listen!

"Religion consists in doing the works of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of His love." – *Mount of Blessing*, p. 149.

"Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone." – *SDA Bible Commentary*, vol. 5, p. 1122.

"Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ." – *Desire of Ages*, p. 493.

"When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing." – *Selected Messages*, bk. 1, p. 234.

Here we find the science of Christianity. Read it in the first chapter of Colossians. Christ has redeemed us by His own precious blood. Those who believe and receive this good news will be exercised in "giving thanks unto the Father . . . who hath delivered us . . ." Col. 1:12, 13. One has truly said that our whole Christian experience is one of being thankful. The good works of God's dear children are merely an expression of their thanks to God for so great salvation. They are an expression of their appreciation for sins forgiven, for the righteousness so freely given them in Christ. They are a constant expression of their penitence and faith in their Redeemer. Such works God smiles upon; and Jesus gathers them into His golden censer, and with His own merits purifies them from all deficiency and imperfection.

Hear, O reader, and be confronted with this searching question: Wherefore do you serve God and endeavor to keep His commandments? Do you hope that by so doing He will have mercy on you and give you eternal life? All such works are blasphemy, and be they ever so lauded by men, they are no better than glittering sins. Or, is all that you do in service for God and man prompted by a heart-felt appreciation for the forgiveness of your many sins? Be assured that these works, be they ever so mundane that they would not fetch one glance of man's



approval, are seen with great joy by the One who seeth in secret. He will delight to reward you openly.

### **Liberation Before Service**

In *The Review and Herald* of August 12, 1902, Elder John A. Brunson wrote: "Work acceptable to God presupposes a worker accepted by God." And John Bunyan, who breathed the very atmosphere of heaven in Bedford jail, declared that God must accept our persons before he can accept our works. Let this principle enlighten our minds. No work is accepted until God first accepts us. We must flee first to Christ to find His justification. When we are covered with His imputed righteousness, God accepts our person. We are made free from our debt, liberated to the glorious liberty of the sons of God.

Deliverance and liberation by faith in the gospel must **precede** acceptable service. The blood of Christ must cleanse our consciences from dead works in order that we may then serve the living God (Heb. 9:14). Under inspiration, Zecharias declared: "... being delivered out of the hand of our enemies [we] might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Luke 1:74, 75. And Paul says: "... being made free from sin ... [we] become servants to God ... " Rom. 6:22. "... we are delivered from the law ... that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6.

A man who works for his deliverance is like a man in quicksand who furiously kicks and struggles, only to find that he sinks to ruin all the more quickly. Thus Paul said that the Jews pursued after righteousness and got farther from it (Rom. 9:31). If a man is running down the wrong road, the harder he runs, the more pathetic is his failure and frustration. But to all such the great Liberator cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Salvation "is not of him that willeth, nor of them that runneth, but of God that sheweth mercy." Rom. 9:16. We may come to Jesus straightway, with all our folly and sins; and believing, we shall find that it is to the glory of His love to justify us freely by His grace. Let Christ, and Christ alone, bring us out of Egypt and deliver us from the curse and condemnation of the law. Then we shall find His service a delight and His commandments the rejoicing of our hearts.

### **Good Works Spring from Faith**

It is by faith, and faith alone, that we are justified. It is by faith, and faith alone, that we become partakers of the divine nature — faith, says Paul, "without the deeds of the law."

As in the days of Paul, there are anxious souls who, not knowing the reality of saving faith, are fearful that such a doctrine will weaken the claims of good works and cause people to be careless and indolent in the pursuit of good works. To all such, Paul raises the question, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. As if to say, Good works are not put aside by this insistence on faith alone, without works, for justification. On the contrary, this is the only way to bring about the doing of any good work.

Commenting on Luther, the clearest voice in Christendom on justification from Paul to the sixteenth century, D'Aubigne declared: "The more we adhere to justification by faith, the more strongly we feel the necessity of works, and the more diligently we practice them; whereas lax views as to the doctrine of faith necessarily lead to laxity of conduct."

Those who consider faith as a mere human opinion and conviction, will easily fall into the mistake of putting works alongside faith as the means of salvation. For such, "faith," being only a human thing, is seen to be dead and productive of little good. But true faith is of heavenly origin. As Luther truly said:

"... faith is a divine work in us, which transforms us, gives us a new birth out of God, John 1:13, slays the old Adam, makes us altogether different men in heart, affection, mind, and all powers, and brings with it the Holy Spirit. Oh, it is a living, energetic, active, mighty thing, this faith. It cannot but do good unceasingly. There is no question asked whether good works are to be done, but before the question is asked the works have been done, and there is a continuous doing of them. But any person not doing such works is without faith. He is groping in the dark, looking for faith and good works, and knows neither what faith is nor what good works are, although he indulges in a lot of twaddle and flummery concerning faith and good works." — Martin Luther's Preface to the Epistle to the Romans.

Faith, after it has justified, works by love (Gal. 5:6).

"Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed." — *Selected Messages*, bk. 1, p 398.

It is true that some will abuse and go overboard on the doctrine of salvation by faith alone. They will use this glorious truth to evade the claims of the cross and God's commandments. But shall we stop upholding this doctrine which is the foundation of Christianity? Never! If men have misread and abused the teachings of Paul with their antinomian sentiments, why should we be surprised if they will take license from our urging the doctrine of faith? But it remains that those who understand the reality

of saving faith will know by experience the truth of this statement:

“Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the non-performance of duty, not to compose yourself for sleep, but to create faith in Jesus that will work and purify the soul from the slime of selfishness.” — *Special Testimonies*, pp. 64, 65 (cf. *Selected Messages*, bk. 2, p. 20).

Thus we urge men to look only to Christ for salvation, not as a substitute for good works, but as the only way to acceptable service. If the vision of Christ crucified cannot stir the soul to diligence in good works, there is no use resorting to weak and unprofitable incentives. Listen: “When we see Jesus

**Good works are not put aside by this insistence on faith alone, without works, for justification. On the contrary, this is the only way to bring about the doing of any good work.**

as He is, earnest desires should awaken in our hearts to be rid of self . . .” — *Selected Messages*, bk. 1, p. 313. “As soon as we have a correct view of the love of God, we shall have no disposition to abuse it.” — *Ibid.*, p. 312.

We will not, therefore, constrain men to good works either by the hope of reward or by the fear of punishment.

“It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour’s matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary’s cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.” — *Desire of Ages*, p. 480.

We will therefore abandon all carnal incentives and shut ourselves up to one thing: If the love of God, revealed in the light of the cross, does not constrain us to good works, nothing else can do it. When Paul felt his zeal flagging, he found the remedy by looking anew to the cross of Christ.

Nothing, nothing but the love of Christ, constrained him to do and die in the cause of God (2 Cor. 5:14).

### **Good Works – the Fruit of the Spirit**

Faith brings with it the Holy Spirit (Gal. 3:2; John 7:38, 39). The Spirit works in the heart of the believer and ceases not to stir him up to well doing. It points him to the glory of Christ, works hatred of sin and love for right doing. The Spirit brings the life of Christ to the soul and causes the believer to live as Jesus lived and walk as He walked.

But if the “good works” are not the result of the Spirit’s work in the heart, they are works of the flesh. Either we are in the flesh or in the Spirit (Rom. 8:1-8). They that are in the flesh cannot please God, even though they work ever so hard or with missionary zeal which would rival Saul of Tarsus. Works of the flesh are sinful and utterly abominable because they are done without faith and hence without the Spirit.

The Holy Spirit is not bestowed upon men because they do good works, but because, all unworthy, they claim the blessing in and through the merits of Christ. It is our privilege to be filled with the Spirit, not because we are worthy, but because Jesus is worthy to have possession of what He has purchased with His own precious blood. The Spirit comes, not by the works of the law — not by our living in loyalty, purity and truthfulness, not by living up to the light on health reform — but by the hearing of faith (Gal. 3:2), and nothing else. Thus it is called “the gift of the Holy Ghost.” And those who would receive the Holy Ghost by good works are like Simon, who tried to purchase it with money. We may receive the Spirit exactly as we receive forgiveness of sins. Indeed, if we are justified by faith, we shall have His Spirit and will be filled with the fruits of righteousness, which are by Jesus Christ (Phil. 1:11).

We will close this discussion with one brief statement: “When God puts His Spirit upon men, they will work.” — *Testimonies to Ministers*, p. 411. May God save us from working backwards, confusing cause and effect, root and fruit.



*The following dialogue took place subsequent to the recent Australian institute on justification by faith, the messages of which were published in the four preceding special issues of Present Truth. We believe our readers will find this discussion both interesting and profitable. —Editor*

Bob: Do you still feel that your paper objectively represents the doctrines that we presented at the Institute, or do you wish to modify some of your statements?

*Floyd: These are my impressions at the present time. Anything misunderstood, then I am willing to be corrected.*

Bob: One reading your article would get the idea that we presented a pseudo-Protestant position that keeping the law and good works are not even necessary in the Christian life. I have the original copies of the Institute right here. They contain many pages of statements talking about the necessity of good works — that good works are the fruit of faith, and that Bible sanctification is the keeping of all the commandments of God. But one reading your article would get the idea that we left all that out. How would you justify your presentation?

*Floyd: You get the wrong idea. I was objecting to the value you placed upon good works in relation to faith. That is where I was objecting. You presented works. I know you did. Selected Messages, book 1, page 381, says: "Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone (Matt. 25:34-40)."*

Bob: Works do have their order and rank. You will find that I said that in these studies. Also I said that in the judgment all men will be judged by their works.

*Floyd: I was objecting to this idea that, irrespective of the work of grace in the life, man is justified solely by faith. Man is justified by works and not by faith alone. By works one's faith is perfected — by obedience. There must be obedience to pass the judgment.*

Bob: When men come to the judgment,

it is like the parable of the laborers in the vineyard. It should go without saying that in order to qualify to receive their penny reward, they had to be workers in the vineyard. But the point is that irrespective of how long they worked in the vineyard, they received the penny. This shows that salvation is a reward of grace. And so, irrespective of how long a man has been a Christian, irrespective of how long he has been on the Christian road, his only hope in the

*faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect."*

John: But when is faith made perfect? Is it when a man first lays hold on Christ, or later on?

*Floyd: Faith has to be perfected by an experience. Faith cannot be perfected at the beginning though. This statement is*

# Discussion on Justification by Faith

judgment is found in the mercy of God and the merits of Christ.

John: We are justified solely by faith.

*Floyd: I am finding that hard to reconcile with what is written here in Selected Messages book 1, page 366: "James writes of Abraham and says, 'Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only' (James 2:21-24). In order for man to be justified by faith,*

*quite clear. We are justified by works as well as by faith.*

John: Do you really think you are reading this statement correctly? Do you really follow the whole sweep of the presentation of justification by faith from *Selected Messages*? I have just completed making a list of statements from this book which show the freedom and simplicity of coming to Christ just as we are to accept the infinite gift of His righteousness. Here are some of the many expressions: "Come just as you are . . ." "The righteousness of Christ is a free gift . . ." "The Lord specifies no conditions except that you hunger for His mercy . . . Ask!" "Come depending on the righteousness of Christ . . ." "Respond to the drawing . . ." "Arise

and go to your Father just as you are . . .” It points out that if one cries, “I am a lost, helpless soul,” and implores divine mercy, he is justified. It points out that we are justified the moment we consent to give up sin. Listen: “All that man can possibly do toward his own salvation is to accept the invitation . . .” “The only way in which he can attain to righteousness is through faith.” “Faith is the only condition upon which justification can be obtained. . . .”—*Ibid.*, pp. 343, 367, 389.

Bob: Floyd is not careful to note the setting in which Mrs. White cites the experience of Abraham being justified by works. Now come to this passage in *Selected Messages*, book 1, pages 365 and 366, and let us start reading how it presents the way a man is justified and the entrance into that experience. Let us start back a bit: “As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, ‘Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish.’ His faith lays hold on Christ, and he is justified before God.”

Now you notice that thus far nothing is said about works. Because, as Paul points out in Romans 3 and 4, our works and obedience to the law have nothing to do with finding justification. The Bible says we are “justified by faith without the deeds of the law” and “without works.” Rom. 3:28; 4:6. As Sister White herself says in another place, “Faith is the only condition upon which justification can be obtained . . .”—*Ibid.*, p. 389. Works have nothing to do with justification thus far. Now let us read on: “. . . in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.” Now it is in this context of talking about retaining justification, it is in this context of faith working unto active obedience and bringing forth genuine fruit, that Mrs. White introduces James’ statement about Abraham and his works.

To start with, Abraham was justified by faith because he believed God. This is Paul’s argument in Romans 4. At that time Abraham was 75 years old. He was justified by faith alone 25 years before Isaac was born. Then, by many years of following the Lord in obedience, Abraham’s faith matured and developed. James is not talking about how Abraham first found justification, but how his justification was **proved** about 45 years later. You must see that Paul and James are talking about events 45 years apart.

John: Yes, and the servant of the Lord goes on in *Selected Messages*, book 1, pages 366 and 367, and shows how we lay hold of justification, like Abraham, by faith alone: “The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son.”

Bob: Works have no place as a means of obtaining justification. “Not by works of righteousness which we have done, but according to His mercy He saved us . . .” Titus 3:5.

Floyd: Do you think that a man has to have forgiveness before he is justified?

John: You have felt that a person is justified by faith and works. But think of justification as pardon or forgiveness, and you will see that this can come by faith alone, “without works.”

Floyd: Do you mean to say that forgiveness and justification are the same thing?

Bob: Absolutely the same thing. In dealing with justification by faith in Romans 4, Paul cites David and says he was forgiven without works.

Floyd: I don’t know. Wouldn’t you believe that forgiveness is a prerequisite to justification?

Bob: No, they are the same thing.

Floyd: Genuine forgiveness? Remember, a man believes first, he wants to be forgiven.

Bob: Look here in *The Seventh-day Adventist Bible Commentary*, volume 6, page 1070: “Pardon and justification are one and the same thing.”

Floyd: Hmm . . . that sounds logical.

Bob: When we see that pardon and justification are the same thing, it simplifies the whole problem. Works have nothing to do with obtaining pardon for sin. They are the fruit of Christ’s sin-pardoning love.

Floyd: But Sister White points out that the work that must be accomplished is the work of expelling sin, by the power of the Holy Spirit, from the soul temple. The Holy Spirit gives us power to do it. It must control the affections and impulses of the heart. A man must surrender himself. Now do you say that regeneration and pardon are the same thing?

Bob: We receive pardon by the blood of Christ and regeneration by the renewing power of the Holy Spirit. The first is a work which Jesus does for us by the intercession of His blood; the second is a work He does in us by the Holy Spirit. Now you can’t have genuine faith without works. If the faith is genuine, good works will appear. But faith and works, though inseparable, are not the same thing.

Floyd: If a person is justified and forgiven, he will be regenerated, won’t he?

Bob: If a man is pardoned and forgiven, then he will experience regeneration immediately.

John: When the publican cried, “God be merciful to me a sinner,” the law was written in his heart.

Floyd: Would you equate that writing of the law in the heart with justification?

John: Not a prerequisite of justification! A man lays hold on Christ by faith — that is the only condition.



Floyd: Does that meet all the conditions of justification?

Bob: There is only one condition—faith.

Floyd: Faith is a work in a sense. Faith works by love. There is such a thing as a dead faith which does not work.

John: Here is a sinner. He looks to the cross and sees the law punishing Christ instead of him. He sees how terrible his sin appears. He sees the love of God extending grace and mercy to him. He responds, saying, "I take Christ." The only condition is that he accept the proffered mercy. That in itself is complete surrender, but still the man comes polluted and defiled by sin.

Bob: According to *The Desire of Ages*, implicit faith in Christ is defined as real self-surrender. Now inspiration is emphatic that faith is the only condition for justification, and that being so, repentance, surrender, willingness to renounce sin, etc., must all come under the category of saving faith.

I would like you to show me your theory of justification by faith and works from the book of Romans, because it is in this book that the great doctrine of justification by faith is systematically presented.

Floyd: Romans 2:13: "... the doers of the law shall be justified."

Bob: True, God's standard is always perfect obedience to His law. But we are not justified by our obedience to the law, for the next chapter says, "... by the deeds of the law there shall no flesh be justified in His sight ..." Rom. 3:20. Then Paul goes on to show in Romans 5 that we are justified by a perfect obedience to the law all right — not our obedience, but Christ's obedience (Rom. 5:19).

John: If doers of the law only are justified in your sense, Floyd, then we would have to be sinless here and now in order to stand acceptable in God's sight.

Bob: Now let's look at Paul's teaching on justification. In chapter 3 he comes to the conclusion that none have kept the law, none are doers of the law, therefore none are justified by the deeds

of the law. He shows that both Jews and Gentiles are all unrighteous. There is none righteous, no, not one. That is the only type of people God has to deal with — unrighteous men. Then he shows how such unrighteous men can be justified. Not by doing, but by believing: "But now the righteousness of God without the law is manifested ... even the righteousness of God which is by faith of Jesus Christ unto all and upon all them [sinners] that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus ... Therefore we conclude that a man is justified by faith without the deeds of the law ... Abraham believed God, and it was counted unto him for righteousness ... to him that **worketh not**, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness **without works**, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 3:21-31; 4:1-8.

Notice how God imputes righteousness **without works**. He justifies the ungodly before they do any good work. God justifies the ungodly who believe, without works.

Now then, Paul illustrates his doctrine from the experience of Abraham. Look at Romans 4:9-11. Asks Paul, When was Abraham justified? Before or after he was circumcised? Why, he was justified before he was circumcised, and thus it is proved that man is justified by faith before he has done good works and without his good works.

Floyd: But James says that Abraham was justified by works when he offered up Isaac.

John: James is talking about retaining justification.

Bob: James is talking about something 45 years after Abraham was justified by faith without being circumcised. After he had been a justified man for 45 years, the fruit of his life demonstrated that he was a genuinely justified man.

Floyd: Coming to Christ requires a

condition. "But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties." — Selected Messages, bk. 1, p. 366. And on page 396: "No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty." So there must be an entire change of heart before a man is justified. The work of justification is the work of regeneration; it is a work wrought by the Holy Spirit. A person can't do anything if he has not known Christ — I understand this. He can't liquidate his debt. But the experience of justification is a deeper experience than what you are saying. It is a work that brings a man a change of nature. Justification is a change of nature in the man.

John: Are you saying that God will justify a man only on the condition that the Holy Spirit has first given him a new heart, and because of that work in the man, God can accept him as His son?

Floyd: This is the condition upon which God pronounces a man just.

Bob: Then, according to your theology, God does not justify sinners at all. You are really saying that God cannot forgive sinners, but only born-again saints.

Floyd: God justifies the man who has responded to the Holy Spirit.

John: Do you mean it in the sense that a man must have a born-again and clean heart before God can justify him?

Floyd: Yes, I think so.

John: That position is as papal as the Papal Church could ever be. And here it is stated right in your own paper: "God does not declare an unrighteous man to be just." You don't accept Paul when he said that God justifies the ungodly. According to you, He justifies only born-again saints. On the contrary, God justifies all men on the condition that they accept Christ. Forgiveness of sins and justification are the same, and the gospel message is that God forgives

sinners, not saints. When is a sinner forgiven?

*Floyd: At regeneration.*

John: Regeneration is not a condition for forgiveness of sins. In other words, you have made a new heart as the condition for a man to receive forgiveness of sins.

*Floyd: It is the condition upon which God pronounces a man just. Justification is the work of the Holy Spirit. It renews a man so that God can pronounce a man just.*

John: What?

*Floyd: Regeneration is the condition for forgiveness. A man has to be regenerated: to have sins forgiven, in order that Christ may pardon. This is what it says in Christ's Object Lessons, pages 112 and 113: "This faith is inseparable from repentance and transformation of character . . . without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul."*

Bob: Faith is inseparable from transformation of character in the same way that it is inseparable from good works. So too, you can't have forgiveness without regeneration in the same sense that you can't take justification without sanctification too. Faith without works is not faith at all, but so-called faith. So the acceptance of justification that does not also regenerate the life is only a so-called justification. But you are trying to read the statement as if Sister White is saying that sanctifying grace is a prerequisite of justification.

*Floyd: Sanctification is just the continuance of justification. In order to be justified, a man must give up his sins.*

Bob: He must come to Christ confessing them, but he does not come to Christ free from them. Sister White says that we must consent to be free from sin in order to be justified.

*Floyd: Justification takes place on earth too. The Holy Spirit does the work of justification.*

Bob: Let's look at the Bible account of

Abraham's justification. Circumcision is the outward sign of a new heart, as it says, "And the Lord thy God will circumcise thine heart . . ." So also in Colossians 2 it is used as the symbol of the new life. Now the point is this: Was circumcision a condition for justification in the case of Abraham? Read Romans 4:9-11: ". . . we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircum-

man get the seal of God? Before or after he is judged? After, of course! So Abraham received the sign or seal by the rite of circumcision after God judged and pronounced him righteous in view of his faith. But according to your theory, circumcision ought to precede justification.

*Floyd: Paul is just writing this because the Jews thought circumcision gave them a ticket to heaven. The book of*

*"If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless these two; the doctrine of justification, and that of new birth; the former relating to that great work which God does for us, in forgiving our sins; the latter, to the great work which God does in us, in renewing our fallen nature. In order of time, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also 'born of the Spirit,'; but in order of thinking as it is termed, justification precedes the new birth. We first conceive his wrath to be turned away, and then his Spirit to work in our hearts."—John Wesley*

cision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised . . ."

Now why does Paul use this illustration? To show every sinner that the way is open to the sanctuary through faith in the sin-pardoning love of God, that every sinner may come just as he is, helpless, sinful and unworthy. We come to Jesus in our uncircumcision. That is the great point here. He does not come with a regenerate life, but he comes only with a sinful life. But he brings by faith the merits of his Redeemer, and by virtue of that alone, God says, I count him a righteous man. Then God gives him, as with Abraham, the sign or seal of his justification. ". . . after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

It is exactly the same in principle in the time of the judgment. When does a

*Romans was written to get the Jews out of their system.*

Bob: Not just to correct the Pharisees, brother, for the religion of the Pharisees is the religion of human nature. This is written by the Holy Spirit for us just as much as for the Jews.

*Floyd: Before God can pronounce a man righteous, He must do His work of regeneration in the soul.*

Bob: This is contrary to the Bible. You cannot support that from the Bible.

*Floyd: There is Titus 3:5-8. Paul equates regeneration and justification here.*

Bob: That does not prove your point. Paul is not therein setting out an order in Christian experience. In verse 5 he says that we are saved by grace and



mercy, quite apart from any work of righteousness on our part, and through His mercy come both regeneration and justification.

*Floyd: We are to die with Christ. The old man dies; the new man is born. That is how we are justified.*

Bob: You can't establish the precise order of Christian experience from Titus 3:5-8 any more than you can establish the two resurrections from John 5:29. In order to prove the order of the resurrection, you must get the detail from Revelation 20. In the same way, you must go to the book of Romans to get the great sweep of the Bible doctrine on justification by faith. Here the doctrine is set out in a most precise and systematic order. Now the death of the old man is dealt with in Romans 6, after Paul has shown that we receive justification solely by faith. This means that it is the immediate fruit of justification, and not the means of attaining it. "For he that is dead is freed from sin" (Rom. 6:7), says Paul, but we do not have to be free from sin before we come to Christ.

*Floyd: I agree with that.*

Bob: See how the sinner comes to the sanctuary. As soon as he gets in the door of the court, he is covered. But you have gone and put the laver outside, brother, for the laver is the washing of regeneration. You have made regeneration a condition of receiving justification. But the laver is not outside — it is inside. First a man is covered with the righteousness of Christ. God imputes righteousness to cover sinners, not saints. But when you get inside and receive this infinite gift of imputed righteousness without money and without price, it is such a revelation of the love of God to an unworthy sinner that it breaks the heart and the Spirit of God is able to regenerate the life.

John: We believe in the work of the Holy Spirit in the life. Before God can pronounce a man just, the Spirit must draw men. The Spirit creates faith. It encourages the sinner to come to Jesus. When we thus come in this faith given us by the Holy Spirit, God justifies us in heaven. And because of that, He has the authority to send the Holy Spirit as a

gift to recreate the soul in the image of God, to write His law in the heart. See how well it is stated in *Patriarchs and Prophets*, page 372: "Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.'"

*Floyd: That fact that a person has not been practicing known sin or neglecting known duties is an indication that he is born again.*

John: You must not use certain things, true in themselves, and make them into a lot of hurdles and obstacles to prevent the sinner from coming to Christ.

Bob: Floyd, your doctrine is exactly what the Roman Catholic Church decreed in the Council of Trent in opposition to the Reformers and the Protestant Reformation. In their sixth session in 1547, in chapter III of the decree on justification by faith, the Roman Catholic Church declares that only those who are born again are justified. It declares that regeneration is the necessary condition for justification by faith. And that was their big point against the Reformers. And that point is the citadel of papal theology.

This Romish error was that which kept Martin Luther in great bondage as a monk. "How can I believe that the Lord has pardoned me," asked monk Luther, "when there is nothing in my heart like true conversion?" But what joy and enlightenment came to him when he saw that Christ forgave sinners such as he, forgave them freely, not on condition that they be born-again saints, but by faith alone. We are not justified by God's grace wrought out in us, but by God's grace in Jesus Christ.

John: If a man walks up and takes the proffered pardon, that implies faith and repentance. We will add no other conditions.

*Floyd: But if a man does not renounce sin, he is cut off from receiving it.*

John: The sinner only comes consenting to be free from sin. Nothing more than that is required.

Bob: Floyd, can a man be born again without the infilling and gift of the Holy Spirit?

*Floyd: The work of the Holy Spirit is to transform.*

John: What Floyd is saying is that when God recreates the soul in love, humility, peace, joy, etc., then He justifies.

*Floyd: That is it. That is where we differ. This is why I fear your teaching on justification is a serious thing.*

Bob: Can a man be born again before he has imparted righteousness?

*Floyd: The impartation of righteousness is the new birth.*

Bob: But we are justified by imputed righteousness.

John: You have a man receiving imparted righteousness first, and then God justifies his experience in it in heaven.

*Floyd: I don't object if you are to call it imparted righteousness. When the Holy Spirit takes possession of the man to work a change in character in him, the righteousness of God justifies him.*

John: You would then agree with this statement: "If anyone says that men are made righteous solely through the imputation of the righteousness of Christ or solely through the forgiveness of sins, to the exclusion of the grace and love which by the Holy Spirit is poured out in their hearts . . . let him be accursed." Now you see nothing wrong in that statement, do you?

*Floyd: Well?*

John: That statement is a pronouncement of the Catholic Church against the Reformation in the Council of Trent. And I agree with this writer here who says, "Unless you are utterly blind and know nothing of the Christian religion, I believe that a plainer proof that the Pope is the Anti-Christ cannot be offered you." — Dr. C. F. W. Walther, *The Proper Distinction Between Law and Gospel*.

Now Floyd, the points you have raised against the great Bible doctrine of

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# Discussion on Justification by Faith

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justification by faith are not new. They are old hat. Each of these points has been hammered out blow by blow in the great Catholic-Protestant struggle. Sister White says that old controversies will arise. If I took your article and tacked on the decrees of the Council of Trent, no one should want plainer proof for where you stand.

But the gospel is this: Here is a man spotted and defiled by sin. He brings nothing to God but Christ's credentials. He cannot receive one covenant blessing until God has justified him by the righteousness of Jesus. Unless a man first has the righteousness of Christ as His credentials, he cannot receive one of the covenant blessings. God declares us just solely on the grounds of the merits of Christ's atonement, because of His perfect fulfillment of the law and His death in my place; and my belief in that fact is the only means of justification. I can only receive the gift of the Holy Ghost because God has accepted Jesus as my Substitute and He has declared that I am righteous in Him alone.

*Floyd: Where do you get this idea that God can't send the Spirit until certain conditions are met? God can send His Spirit to all men to dispense to them the blessings of the covenant.*

John: God can send the convicting power of the Spirit to all men, but not the regenerating power.

*Floyd: Both — they are His . . .*

John: God can only send the Spirit to convict and draw men to Christ.

Bob: The Spirit cannot take possession of all men. The seal of the Holy Spirit can only follow justification. It is true that the Holy Spirit pleads with every heart. But the infilling of the Spirit, called also the gift of the Holy Spirit, cannot precede justification. A man may receive the gift of the Spirit only after he has received the blessing of Abraham.

*Floyd: What is that?*

Bob: Justification. Look at Acts 2:38: “. . . Repent, and be baptized every one

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” And Ephesians 1:13: “. . . after that ye believed, ye were sealed with that Holy Spirit of promise.”

*Floyd: This is speaking of what happened at Pentecost.*

Bob: This is speaking about any man who at any time receives Christ. When a man has his sins forgiven and is thereby declared righteous before God, God can treat him as a sinless man. On that basis He sends the Holy Spirit to take possession of the life. The Spirit thereby seals the law in the heart. Putting the law in the heart and the seal in the heart are the same thing.

*Floyd: Would you say that it is incorrect to say that justification is the receiving of the Holy Spirit?*

Bob: Theologically, it is incorrect, yes. We are justified by the blood of Christ and sanctified by the renewing power of the Holy Spirit (See *The Great Controversy*, p. 256; *Testimonies to Ministers*, p. 97).

John: A person who is justified receives the Holy Spirit.

Bob: The word **justify** is forensic. It means that God declares that a man is righteous. Having pronounced us just in His act of judgment upon us, He then treats us as just by giving us the Holy Spirit. The word **justify** means a pronouncement that a man is righteous on the grounds of Christ's righteousness. It means that the righteous life of Christ is put to the believer's account. In the Bible, the word is definitely legal, having reference to trial and judgment. The word itself does not imply something being done in a man — that is sanctification.

*Floyd: It deals with judgment?*

John: Yes, the righteousness of Christ is placed to the believer's account. That is what God does in heaven. Don't confuse putting righteousness to his account

with putting the Holy Spirit in the life.

*Floyd: If a man is declared just in heaven, that means he has the Holy Spirit.*

Bob: Compare Acts 2:38 and Acts 3:19. According to Acts 2:38, the gift of the Holy Spirit only comes to those who have received the forgiveness of sins and upon no other. Acts 3:19 teaches that a man's sins must be blotted out **in order that** (from the original Greek) he may receive the refreshing, or latter rain. Just as the blotting out of the sins from the records in heaven must precede the reception of the latter rain, just so must forgiveness of sins in heaven precede the infilling of the Spirit in the former rain.

Let me say this again: God judges a man and then gives him the latter rain. Floyd, you don't believe that the latter rain is the prerequisite for the judgment. You don't think that God pronounces a man righteous in the final judgment because he has the latter rain. Which comes first for an individual — the judgment in heaven, or the latter rain in his experience?

*Floyd: Yes, I believe the latter rain comes after he is judged.*

Bob: Well then, the same principle applies to justification. Jesus stands before the Father in heaven, and by His blood our sins are forgiven. Then we are given the gift of the Spirit.

This is all over the Bible. Let's look at Galatians 3:6-14. First it shows us that justification is the blessing of Abraham, and that it comes by faith. Now verse 14: “. . . that the blessing of Abraham [justification] might come on the Gentiles through Jesus Christ; that [so that, in order that] we might receive the promise of the Spirit through faith.”

See also what happened to the Gentiles down in the home of Cornelius when they heard preached the message of forgiveness of sins through the name of Jesus. When they accepted the gospel that their sins were forgiven in His name, the record states, “. . . the Holy Ghost fell on all them . . .” Acts 10:44.

Now we believe that the Spirit does a work with the sinner before he is justified. In theology this is called prevenient grace. This Spirit convicts of sin, draws to Christ, creates faith in the



heart, gives a willingness and desire to be rid of sin. But this **prevenient** grace must not be confused with the gift and infilling of the Spirit.

*Floyd: Faith is actually a work. Faith works by love (Gal. 5:6).*

John: In sanctification!

*Floyd: The devils believe, but they are not justified.*

Bob: We are not talking about nominal faith that James condemns, but a response of the whole heart to God's love — that is saving faith. Now it is the work of the Holy Spirit to create such a faith in the heart, but again, that is prevenient grace, not regenerating, sanctifying grace. The seal of the Holy Spirit does not precede justification. There is a divine order. First God must pronounce a man righteous on account of Jesus the Substitute. Then He is able, in accord with strict justice, to treat him as if he were righteous. This is why God gives the Holy Spirit to all who are justified.

*Floyd: The infilling of the Spirit is the work of justification. The impartation of the Holy Spirit gets inside a man, and that is synonymous with the work of justification. But you say there is no Holy Spirit until after you are justified.*

Bob: It is the gift that seals, or circumcises, the man. Abraham was justified, then circumcised, and not justified by being circumcised. Acts 2:38 says men are forgiven, then receive the gift of the Holy Spirit. In the same way, Acts 3:19 teaches that in the judgment sins are blotted out, and then the latter rain. Galatians 3:14 says that we are justified with faithful Abraham in order that we might receive the promise of the Spirit. Imputed righteousness comes first, then imparted righteousness to regenerate and sanctify, and righteousness is imparted by the Holy Spirit. God does not justify the man who is born again, but the man who is justified is born again. You must not take a fruit of justification by faith, and then make that a condition of receiving it.

*Floyd: Do you mean that a person is justified before the Holy Spirit does anything in him?*

Bob: The prevenient grace of the Holy Spirit works faith and repentance in the heart, but this is not to be confused with the gift of the Holy Spirit. Certainly a man must have the Holy Spirit to repent. We say that the Spirit must lead a man to come to Christ that he might be justified by faith. The moment he is justified, the Spirit takes possession of that man. Prior to justification, the Spirit merely gives faith. Faith is not righteousness. It is but the hand that lays hold on the righteousness of Christ.

*Floyd: You are stopping at a half-done job. The completion of the job you are calling sanctification. Repentance is necessary, and justification is done in a man.*

Bob: Repentance is not the new birth. Repentance precedes the new birth.

John: I suggest that we look at *The Desire of Ages*, page 176: "If we do not resist this drawing [of the Holy Spirit], we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. **Then** the Spirit of God through faith produces a new life in the soul." Can't you see the two operations of the Spirit here? We say that there is no infilling of the Spirit until a man is justified. Now here is an orphan. He does not become a son before I have adopted him. First I adopt him. So God first adopts us into His family and declares that we are His sons. First He deeds it and declares it. Then the Spirit comes to make us partakers of the divine nature. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts . . ." Gal. 4:6. See how clearly that is stated. It does not say we are His sons because we receive the Spirit. No! Because we are His sons, we receive His Spirit. Justification gives us the deed of sonship. That is the title. Sanctification (which starts with regeneration) gives us the nature of sons.

Bob: Let me illustrate this by marriage. In the marriage ceremony there is the pronouncement of man and wife. Prior to that pronouncement, the man has a right to court, but he does not obtain full possession until after the marriage. Now before we are justified, the Spirit courts us, wooing us to union with God.

The Spirit before justification brings us to the point where we are willing to be "married" to Christ, that we should bring forth fruit unto God (Rom. 7:4). But the Spirit does not commit spiritual fornication. Never! He does not impart the seed of the divine nature until after "marriage" to Christ — that is, until we are first justified by faith in His blood.

*Floyd: Christ's Object Lessons, page 113, says that without regeneration there is no remission of sins.*

Bob: Meaning, that regeneration must attend forgiveness.

*Floyd: Justification is the work of regeneration. God declares a man righteous because He has made him righteous.*

John: God declares a man righteous because He has made him righteous? Is that your premise? How could it be, for to be declared righteous means that a man is more righteous in God's sight than even Adam before he sinned, or even Gabriel. It means that a man is as infinitely righteous as Jesus Christ Himself. How could you say that God pronounces a man just because he is just? Why, the work of grace has only begun in the human soul.

Bob: We are declared righteous, not because the Spirit has made us righteous, but because the Man Christ Jesus has been made our righteousness. That is the gospel of justification.

*Floyd: Here in Selected Messages, book 1, page 374, it says, "Through faith the Holy Spirit works in the heart to create holiness therein . . ."*

John: You are taking these statements out of context. The works of Christ in the life follow justification.

*Floyd: We need to be transformed and partakers of the divine nature.*

John: It is essential to have faith in Jesus' righteousness. This is the only condition of justification.

*Floyd: God's declaration will not precede the actual. A man in Christ is righteous — imputed and imparted. It is*

*true that the regenerated believer still has original sin. He is simul justus et peccator. This is the meaning of God justifying the ungodly — meaning that He justifies those who still have sin in their nature.*

Bob: Paul's gospel is that God justifies the ungodly, the heathen, the uncircumcised. The word **ungodly** as in Romans 4:5 is never used of a regenerate man.

*Floyd: No one can be justified while practicing known sin.*

Bob: If a man is practicing known sin, it is proof that he never came to Jesus for justification. And as long as the prodigal son kept at his feeding of the pigs, it is certain that he could not be clothed with his father's garments. Yet when he came home, he was still wearing garments that looked and smelled like the garments of the piggery.

John: Floyd, the Council of Trent takes exactly your position: "If anyone says that men are justified solely through the imputation of the righteousness of Christ or solely through the forgiveness of sins, to the exclusion of the grace and love which by the Holy Spirit is poured out in their hearts . . . or that the grace by which we are justified is nothing else than the favor of God — let him be accursed." This papal pronouncement is exactly what you have been telling us this evening. We take our stand with the Reformers and the Protestant Reformation, that we are justified alone by the imputed righteousness of Christ, alone by the favor of God, and not by any work that the Holy Spirit does in us. Christ's work for us is the ground and root of our justification; and the work of the Spirit in us is the result and fruit of being justified by faith alone.

#### Editor's Note

If the great Reformer, John Wesley, were alive today, and could enter into the preceding discussion, what would he say? Note the following excerpts from his writings:

"If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless these two; the doctrine of justification, and that of the new birth; the former relating to that great work which God does **for us**, forgiving our

sins; the latter, to the great work which God does **in us**, in renewing our fallen nature. In order of **time**, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also 'born of the Spirit'; but in order of **thinking** as it is termed, justification precedes the new birth. We first conceive his wrath to be turned away, and then his Spirit to work in our hearts."

"It has been frequently supposed, that the being born of God was all one with the being justified; that the new birth and justification were only different expressions, denoting the same thing: it being certain, on the one hand, that whosoever is justified, is also born of God; and on the other, that whosoever is born of God, is also justified; yea, that both these gifts of God are given to every believer in one and the same moment. In one point of time his sins are blotted out, and he is born again of God.

"But though it be allowed, that justification and the new birth are, in point of time, inseparable from each

other, yet they are easily distinguished, as being not the same, but things of a widely different nature. Justification implies only a relative, the new birth a real, change. God, in justifying us, does something **for us**; in begetting us again, he does the work **in us**. The former changes our outward relation to God, so that of enemies we become children; by the latter our inmost souls are changed, so that of sinners we become saints. The one restores us to the favour, the other to the image, of God. The one is the taking away the guilt, the other the taking away the power, of sin; so that, although they are joined together in point of time, yet are they of wholly distinct natures.

"The not discerning this, the not observing the wide difference there is between being justified and being born again, has occasioned exceeding great confusion of thought in many who have treated on this subject; particularly when they have attempted to explain this great privilege of the children of God; to show how 'whosoever is born of God doth not comit sin.'"—*Sermons on Several Occasions.*

## A Letter by Alan B. Starkey

The Secretary  
Defense Literature Department  
General Conference of Seventh-day Adventists  
Takoma Park  
Washington, D.C., U.S.A.

Dear Brother:

I wish to retract my article entitled "Basic Brinsmead Belief," which I understand has been coupled together with John Slade's article, "Lessons from a Detour," and prepared for general church distribution.

Over recent months I have been led to discover that the thoughts expressed therein do not accurately represent Robert Brinsmead's true doctrinal position, with which, fundamentally, I find myself in total agreement, and which I believe is present truth and truly an awakening message for God's church.

I regret that this article has had such wide circulation, and if it has been at all instrumental in diverting souls from investigating Brinsmead's teachings, I pray that God will bless this statement I am now making to negate that work and to encourage many of God's people to study and take hold of this precious light that now shines forth from the most holy place of the heavenly sanctuary.

Yours sincerely,  
Alan Starkey, A.R.A.I.A.  
Architect



Health reform is indeed the right arm of the third angel's message, but it must be conceded that attempts to develop a strong right arm have often been misdirected. We need to begin from a right foundation.

The Bible teaches us that God formed man from the dust of the ground. The ground upon which man walks is still the basis of life upon this planet. It is literally true that the ground contains all the properties essential for the human body. Man has sought out many inventions. He knows how to get many of these properties out of the earth. Science has also found out much information about the minerals and vitamins essential to the function of the human body. But the physio-chemical features of the human body are so intricate and marvelous that the greatest scientists will freely admit that what they do not know about it is far greater than what they do know about it. The simple fact is that God never intended that man should extract properties from the earth and administer them to the body in precise dosages. No one knows enough about the needs of the body to do it anyway, and it is certain that no one ever will.

God designed that plants should extract the needed elements from the soil, and that man in turn should eat of their products and receive every needed element of life. Only a plant can synthesize all the elements that a man needs for the healthy maintenance of life.

The blood, which is the life of the flesh, is made up of the food of which a man eats. It is impossible to have good health without good blood, and equally impossible to have good blood without good food. This is so self-evident that no demonstration of the obvious is necessary. But many have failed to realize a truth that should be just as apparent: **Food can be no healthier than the soil upon which it is grown.** All food comes from the soil. Blood is made up of food. Therefore, blood draws its elements from the ground. People's blood can be no healthier than the soil which raises its food. Poor soil can only produce poor blood, and poor blood means poor health.

Does not the Spirit of Prophecy tell us that agriculture is the A, B and C of education? Then if we leave out the foundation, what sort of health reform



## Down in the Garden

### THE BASIS OF HEALTH REFORM

By Robert D. Brinsmead

structure can we expect? Some time ago, an intelligent doctor wrote to *Present Truth* and expressed his doubts that soil and its proper treatment had anything to do with present truth. We have no hesitation in saying that as surely as health reform is the right arm of the body of present truth, just so surely is the matter of proper treatment of the soil a vital part of present truth. If any reader should doubt this, let him take the *Index* of the Spirit of Prophecy and do a little research. He will soon

discover some amazing statements about the importance of agriculture.

Just a few years ago, a certain man with some letters after his name wrote an article in *The Review and Herald*. He contended that the quality of soil made no difference to the quality of food—that a carrot is a carrot no matter what soil it is grown upon. Now it makes no difference if the good gentleman had letters after his name as long as your arm. He was a man deficient in practical experience or observation in the field of his writing. He was the product of those scientific years when men, in the flush of scientific exaltation, thought that they had the wherewithal to manipulate all the forces of nature according to their desires. That thinking is now repudiated, and scientific men are now very much aware that man must live with nature and respect her laws. Otherwise she will not much longer tolerate him upon this planet.

Why, any intelligent man who has reared horses or cattle, knows that the beast can only be as good as the soil upon which it gets its grass. Does the learned gentleman mean to say that grass is grass, no matter upon what kind of soil it is raised? Every grazier knows that grass well grown is high in protein and will grow a larger beast than grass of the same variety grown on poor soil. On the coastal regions of Australia, the grass is more green and lush than the country further inland, because the rainfall is higher on the coast. But it is well known after generations of breeding that cattlemen cannot raise a beast on the coast with the same quality bone formation as the inland beast. Why? Because the soil on the coast is more depleted of minerals through the heavier rainfall. Although the cattle get far more to eat on the coast, they are always much smaller than cattle from the tablelands. The simple fact is that the grass is only as good as the soil upon which it is grown.

In New Zealand it was found that much of the soil was deficient in the trace element called molybdenum. And it was also demonstrated that children who eat food grown on such soil have poor teeth.

I have been a banana grower. In our area there are two main types of soil. The poor forest land grows a clean-skinned banana. It will carry to

# Down in the Garden

Continued from page 27

the ends of the earth without spoiling. It consequently sells for a better price because it looks much nicer. But it tends to be tough and rubbery to eat (like the bananas sold on the West Coast of the U.S.A.). Bananas grown upon the richer soil will not carry nearly as well. They ripen and spoil more easily. Hence they are not as good for market; but they are much better to eat.

Is a carrot a carrot, irrespective of where or how it is grown? In our country, if one is buying carrots to juice, he must be very discerning to buy carrots which come from certain districts. Some carrots are bitter, and none but the very determined will drink juice made from them. Other carrots, even of the same variety, grown on a different soil, are very sweet and beautiful for juice.

Here is a simple experiment that may be tried by anyone in any part of the world: Take produce grown on good soil, and feed it to livestock. Then take the same produce grown on poor soil, and feed it to the same kind of livestock. Soon will be seen the living proof that a beast can be no better than the soil from which it derives its food. In his book, **Healthy Soil, Healthy People**, Dr.

W. E. Shewell-Cooper (M.B.E., N.D.H., Dip. Hort., F.R.S.L., D.Litt.) cites findings from tests made on certain vegetables grown on good soil and poor soil. Some of the differences are astounding. Food grown on healthy soil contains much greater quantities of essential elements.

**The conclusion is this:** Only healthy soil can produce healthy people. A proper health reform program must commence from the soil and build upon that as the only true foundation. Proper treatment of the body must include proper treatment of the soil. This is the missing ingredient in the right arm of the third angel's message. When God created man, He placed him in a garden. He was told to dress it and keep it. Since that time, man has sought out many inventions. He has imprisoned himself and polluted his environment with great cities of steel and concrete. But in the last remnant of time, God is calling His people out of the cities and into the garden. Every Adventist home should be in a retired spot. That home should be in itself a church where the father is the priest, a school where the parents are the teachers, and a medical missionary outpost where the inmates know the simple remedies which God has provided. Such homes must have some ground where, as the Spirit of Prophecy says, God's people will **learn** to raise fruits and vegetables free from disease.



**T**here can be no finishing of the work unless the angel of Revelation 18 comes with power from the throne of God, for this angel symbolizes the work accomplished under the outpouring of the Spirit in the latter rain. If we think that the glory of Revelation 18 will be the glory of the vindication of the Advent people before the world, the glory of a flourishing denomination: if we interpret the prophecies as did the Jews, to suit out selfish ambitions, then we shall no more recognize the glory of the last work of God than the Jews recognized the glory of Jesus. In fact, we are warned many times by the servant of the Lord that many of God's people will not recognize or discern the latter rain, that they will see in it something that will arouse their fears, something dangerous, and that they will brace themselves to resist it.

Let us examine carefully the context of Revelation 18. Here we find a description of the religious world when this angel descends. Let us first of all give careful attention to the condition of the religious world when the latter rain falls upon God's true followers:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

"Babylon" is a term that designates the religious world. This message of the fall of Babylon is a repetition of the second angel's message which was sounded in the summer of 1844. At that time, due to a rejection of the Advent Awakening, the churches in America, where the message was most widely proclaimed, experienced a moral fall. It was not a complete fall however. Since Christ entered the most holy place, the churches that have rejected the third angel's message have been growing worse and worse. Revelation 18 is an announcement of the complete moral fall of the religious bodies of Christendom. There are three specific things that focus the condition of Babylon at the time the angel descends:

1. At the time the angel descends with his message, it is said that Babylon is fallen because she "is become the habitation of devils, and the hold of every foul spirit." This is a declaration that through the acceptance of spiritualism the churches have become full of evil angels.

The churches will be taken over by spiritualism through their participation in the great false revival that precedes the latter rain (see *Early Writings*, p. 261; *Great Controversy*, p.

# THE ANGEL OF REVELATION 18

By Robert D. Brinsmead

464). This false latter rain is brought to view in the thirteenth chapter of the Revelation:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

Fire from heaven symbolizes an outpouring of spiritual power, often the Holy Spirit, as at Pentecost. But in this instance it is the counterfeit of the Holy Spirit. This is what spiritualism is in its ultimate deception. The wonderful miracles, thought to be the manifestation of divine power, are even "the spirits of devils working miracles." Rev. 16:14. Apostate Protestantism leads out in bringing this fire from heaven.

Apostate Protestantism is called "the false prophet"—that is, the false Elijah. Elijah of old called the priests of Baal up to Mount Carmel and challenged them to bring down fire from heaven. They could not do it; but Elijah, the true prophet, called down the fire from heaven. Here in the book of Revelation there is another Mount Carmel. This time it is "the false prophet" who brings the fire from heaven. The modern priests of Baal adopt the role of modern Elijah to counterfeit the work of the third angel's message—the true Elijah. What a great deception! And the religious bodies, accepting this false power, will see in this religious revival a grand movement for the conversion of the whole world and the ushering in of the long-expected millennium (see *Great Controversy*, pp. 588, 589). This movement is already under way.

When the religious bodies have fully accepted the delusion of spiritualism in the guise of the Holy Spirit, the angel from heaven descends, declaring that Babylon is completely fallen because she has become full of devils. This is a startling message indeed, being given just at the time when Babylon appears to be enjoying the signal blessing of heaven.

Therefore it is very clear that the latter rain, represented  
(Please turn to page 14)

## The Angel of Revelation 18

(Continued from page 7)

by the angel of Revelation 18, comes after the false latter rain has saturated the religious bodies of Christendom.

2. Secondly, Babylon is declared to be completely fallen because “all nations have drunk of the wine of the wrath of her fornication.” Rev. 18:3. The false doctrine of Babylon makes the nations mad (Jer. 51:7). It leads to an illicit church-state union—spiritual fornication. The announcement of Revelation 18 points to the time when the church and the world have fully united throughout Christendom (see *Great Controversy*, p. 390). It is the false latter rain—the fire from heaven and the attending miracles—which leads to the formation of the church-state union in free America:

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Rev. 13:13, 14.

The beast and its image then unite to cause all men to worship the beast and receive its mark.

It is therefore clear that the latter rain actually falls after church and state have united, as it is written, “For all nations

have drunk of the wine of the wrath of her fornication.”

3. When the angel descends, God’s people are called to forsake Babylon because “her sins have reached unto heaven.” Rev. 18:5. This signifies total apostasy, the limit of iniquity. David had a preview of such a state when he declared, “It is time for Thee, Lord, to work: for they have made void Thy law.” Ps. 119:126. The sins of the religious world reach unto heaven when the law of God is made void through the church-state union. Says the Spirit of Prophecy:

“The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land.”—*SDA Bible Commentary*, vol. 7, p. 977.

Therefore the angel of Revelation 18 (the latter rain) makes his descent *after* the false latter rain has filled the churches with devils, *after* church and state have united, and *after* the Sunday law has been enforced by oppressive law. He comes to lighten the earth with the glory of God at the darkest hour, when darkness covers the earth, and gross darkness the people (Isa. 60:2).

“To God’s people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake. But out of that night of darkness God’s light will shine.”—*Christ’s Object Lessons*, pp. 414, 415.



# BEWARE OF MEN

By Robert D. Brinsmead

"Beware of men," Jesus warned His disciples. He did not say, "Beware of bad men." The warning might just as well include good men. In things divine, in things that concern the worship of God, "Beware of men." Matt. 10:17. Luther remarked that religion was never more endangered than when it was in the company of reverend men.

## Idolatry

The Bible begins with the record of how the Creator made man in His own image (Gen. 1:27). But something went wrong in this Creator-creature relationship. Now we see the creature trying to conform God to his own image. Idolatry is simply man's attempt to make God in his own likeness. Man wants to worship the god of his own conception, which is really only an extension of himself. Says the Lord, "Thou thoughtest that I was altogether such an one as thyself." Ps. 50:21. Human nature takes the doctrines of the Bible and bends them or molds them to suit the image of the god which he has set up in his own mind. He has an insatiable urge to project himself into the work of God and mold it according to his own idea. Even within the Advent Movement, Ellen White speaks of certain men who "have been holding positions of trust," and who "have been molding the work [of God] after their own similitude, as far as they possibly could."—*Testimonies to Ministers*, p. 80.

Man's disposition to conform God, His doctrines and His work to his own image, is condemned by the second commandment. God is jealous for His own image. "The work of God is not to bear the image and superscription of man."—*Desire of Ages*, p. 182. Therefore, "Beware of men."

## The Conscience and Human Authority

When God spoke the law on Mount Sinai, the very mountain was fenced in from the people. No human hands were permitted to touch even the mount, much less the law itself. Uzzah was slain when he put his hand on the ark. There is a place for human authority — whether it be church authority, parental authority or civil authority; but when it comes to binding and loosing the consciences with

moral and spiritual law, only God can legislate. He declares, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. The church is not called to be a legislator, but an ambassador (2 Cor. 5:20). An ambassador must not impose his own laws or even express his own opinion. He represents only the will of the government which sends him. So Jesus charged His disciples, "Whatever you forbid on earth, **shall have already been forbidden** in heaven. And whatever you permit on earth **shall have already been permitted** in heaven." Matt. 18:18, *An Expanded Translation* (Kenneth S. Wuest).

This command of Jesus, recorded in Matthew 18:18, and cited above, is often grossly misused as if Christ gave to His church an open check of unbounded authority. The Catholics are not the only ones who cite these words from Jesus to give credence to the arbitrary authority of the church. But the passage does not mean that heaven will ratify anything men do down below in the name of church authority. The original verbs of the Greek text (as brought out in the preceding translation) make it clear that Christ charges His disciples that they must only forbid what has already been forbidden in heaven—nothing else. They are not to act out their own feelings or opinions. They are simply to declare what Christ has said. Thus the Lord's prayer will be fulfilled, "Thy will be done on earth, as it is in heaven."

Unto no man, or body of men, has Christ delegated authority to legislate on doctrine. No authority other than God Himself should pass laws which can bind or loose the consciences of men. Notice how the principle is forcefully stated in the following words from *The Desire of Ages*, page 826:

"In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, 'to observe all things whatsoever I have commanded you.' The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical



authority are included in the commission. None of these are Christ's servants to teach."

When the Word of God is mixed with faith, it will profit the receiver. But when it is mixed with human opinions and decrees, it becomes like the bread which Ezekiel was commanded to eat. The Lord said unto the prophet:

"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches . . . and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread . . ." Ezek. 4:9, 12, 13.

Luther declared:

"I want to have the pure unadulterated Scriptures in all their glory, undefiled by the comment of any man, even the saints, and not hashed up with any earthly seasonings. But you [the schoolmen] are the very people who have not avoided profane and vain babblings (to use Paul's words, 1 Tim. 6:20), and have wanted to cover these holy and divine delicacies with human glosses and pep them up with earthly spices. And like Ezekiel (Ezek. 4:12) my soul is nauseated at having to eat bread baked with human dung. Do you know what this means? . . . The word of man when added to the Word of God serves as a veil to the pure truth. Nay, worse, as I have said, it is the human dung with which the bread is baked, as the Lord figuratively expresses it in Ezekiel."—*Answer to Latomus*, Library of Christian Classics, vol. xvi, pp. 344, 345.

The writer of Hebrews makes special mention of Moses for being faithful in all the affairs of God (see Heb. 3:5). The Spirit of Prophecy calls him the most illustrious character in the Old Testament. Along with his meekness, what characteristic made Moses so great in the eyes of the Lord? It was his faithfulness to do exactly what the Lord commanded. When he built the tabernacle, it is repeatedly said that he did everything "as the Lord commanded Moses" (see Ex. 40). Moses added no specifications of his own. He did not do what was right in his own eyes, but exactly "as the Lord commanded Moses."

In his diligence to keep self out of sight and to make the will of God supreme in everything, Moses was a type of Jesus. In the garment of Christ's perfect character, there was not one thread of human devising. He did not do His own will, but the will of Him who sent Him. He was so fully emptied of self that the Father alone appeared in His life. Thus, Christ's work bore the image and superscription of God.

### The Image of a Man

In Daniel 2 history is presented under the figure of an image of a man. The kingdoms of prophecy were kingdoms of men. They were the result of man's genius, ambition and selfishness. The feet of the image were a mixture of iron and clay. Daniel declared, "They shall mingle themselves with the seed of men." Dan. 2:43. The mingling refers to

a sort of marriage between the parties represented by the iron and the clay. As the prophecies which follow point out, it was a "marriage" of church and state. Ellen G. White says, "The mingling of churchcraft and statecraft is represented by the iron and the clay."—*SDA Bible Commentary*, vol. 4, pp. 1168, 1169. Now what is meant by the "seed of men"? The Word of God is likened to seed—the good seed of the kingdom. The seed of men, by way of contrast, would embrace the doctrines and opinions of men. So Daniel 2 speaks of a church-state union based on purely human authority and opinions.

The Papal horn of Daniel 7 is represented as having eyes "like the eyes of man." Dan. 7:8. The Papal system was formed when members of the

Idolatry is simply man's attempt  
to make God in his own likeness.

church of Christ began to do that which was right in their own human eyes. 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 that spake very great things." Dan. 7:20. Its words—its dogmas and decrees—were the doctrines and commandments of men.

In Revelation 13 the Papacy is represented as a beast having the number of a man's name. Paul calls it the "man of sin." All this demonstrates that the Papacy is merely the product of human nature. It is actually the supreme revelation of human nature existing in a corporate capacity.

### The Danger of Good Men

The Papacy came into being because God's professed people did not give due heed to Jesus' warning, "Beware of men." The Papacy is surely the most evil thing that man has ever created on this earth. But we will fail to learn the necessary lesson unless we realize that those who helped form the Papacy were not all wicked, scheming men. Many



good men helped form the Papal system. For instance, Augustine (A.D. 350-430) was the greatest of the Latin fathers. After a riotous youth, he was converted to Christianity. Ellen G. White remarks how God answered the prayers of his mother in his remarkable conversion. He became a brilliant Christian scholar. When it came to upholding the Christian faith against Pelagius, Augustine was the man for the hour. On the main aspects of the nature of sin and the doctrine of righteousness by faith, he was a clear Christian thinker. Church historians point out how he was the spiritual father of Luther. One has only to read Luther to recognize that Augustine was the quarry from whence Luther dug many of the stones for the Reformation. Yet the astonishing thing is that this same Augustine was just as much the father of the Inquisition. He justified the use of force against the heretical Donatists, arguing that compulsory worship was implied by the Lord's command, "Go into the highways and hedges and compel them to come in." Augustine's most famous work, *The City of God*, took him 17 years to write. It presented a heady concept of the role of the church in the world. He saw the church as the great stone of Daniel 2, which would subdue the whole world to Christ. *The City of God* was the product of Augustine the saint at his best. In it his imagination of what the church could do for Christ soared to lofty heights. Yet the very genius of its human philosophy inspired the creation of the Papacy. It was Augustine who conceived the idea of the church developing into a type of Jewish theocracy. He advanced the idea that the church was the custodian of an infallible system of doctrine, and that salvation was available only to those who would submit to its discipline. In the eyes of this great and good man, the church would be greatly blessed and greatly honored if she fulfilled the role outlined in *The City of God*. But while Augustine slept in the grave, it was his idea that lived on, playing a vital role in the creation of the most heinous and blasphemous institution the world has ever seen.

Sacred history justifies the Master's warning, "Beware of men." Some imagine that this only means, "Beware of evil men." But sacred history demonstrates that good men may be more dangerous than evil men. Even when a good man puts his mold on the work of God, nothing but evil will come of it. Good men are often the more dangerous because their influence in religious things is greater. Think of the great evil wrought by Gideon after God had used him mightily to deliver Israel from the Midianites. ". . . instead of waiting for divine guidance, he began to plan for himself."—*Patriarchs and Prophets*, p. 555. The fact that he was a mighty man of valor, greatly favored of the Lord, made his departure from the truth the more dangerous. "The people were led away from God by the very man who had once overthrown their idolatry."—*Ibid.*, p.

556. Think of John Calvin, the pious theologian of the Reformation. No one will deny that he was a man of faith and prayer. That he accomplished great good in the service of God is a matter of history. Yet the same John Calvin was the true spiritual father of the worst Puritan bigotry and intolerance. He was responsible for the dreadful martyrdom of Michael Servetus. His co-worker, the saintly William Farel, presided over the "holy rite" of burning the heretic. This earnest Christian minister could actually bow his head in sincere prayer, asking God's blessing upon the abominable act of burning a man who did such "wicked" things as deny the doctrine of the natural immortality of the soul. Think of Peter, James and the other leaders at Jerusalem, counseling Paul to go to the temple and participate in a ceremonial purification. The whole scheme was politically motivated. It was the product of human nature, and brought great loss to the early church (see *Acts of the Apostles*, pp. 399-406).

"Beware of men." The work of God is not to bear the image and superscription of men; it is not to be spoiled by one thread of human devising. Even when good men do what is right in their own eyes (which is the most natural thing to do), the work of God is molded to the image of the creature instead of to the image of God. Sundaykeeping is the classical example of man putting the mark of his

The seal of God will be  
pure, unadulterated truth.

image on things divine. In the eyes of the church fathers, Sundaykeeping was a brilliant innovation for the glory of God. Firstly, it made it easier for millions of Sunday-observing pagans to accept the Christian faith. Secondly, it demonstrated the church's antipathy toward Judaism, which was responsible for the death of Jesus. There is no question but that churchmen thought they were honoring Christ by the introduction of Sunday. Little did they realize that they "honored" Him in the same way as Cain "honored" God with his own offering. The second commandment forbids man to worship or honor God according to man's idea of how God ought to be honored. God must be worshipped according to His idea of how He ought to be worshipped. God's reaction to men's honor is reflected in David's response to man's idea of honor. When one claimed he performed meritorious service for David by slaying king Saul, he incurred the fatal wrath of the king. On another occasion two men proudly brought the head of Ishbosheth to David, thinking to win his congratulations. How surprised they must have been when he commanded them to

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## BEWARE OF MEN

(Continued from page 5)

be slain. So men bring their offerings to the Lord. If these offerings are the product of their own idea of worshipping God, they are not more acceptable to God than Ishbosheth's head was acceptable to king David (see 2 Sam. 4).

A candid study of Adventist history will show that some of the worst mistakes—mistakes that have left their evil effects within the movement—have been made by good men. The Minneapolis Conference of 1888 is a notable example. The overwhelming impression one gets from reading *Testimonies to Ministers* is that there has been one continual struggle in the church. It has been a struggle over whether divine or human authority should control and mold the work of God. The problem is very much with us yet, for all of us carry the problem around in our own hearts.

### The Mark of the Beast and the Seal of God

More is involved in the mark of the beast and the seal of God than an argument about the keeping of a particular day. The last conflict is the final struggle in the age-long contest between human and divine authority. The issue is over the religion of man versus the religion of God.

The Papal beast of Revelation 13 is the man of sin. He has a name and the number of a man. The word "beast" does not in itself mean bestial, grotesque or ugly. There is something majestic and beautiful about a wild beast. The beast of Revelation 13 inspires the wonder and admiration of the world. Those artists who try to excel one another with illustrations of hideous-looking monsters should consider that Satan excited Eve's admiration with the most beautiful beast of the field. The main thought we should get out of the word "beast" is that this is a creature which presents itself as an object of worship, whereas Revelation 14 commands men to worship the Creator. The mark of the beast is the mark of the creature. A religious system will be presented before men in the most attractive and pleasing light. It will appear as "a new and more exalted system of religious faith."—*Great Controversy*, p. 589. The image of the beast will be the most marvelous thing that man has ever devised. It will not be all evil, but will combine some of the most beautiful and brilliant ideas for human betterment. Yet this whole religious system will bear the mark or signature of the creature. The number of man's name will show from whence it originated. It will bear the image and superscription of man.

On the other hand, God's last work will not bear one thread of human devising. The human

element has marred the work of God to some extent from age to age. Pentecost and the Midnight Cry movement of the summer of 1844 were the most free from the imprint of human imperfection. The disciples of the Reformation in Germany were called Lutherans. Those who joined in the Methodist revival in England were called Wesleyans. The early Adventists were called Millerites. But the loud cry will not be conspicuous with any human title. "The Lord alone shall be exalted in that day." Revelation 18:1-5 describes the Advent Movement when it shall become free of all human imperfection. Just as the last great work of Satan will bear the mark of the beast, God's last work must bear the seal of God. In the very nature of the case, the last gospel work, presented under the symbols of Revelation 18:1-5, must bear the pure signature of Jehovah. Just as the mark of the beast is religion that bears the signature of man, so the seal of God is religion that bears the signature of God. The seal of God will be pure, unadulterated truth (see *Testimonies*, vol. 3, p. 267). It will be received and proclaimed by those who have given full heed to the Master's warning, "Beware of men."

"The work of  
God is not  
to bear the  
image and  
superscription  
of man."

—Ellen G. White  
*Desire of Ages*, p. 182



**A**nd the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

Jesus is the total revelation of truth. All that we can know about the Father is revealed in Jesus, the Son of God. All that we can know about God's purpose for man is revealed in Jesus, the Son of man.

Man was a special order of creation, made in the image of God, destined to share in God's glory and have a seat with Christ in His throne. Of all created beings, he was to have the closest of fellowship with God, not that he might glorify himself, but that he might "live for the praise of His glory." Eph. 1:12, R.S.V. But man fell from this high destiny and plunged into the night of sin and rebellion against his best Friend. Yet God did not abandon His eternal plan for the human race. He gave us His Son that we might be redeemed. "The Word became flesh, and tabernacled among us." R.V. The Jewish tabernacle was a type of the Lord Jesus (see John 2:18-21; *Desire of Ages*, pp. 23,29). Scripture employs many wonderful illustrations to represent the person and character of Christ. He is called the Shepherd, the Husband, the Bridegroom, the Door, the Fold, the Vine, the Pearl of Great Price, the Friend that sticketh closer than a brother, our everlasting Father, etc. But the greatest single illustration of all is the tabernacle. The Word was made flesh and pitched His tabernacle among us so that we might become familiar with His divine character and life.

Sin had separated man from his Maker by an impassable gulf. Here was the fallen, sinful race, far off from the sinless and infinite God. But God sent His Son to accomplish the work of human redemption. He became the tabernacle in which the work of salvation was to be completed. In Jesus was united the nature of God, whose law had been transgressed, and the nature of Adam, the transgressor. Jesus took the two estranged natures and united them in His own Person. This wonderful union of the divine and human nature was represented by the most holy place and holy place of the tabernacle.

### **The Divinity of Christ**

Jesus is the eternal One, equal to the Father, "the express image of His person." Heb. 1:3. His divinity was represented by the most holy place of the earthly sanctuary. In the inner apartment was revealed the holy Shekinah, the visible manifestation of Jehovah's presence. Jesus is the Shekinah, the outshining of His Father's glory. Below the Shekinah of the tabernacle stood the sacred ark containing the law of God. Jesus is the expression of God's law; He is that Word made flesh, God's thought made audible. He came to this earth to "magnify the law,"

# **THE IMPUTED GIFT**

By Robert D. Brinsmead

and to "make it honourable." Isa. 42:21.

No mortal could look upon the Shekinah of the ancient sanctuary and live. It was veiled from human eyes by the inner curtain of the sanctuary. No mortal eyes could look upon the unveiled law of God which was as sacred as Himself. There was an occasion when thousands of Israelites perished because they looked within the ark when it was returned from the Philistines. So too, no mortal could look upon the divinity of Jesus and live; and no sinner could stand the undimmed revelation of the law in the face of the Eternal Son. So, in love and pity for the fallen race, Jesus — the true Shekinah and expression of God's law — veiled His glory that He might draw nigh to us. That veil was His flesh (Heb. 10:20). He veiled His divinity with our humanity.

In the ancient tabernacle the glory of the holiest could not always be hidden. When God's presence was particularly manifested, the glory flashed through the veil, flooded the outer apartment with its holy radiance and forced the ministering priest to retire from the precincts of the sanctuary. So too, in the life of Jesus, the glory of His divine nature could not always be wholly hidden. Often during His life that divinity flashed through the veil of humanity.

### **The Humanity of Christ**

The law of God demands a perfect life. This we do not have. Jesus took our human nature with all its infirmities, and in the loom of heaven He wove a perfect garment of righteousness. In our flesh He developed a perfect human character. This holy humanity of the Son of God is represented by the holy place of the tabernacle.

The fire on the altar of incense represented the love of God, which flowed from Christ in irrepressible streams every hour of His life on earth (see

**"The Lord would have His people  
 sound in the faith—not ignorant  
 of the great salvation so  
 abundantly provided for them.  
 They are not to look forward,  
 thinking that at some future  
 time a great work is to be  
 done for them; for the work  
 is now complete." ". . . God  
 Himself has the honor of providing  
 a way, and it is so complete,  
 so perfect, that man cannot,  
 by any works he may do, add  
 to its perfection."—Ellen  
 G. White, *Selected Messages*,  
 bk. 1, pp. 394, 395, 184.**

*Testimonies*, vol. 5, p. 166; *Desire of Ages*, p. 678). The incense of prayer, praise and of that beautiful life ascended continually to God. Christ was the Bread of God — the living Table of Shewbread. Symbolically, the bread of God is the Word of God. Jesus was the Word made flesh. He was the living expression of truth. The seven lamps of the sanctuary represented that life which was filled with the Spirit without measure. The Revelator says: "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5. And again he says: "In the midst of the elders, stood a Lamb . . . having seven horns and seven eyes, which are the seven Spirits of God." Rev. 5:6. Seven is a symbol of completeness and perfection. Christ's human nature was sinless because He was filled with the perfecting Spirit of God. The "seven Spirits" of God were upon Him — "the Spirit of the Lord . . . the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. 11:2. Thus Christ united man's nature to the throne of the Eternal, and proved what fallen nature might become when it accepts the ample provision that has been made for it by becoming a partaker of the divine nature.

#### **The Death of Christ**

Having developed a perfect human character, Christ came to the place of sacrifice to offer Himself, through the Eternal Spirit, without spot, to God. "He [was] brought as a Lamb to the slaughter." He came to the real altar of burnt offering as the Lamb of God to take away the sin of the world.

We must clearly understand what took place when Jesus came to the scene of His sacrifice. We have too limited a conception of the greatness of the atonement. It was necessary that Jesus fully take our place. In His incarnation Jesus took our flesh — the whole human organism in its weakened condition. But He had to go one step further. We are sinners, degraded and defiled with iniquity. Of Christ it is written: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

Jesus entered the Garden of Gethsemane to become fully identified with the sinful race. From the days of eternity He had been one with the Father. When He stooped down to take upon Him our nature, He was still one with the Father. To the Jews He said, "I and My Father are one." As the Son of man, He walked in the light of His Father's presence. Said He, "The Father hath not left Me alone, for I always do the things that please Him." How precious was Jesus' fellowship with His Father! It was a very conscious fellowship. He experienced the full joy, love, contentment and reverential awe that was God's original purpose for man to experience in fellowship with God. Jesus lived His earthly



life in the joyful consciousness of God's approval. This sustained Him in the path of continual suffering, abuse and the hardship of His ministry. But as Jesus began to enter the Garden of Gethsemane, He began to stagger and groan aloud. An unspeakable sadness came over Him. His disciples wondered in awe, but they dared not speak to the Master.

The eternal Majesty of heaven cannot be in fellowship with a sinner. No beam of light may fall upon a transgressor. Rebels must be shut out from the joy of God's presence. Now Jesus takes our place. The sins of a guilty world are laid on Him; and, reckoned as a transgressor of His Father's law, He must be shut out from the light, joy and comfort of the Father's presence. No longer can Jesus be one with God.

"So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love.

"He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it.

"... Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.

"In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God." —*Desire of Ages*, pp. 685-687.

"Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. **The divine light of God was receding from His vision,** and He was passing into the hands of the powers of darkness." —*SDA Bible Commentary*, vol. 5, p. 1124.

"... He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. ... He feared that sin was so offensive to God, that Their separation was to be eternal.

"And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him.

"Then 'Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?' 'My God, My God, why hast Thou forsaken Me?'" —*Desire of Ages*, pp. 753, 754.

God suffered with His Son. The death of Jesus is not to be seen in the light of a heathenish sacrifice in which one suffers to appease the anger of God. Jesus did not die to pacify the Father, to reconcile Him to us. No, no! The Father gave His Son to reconcile the sinful, rebellious heart of man to Himself. He gave all heaven and poured out for us all

the accumulated love of eternity in order that He might reach our rebellious and distrustful hearts and lead us as broken-hearted sinners back to fellowship with Himself.

"God was in Christ reconciling the world unto Himself." The Father was beside the cross, pavilioned in the darkness as His only Son was dying. But Jesus was not to be comforted by His Father's presence. Jesus had taken the form of humanity, and man is but a little child before Jehovah. Jesus was as a little child before the Father. As He was separated from the comfort of His Father's presence, and His soul was passing into the hands of the powers of darkness, the Saviour was pierced with a sorrow that can never be understood by man. Hear Him cry, "My God, My God, why hast Thou forsaken Me?" Supreme agony to Jesus, yes, but equally so to the Father. He was not able to answer His Son, "My Son, here am I." The sufferings of the Father were no less than the sufferings of the Son.

"No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world." —*SDA Bible Commentary*, vol. 5, p. 1103.

Jesus was dying in our place. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. Why lift up a serpent? Because He was made to be sin for us! On the cross He was made to be that evil thing that I am, that I may be made the righteousness of God in Him (2 Cor. 5:21). Finally, knowing that He had drained the cup of suffering to its last dregs, realizing that all things had been accomplished, Jesus cried with a might shout of victory, "It is finished!"

"Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died ... And as in submission He committed Himself to God, **the sense of the loss of His Father's favor was withdrawn.** By faith, Christ was victor." —*Desire of Ages*, pp. 755, 756.

## The Significance of Christ's Atonement

Let us notice what happened when Jesus died. No darkness hid His face when He cried, "It is finished." No veil shut Him out from His Father's presence when He bowed His head to die. The veil of the temple was rent from top to bottom by an unseen hand as the veil of Christ's flesh was rent (see *SDA Bible Commentary*, vol. 5, p. 1105). The two apartments of the "Tabernacle" became one — in Jesus, divinity and humanity became one. As the



veil of Christ's flesh was rent, the hidden Shekinah — His divinity — flashed forth, and the face of the Saviour shone forth as the glory of the sun. God and man were one in Jesus. "... when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The Atonement is complete.' "—*Review and Herald*, Sept. 24, 1901.

When Jesus died, God and man became eternally one in Him. Jesus had put Himself in man's

Jesus is  
the total  
revelation  
of truth.

place, He had taken the burden of the sins of the world; but through His own atonement He had put away these sins by the sacrifice of Himself. Through the sufferings of Calvary, He tore down the middle wall of partition that separated the fallen, sinful race from the Creator, and in Himself He brought us nigh to God. Man became one with the Creator in an indissoluble union. Before His death the union of God and man was not complete; for Jesus, if He had chosen, while in the Garden of Gethsemane, could have wiped the death dew from His brow and chosen to return to the Father, leaving the guilty race to perish in the sins they had chosen. But as the vision of a perishing world rose up before the Son of God, His great heart of love went out to those who were without God and without hope in the world. He chose to save man at any cost to Himself. Even if it had meant eternal loss to Him, He would still have given Himself as a ransom for many (see *Desire of Ages*, pp. 690-693).

#### What Has God Done For Humanity in Jesus?

What has God done for humanity in Jesus? He has taken human nature in the person of His Son and has perfected the character of humanity. He has taken human nature with all its sinfulness, and in Jesus He has purged the sin of the world. God has

taken human nature and, through the atonement of Christ, has brought that human nature nigh unto Himself in an eternal union. God and man are one, forever reconciled in the person of Jesus Christ. This is the message of the apostle Paul in Ephesians 2. In verse one he says that humanity is dead in trespasses and sins. In verse 3 he shows that we are all by nature the children of wrath, even as others. Then in verse 12 he declares that we are "strangers from the covenants of promise, having no hope, and without God in the world." But notice how God has taken the initiative and has saved the human race in Christ:

"But now in Christ Jesus [notice that expression 'in Christ'] ye who sometimes were far off are made nigh [unto God] by the blood of Christ. For He is our peace, who hath made both [God and man] one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity [the carnal mind — Romans 8:7], even the law of commandments contained in ordinances [the carnal mind strives to earn salvation, and this has led to the whole spirit of ceremonialism]; for to make in Himself of twain one new man, so making peace; and that He might reconcile both [Jew and Gentile] unto God in one body by the cross, having slain the enmity in Himself [margin]." Eph. 2:13-16.

All this declares a finished work in Jesus. See what God has done for humanity in Jesus! Christ has put away sin by the sacrifice of Himself (Heb. 9:26), He has taken the iniquity of us all, and through His own atonement He has purged our sins (Heb. 1:3), He has smashed down that mid-wall of partition that shut us away from God, He has abolished the sinful nature of man in Himself; and having purged, purified, and perfected humanity, He has reconciled the fallen race to God. In Christ the work of atonement is finished; in Him man is at-one with God. "The Lord would have His people sound in the faith — not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete."—*Selected Messages*, bk. 1, pp. 394, 395. "... God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection."—*Ibid.*, p. 184.

About 4000 years before Calvary, Jesus the Creator had finished a perfect work on the first Friday. He "saw every thing that He had made, and, behold, it was very good." Then "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it." Gen. 1:31; 2:2,3. Adam and Eve were invited to enter into God's rest. They were not asked to add anything to God's perfect work, for all was finished. They were invited to enjoy the benefits of the finished work — and it was their joy to rest in God's perfect and complete work. Then sin marred the Sabbath rest, and Jesus came into this world as the re-Creator. He came to re-create humanity in Him-

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## The Imputed Gift

(Continued from page 11)

self. Again, on that other Friday, on the hill of Calvary, Jesus cried, "It is finished." The work was done.

In Jesus the work of redemption is complete. The gospel is an invitation to enter into God's rest (see Heb. 4). Jesus is our rest, for in Him the work is done. Jesus is our peace, for with Him is God and peace. Jesus is our righteousness, for in Him humanity is altogether righteous. Jesus is our title to heaven. Jesus is our all in all.

Having completed the work of redeeming human nature in Himself, He "came and preached peace to you which were afar off, and to them that were nigh." Eph. 2:17. To all who are struggling to receive the favor of God, to all who are vainly trying to satisfy the longings of the heart, to all who are groaning under the burden of sin, the Saviour says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

What has God done for human nature — your human nature, my human nature? Why, He has cleansed it, purged it, perfected it and made it one with Himself. He has done it all in Jesus. But there is more than that — for this is only half the story. He rose triumphant from the tomb and opened Paradise. Jesus returned to heaven as a man, the representative of the fallen race. The angels of glory were waiting to welcome the return of their beloved Commander with songs of holy triumph.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." Ps. 24:7-10.

But He refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted."—*SDA Bible Commentary*, vol. 5, p. 1150. His first request to the Father is recorded in John 17:1-5:

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was."

This prayer of Jesus is "in regard to a glory possessed in His oneness with God."—*Ibid.*, p. 1146. Would He now, as a man, enjoy the glory of that

oneness with the Father that was His from the days of eternity? Is it true that a man could be one with the eternal Father on the throne of the universe? The request of Christ is answered, and now the angels are about to pay homage to the Redeemer. But again Christ waves them back. He has yet another request to prefer. It concerns His people on earth.

"I have manifested Thy name unto the men which Thou gavest Me out of the world . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are . . . that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:6, 11, 21-24.

Let the imagination take in the scene. Christ was not satisfied to return to heaven to share the glory of that oneness with the Father which was His from eternity. He wants His brethren to share the glory of this at-one-ment. It is a union and fellowship with the Godhead closer than the angels can ever know. The fellowship of the Godhead that was coveted by Lucifer is now through Jesus to be shared with the human family. Jesus has become one with the human family, and nothing less than the human family becoming one with Him on the throne of the universe can satisfy the infinite love of our Elder Brother. This is the glory that Christ shares with His people, the glory of His oneness with God. What an amazing thing is this! Who can describe the destiny of the saved? Who can utter the inestimable privilege of becoming a child of God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

The Spirit of Prophecy portrays the thrilling scene that followed Christ's ascension to heaven:

"He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have glory, His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interests with theirs, and advocating, with love and constancy stronger than death, their rights and titles gained through Him.

"God's answer to this appeal goes forth in the proclamation: 'Let all the angels of God worship Him.' Every angelic commander obeys the royal mandate, and Worthy, worthy, is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The



innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted . . ." —*SDA Bible Commentary*, vol. 5, p. 1150.

What has God done for me? What has God done for you? Rather, let us put the question in the negative: Can you tell me one thing that the Father has **not** done for us in Jesus? Can you tell me one thing in all His vast eternity that He has kept back? Remember the original lie of Satan? What did he tell Eve, and what has he been telling the human family ever since? "Why, God is holding something back in not allowing you to eat of the tree of knowledge of good and evil. God is holding something back from you because He is selfish. He has not your best interest at heart." Has this lie been answered? Has the Father kept anything back from the human family? When He gave us His Son, He gave us **all**! In Jesus He has purged our sins, crucified the sinful nature and buried it out of sight. He has perfected us and made us one with Himself in Christ. And more than that. In Jesus He has exalted our human nature to His own right hand, glorifying it with the

**"Will you accept  
My Son, My  
dearest gift?"**

glory which was Christ's before the world was. In Jesus He has given us an inheritance, undefiled, that fadeth not away, eternal, in the heavens. God has given the universe over to humanity. In giving us Jesus, the Father has said, "All things are yours." 1 Cor. 3:21. Nothing in the whole realm of His vast universe is kept back. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven has been opened to those He seeks to save. He has collected up the riches of the universe and laid open to us the resources of infinite power. He has spared nothing to convince us that there is no greater love in heaven or earth than His, and that our greatest happiness is found in loving Him.

#### **What We Accept When We Accept Christ**

The Father of glory has given us Jesus. He says, "Will you accept My Son, the dearest gift of all heaven? Here is everything that I can give." This is the gospel, the good news that will sweep the darkness of misapprehension of God's character from the sinner's mind and break his rebellious heart. When a man has accepted Jesus, he has indeed accepted all things that God has to give.

The Jews said to Jesus: "What shall we do, that

we might work the works of God?" John 6:28. They were anxious to learn of some new duty that they could perform to secure the favor of the Father. Jesus said to them: "This is the work of God, that ye believe on Him whom He hath sent." Verse 29. This is indeed the work that God has given us — to accept His Son. Nothing will delight the heart of the Father more, and we can do nothing else to please Him.

God says to you, "Will you accept My Son, My dearest gift?" If you accept Him as your portion under the sun, you have received, in Jesus, cleansing from all sin; you have received perfection; you have received an inheritance eternal; you have received righteousness, wisdom, sanctification, redemption, life eternal; and you have become a son of God, to be loved and treated as God's own Son. The Word says, "Ye are complete in Him." Col. 2:10. Is not the Son enough? Does He not satisfy the Father? Therefore, in accepting Christ as your Saviour, you are altogether righteous in God's sight. "He that hath the Son hath life" — a righteous life, an eternal life. The Lord can ask the believer in Jesus, "Lack ye anything?" and he must answer, "Nothing, Lord!"

We cannot comprehend the greatness of the gift of Jesus, for the riches of Him are unsearchable. It is God's plan that in the coming ages He may show us the wealth of the favor that He has lavished on us in the gift of Christ. That is what Paul tells us in Ephesians 2:7. The gift of God's love and the surpassing wealth of His favor toward us is so enormous that it will take Him all eternity to show it to us. For this cause God is bent on getting "whosoever will" to heaven, and is not, as some would have it, bent on keeping people out.

Yet in spite of all this, few are willing to break from the bewitching power of sin. Man lives on this earth, spending a few fleeting years here trying to heap up a few perishable so-called riches around him like an old Bower bird. But he is just gazing into the pit, while God offers him the unspeakable gift of Christ and, with Him, a share in His glory and a seat upon His throne.

Human language utterly fails to declare the wonderful gift of God. May the Holy Spirit reveal to the eyes of our understanding the Pearl of Great Price — Jesus; for unless we see Him as the Pearl of Great Price, we will not be willing to "go and sell all that we have" to buy the Pearl. Some people try to present the way of salvation by asking people to give up this and that, and to withdraw their affections from this and that. But God's way is to show us a better object for our affections. When we understand this, we will willingly and gladly "suffer the loss of all things," that we might "win Christ," and will count them as refuse in comparison with the excellency of the knowledge of Christ Jesus our Lord.