

TIDINGS OF GREAT JOY

by

ROBERT DANIEL BRINSMEAD

presenting

The Gospel of Jesus Christ in the Light of Revelation 18:1-4

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*"And after these things I saw another angel
come down from heaven, having great power; and
the earth was lightened with his glory."*

Revelation 18:1.

ABBREVIATIONS KEY

COL.—“Christ Object Lessons.”
DA.—“The Desire of Ages.”
EW.—“Early Writings.”
Ev.—“Evangelism.”
FCE.—“Fundamentals of Christian Education.”
GC.—“The Great Controversy.”
PP.—“Patriarchs and Prophets.”
PK.—“Prophets and Kings.”
QD.—“Questions on Doctrine.”
SDA Comm.—“Seventh-day Adventist Bible Commentary.”
SM.—“Selected Messages.”
SC.—“Steps to Christ.”
T.—“Testimonies for the Church.”
TM.—“Testimonies to Ministers.”

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THE ANGEL OF REVELATION 18

"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." Rev. 18:1-4.

This scripture is of paramount importance to all Seventh-day Adventists. Firstly, because it points to the power of God which will attend the proclamation of the three-fold message of Revelation 14; secondly, because all should be ready to receive that endowment of power which is spoken of as the latter rain.

God, His people, and Satan are all very interested in this tremendous event which will climax the struggle between righteousness and sin. God is vitally interested in sending the angel of Revelation 18, because it will mean that His work of salvation will be carried to its glorious completion, and that through His church He will be able to give to the universe a full and final display of His love, mercy, and grace. God's people are interested in the latter rain because it will mean that they can reap the final harvest, and can march out of this sinful old world into the city of their God. Satan is interested in this event too, for how well he knows that it will bring his reign of sin and error to a speedy end.

It is God's will that His people understand Revelation 18:1-4. "Blessed is he that readeth, and they that hear the words of this prophecy" (Rev. 1:3), certainly applies here. It is Satan's studied purpose that the Advent people be confused about this great event. How well he has succeeded. From time to time there have been stirrings amongst God's people which have proved to be false Revelation 18's. Most offshoots have pointed to Revelation 18 as the basis of their activity. False hopes have been raised, and not a few of God's people have been severely disappointed. But let us take some of the blame ourselves for this confusion. Perhaps we had become so indifferent to the coming of this other angel that God had to stir us up to search His word by allowing heresies to come upon us. Then we must not forget how many times we have heard or read from "authoritative" sources that the latter rain is falling, all because someone has become excited over a gratifying statistical report or a revival that has vanished like the morning dew. How many times have

we heard from one "authoritative" source that the latter rain is here, and from another that it is not here. This sort of thing has become commonplace all over the field. Thus, confusion is multiplied.

God does not want His people to depend upon guesswork, hear-say, someone's unbalanced imagination, or any human authority in order to recognize the coming of this angel who shall lighten the whole earth with the glory of God. We have the Word as a sure guide. Then let us abandon all human speculations, and proceed with "It is written."

REVELATION 18:1-4 IS REVELATION 14 REPEATED

Revelation 18 joins the three-fold message of Revelation 14. This is evident both from the context and wording of the Scripture. The servant of the Lord states: "The work of this angel comes in at the right time to join in the last great work of the third angel's message . . ." EW 277.

Since this angel joins the third angel it does not represent another movement. Revelation 18:1-4 joins the movement of Revelation 14. Thus, the last movement is called "the mighty movement under the last warning of the third angel." GC 611.

"The third angel's message is the last message given to the world. It ushers in the second coming of Jesus (Rev. 14:13-15). Thus, the final warning is called the "loud cry of the third angel's message" (EW 271, 277).

Since the third angel's message is the last message given to prepare a people to stand in the day of the Lord, Revelation 18 does not super-impose another message on the great movement of Revelation 14. Revelation 18:1-4 does not represent a new message to be given to the world. It unfolds no new duty, no new prophecy, no new truth, but that which is intrinsically in Revelation 14.

Perhaps someone may here interject with the following: "This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." EW 277. But there is a lot of difference between "an addition" and "seemed to be an addition." Let us be careful to leave it where Inspiration has left it. When Christ gave His disciples the commandment to love one another, it may have seemed as if Christ was adding another commandment to the already perfect and complete law of God. Thus, this command seemed to be an addition; yet it was inherently in the old commandment all the time. The "new" command merely focused the original commandments in their proper light; it repeated the old with a new emphasis

and with distinct utterance. Even so, Revelation 18 may appear to be a new message, but it is nevertheless the old one which has been sounding since 1844. The three-fold message is complete and perfect. Like the law of God, it needs nothing added to it. "I saw three steps, the first, the second and third angel's message." EW 258. Therefore Revelation 18:1-4 must represent the focusing of the 1844 message in a more perfect light; it must be the original message seen in clearer import; it must be the three steps repeated in distinct utterance. It is stated thus in the Spirit of Prophecy:

"The fourteenth chapter of Revelation is a chapter of deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance." S.D.A. Comm. 7, 978.

"The three angels' messages are to be combined, giving their threefold light to the world. In the Revelation, John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory,' [Rev. 18:2-5 quoted]. This represents the giving of the last and threefold message of warning to the world." Ib. 985.

The repetition of the threefold messages in God's way will not "move a block or stir a pin of these messages." EW 258.

"Those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove pillars of the faith that has made Seventh-day Adventists what they are to-day." 2 SM 103.

Thus, the angel of Revelation 18 represents the repetition of the threefold message with distinct utterance and with greater power.

WHY REVELATION 14 IS REPEATED

(a) It Must Be Absolute Present Tense

A perusal of the three messages will show us that they are not yet being proclaimed fully in the present tense. Let us consider them one by one.

(1) "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Here a **loud cry** is given to the living ("inhabitants of the earth"), informing them that "the hour of His judgment is come." The judgment, which has been in progress for 116 years, has not yet passed to the cases of the living.

(2) "And there followed another angel, saying, Babylon is fallen is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This message must be repeated, for Babylon has not yet made all nations drink of the wine of the wrath of her fornication. The last union between the nations and Babylon as described

in Revelation 17 has not yet been fulfilled. "Not yet, however, can it be said that 'Babylon is fallen . . . because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this . . . not until . . . the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfilment of Rev. 14:8 is yet future." GC 390.

(3) "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark, etc." As far as the beast and the image is concerned, their worship is not yet commanded. Neither the image or the mark exists as yet, and the beast itself has not returned from the bottomless pit (although he is certainly on the way). Rev. 17:8. Heretofore, some features of this great message have remained a prophecy. Soon they must become history. At that time the message will be proclaimed 'with a loud voice.' Then God's people 'will be filled with the Holy Ghost, and go forth to proclaim the Sabbath more fully.' EW 33.

(b) There Has Been a Delay

In view of this we are not to fall into the mistake of imagining that God's people are supposed to mark time and wait until the judgment of the living comes, Babylon falls, and the mark of the beast is enforced. If that were true we would not be responsible for delaying the Advent. But since the program of coming events is in the hands of the Lord, and since it is He who allows these events to develop as His people are prepared for them,¹ we can only accept the responsibility of delaying the finishing of God's work ourselves.² Here it is written:

"And I saw another mighty angel come down from heaven clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: And he had in His hand a little book open: and He set His right foot upon the sea, and His left foot upon the earth, and He cried as when a lion roareth . . . And the angel which I saw stand upon the sea and upon the earth lifted up His right hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time [delay] no longer. But in the days of the voice of the seventh angel, when He shall begin to sound, the mystery of God shall be finished . . . Rev. 10:1-7.

Now this passage of Scripture is familiar to Adventists, and we will therefore comment briefly upon it here. It is Christ who unsealed the prophecies of Daniel and gave to His

¹ "Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath." QD 184. See also EW 234, 235; GC 449.

people the threefold message which was to cross the broad waters and lands afar. Christ declared: "There should be time no longer." This literally means that there should be no more delay (Greek). Someone may say that the servant of the Lord says it means no more prophetic time. This is true too. If Christ said there should be no more delay in finishing the mystery of God after 1844, then it means that we are living on borrowed time. To make any time prophecy since 1844 would be inconsistent with the words of Christ. Therefore we are shut up to these facts:

(1) Christ has given us the threefold message which is complete and perfect.

(2) There should be no more delay in finishing the work God.

(3) We cannot accuse the beast and his image on being tardy in coming on the scene of action. God is waiting for us to be ready, and is restraining them (2 Thess. 2, Rev. 17:17, 7:1-2).

1. 2 Thess 2:6, 7; Rev. 7:1, 2; 17:17. 2. Ev. 694-697.

(4) We are causing the delay.

Only one conclusion is consistent with the facts: We do not understand the third angel's message in its true import. For this reason we cannot yet preach this message to the world with a loud voice [cry]."

(c) Christ Must Be Unveiled

What is it that God's people do not discern as clearly as they should in the threefold message? What are we to see in Revelation 14 that will enable us to repeat this message to the world in distinct utterance? The answer is found in Revelation 10:1.

"And I saw another mighty angel come down from heaven, **clothed with a cloud.**" This is Christ Himself. He unsealed the three messages to this church, and commanded His people to give these messages to the world. Now since Christ gave these messages to His church, they must be a "revelation of Jesus Christ." This is what Jesus wants His people to present to the world.

In Revelation 10, Christ is represented as being clothed in a cloud. The precious revelation of Himself as given in the threefold message is clothed in a cloud. The righteousness of Jesus is in the three messages, but covered with a veil.

When Moses came down from the holy mount with the law of God and all the wonderful instructions for the people who had just been brought out of Egypt, He veiled his face.

The children of Israel could not look upon the glory of it. Moses' face shone with the glory of the righteousness of Christ,¹ but the people could not look upon that glory. In love and pity for the people, Moses veiled His face so that he could give to them the messages of God. Those instructions, which included the sanctuary service, were a revelation to the people of the righteousness of Christ, but the people were not prepared to see in them the glory of Christ. It had to be veiled. It was unbelief that caused the veil upon the law of God and upon the sanctuary service, preventing the people from seeing in them the glory of the gospel of Christ. (2 Cor. 3).

Moses was a type of Christ. Here in Revelation 10 the Lord is symbolized as coming down from His holy Mount to give His people, which He had just brought out of Babylon, the law and the sanctuary service as contained in Revelation 14. But His people were not then prepared to behold the unveiled glory of the righteousness of Christ in those messages. In love and pity for His people, the Lord Jesus veiled His glory because they were not ready to behold in the threefold message the tremendous revelation of Christ's righteousness. That veil is caused by unbelief.

When the Lord's people remove the cloud that obscures Christ in the threefold message, "the Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory." 2 SM 380. "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel." 6T:19. Thus the threefold message will be repeated in distinct utterance when the glory of Christ's righteousness is unveiled in Revelation 14. But let us remember that this will not be done by super-imposing a certain Christ upon the frame work of Revelation 14. Many, observing that our angel messages are lacking in Christ and His righteousness, try to **add** Christ to the third angel's message.¹ The product of adding Christ to the third angel's message is called "Christ centred preaching." By its fruits, none should be too impressed with this human effort to put Christ into the messages. Why, we must **FIND CHRIST IN THE MESSAGES.** Then we will have the true Christ, and not the false one. Any attempt to put Christ into the third angel's message is the most positive proof that we do not see Christ there in the third angel's message. More than that, it is positively dangerous, because the only Christ outside the Christ of the third

¹ By the third angel's message we mean the three messages.

² SM. 237.

angel's message is the Babylonian Christ; and we must beware of adding the Babylonian Christ to the third angel's message, while flattering ourselves that our message is "Christ centred." The Loadicean deception will lead many to do this. May the Lord give us the eye-salve to see Christ in the third angel's message without the veil, for that indeed is Revelation 18:1-4.

The question now arises: How are we to find the full glory of Christ's righteousness right there in the third angel's message? As we realize that Revelation 18:1-4 is the unveiling of Christ in our present message, we should be anxious to have the veil of unbelief removed from our vision.

Let us come to the heavenly sanctuary. God's way is in the sanctuary. Jesus is in the most holy place (Dan. 8:14). We must not remain in the outer court with the unbelieving world (Rev. 11:2). We must not worship Him in the first apartment where all the fallen churches worship Him (EW 55-6, 261). We must not remain without the veil, but we must enter into that which is within the veil. "Having therefore, brethren, boldness to enter into the holiest" "whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedic." Heb. 10:19, 6:20. If we are to see the three messages without the veil, we must enter **within** the veil, even to the most holy place of the heavenly sanctuary.

"He [the third angel] pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place . . . I saw the third angel pointing upward . . . to the holiest of the heavenly sanctuary . . . -The third angel was pointing them to the most holy place." EW. 254-6.

Here is the only place where we can see Jesus without the veil. Here is the only place to behold the full glory of Christ's righteousness in the three angels' messages. The children of Israel trembled and stood afar off from the glory of the Lord, but Moses drew nigh by faith and saw the glory of the Lord. Let us not stand without, but "draw near with full assurance of faith." Heb. 10:23. Let us not enter with irreverent footsteps, but with prayer, fasting, and deep searching of heart. So let us enter the most holy place where we can behold the glory of the Lord in the threefold message.

The Hour of His Judgment is Come.

"I beheld till the thrones were cast down and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand—thousands ministered unto Him: and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

As we by faith enter the most holy place we see the Father. His eyes are too pure than to behold evil, and canst



FIRST ANGEL SECOND ANGEL THIRD ANGEL

not look on iniquity. "All things are naked and open unto the eyes of Him with whom we have to do." Before the Father are the sinless angels. They are the witnesses. These holy watchers, who have recorded all the deeds of our lives, are anxious that not one sinner enters heaven. They have seen what sin has cost. The books are open. In these ledgers there is an exact account of our whole life. Here God keeps a perfect photograph of our characters (SDA Comm. 5:1085).

"The temple of God was open in heaven, and there was seen in this temple the ark of His testament." Rev. 11:19.

When God brought ancient Israel out of the land of Egypt, He brought them to Mount Sinai and gave them His law with an awful demonstration of His glory and majesty. The people quaked exceedingly. In order that the people might appreciate the breadth of the law's demands, He gave them additional instructions, in the writings of Moses. Paul says: "Moreover the law entered that the offence might abound," "that sin by the commandment might become exceedingly sinful." Rom. 5:20; 7:13. The revelation of God's infinite holiness was thus given that the people might recognize their sinfulness and despair of being able to fulfil the law. The law was a schoolmaster to lead them to Christ (Gal. 3:24). He alone could save them from its terrible penalty, and put the righteousness of the law in their hearts. Christ is the Lawgiver. The righteousness of the law is in Christ. Men could receive righteousness only by receiving Him. Only then could the righteousness of the law be fulfilled in them.

When God brought us out of the house of bondage (1844) He brought us to Mount Zion and gave us His law, not now amid the lightnings and thunderings of Sinai, but in view of the more terrible lightnings and thunderings of the eternal judgment bar (Rev. 11:19). And with His law He has given us the writings of the Spirit of Prophecy to magnify the ten words, and to show us the exceeding holiness of the law's demands. From the most holy place of the heavenly sanctuary, there shines upon our pathway the fullest revelation of obedience that has ever shone upon any people.

As we faithfully compare our characters with that perfect law in full view of the judgment, we will realize our sinfulness, and despair of being able to fulfil the law. "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5. But as we cry out for a Saviour, we look again into the most holy place and "Lo, in the midst of the throne" stands a Lamb as it had been slain." Precious Saviour, torn and bruised on our account! The arms of the cross extend to the judgment.

We do not have to look back to Calvary; we may look up, and there is Jesus Christ . . . set forth, crucified among us. Gal. 3:1.

Jesus said: "If I be lifted up from the earth, will draw all men unto Me." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 12:32; 3:14. "The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour." DA 176. We will despise our pride, hate our sins which have crucified the Saviour, and with heart broken repentance begin to afflict our souls as the Jews did on the typical day of atonement. (Lev. 23:27-32).

In His message to Laodicea (Rev. 3:14-20), Christ brings against us the heavy charge of spiritual pride, blindness, and poverty. The Lord calls us to zealous repentance. We will never see our desperate need and come to that repentance until we enter that veil. Then as we understand our true condition in the light of the judgment, and look upon Him Whom we have pierced, Christ will pour upon us the spirit of grace and of supplication (Zech. 12:10). Repentance is self-emptying. It leads us to die to self, to be crucified with Christ, that Christ may live in us (Gal. 2:20; Rom. 6:6). Then, and only then, does the blood of Christ justify us from all sin. (Rom. 3:24-26).

But this experience is not perfection (Heb. 6:1). "Christ's character stands in place of [our] character." SC 62. "He becomes our righteousness." 1 SM 368. "The righteousness of Christ, as a pure, white pearl, has no defect, no stain." COL. 115. This precious gift from Jesus is ours by faith. But let us remember that while He is perfect, we are not perfect. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature . . . The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ." SC 64-5.

We live in the hour of God's judgment. The law demands of us a perfect character, as perfect as God is perfect. There are sincere souls who trust in Christ to justify them, but imagine that they must either develop the ultimate in character perfection before the judgment or be lost. The nearer they come to Jesus, or the more they endeavour to become

perfect, the more faulty they see themselves to be. But worst of all, they realize with dreadful alarm that the judgment is right upon them, and they therefore struggle on in their fruitless endeavour. Let these poor struggling ones not only look to the Saviour as the Lamb in the most holy place, but also as their great High Priest. He stands in the judgment for every one who will put their trust in Him (Heb. 9:24). Is not the Saviour our righteousness? Indeed! He has a righteousness to pass the judgment. He "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. God does not expect us to enter into the judgment to present our measure of sanctification to satisfy the demands of infinite holiness. He has given us the righteousness of Christ. It is given to "every repentant, believing soul." COL. 3:11. It has no defect, no stain, no guilt. It meets every claim of the law. Wonderful Redeemer!

Provided the repentant believer does not practise one known sin, or neglect on known duty, He may rest in Christ's righteousness. It is His by faith as long as he hides his life in Christ (Phil. 3:9; Col. 3:1-3). He may rest in the finished work in Christ. The Sabbath is the sign of this rest in the all-sufficient righteousness of Christ. The ancient day of atonement also pointed to this rest. No work was to be performed on the day of atonement. Even so, on this great antitypical day of atonement, the believer must cease from his own works, and rest in the perfect work of Christ (Heb. 4:10, 11). This is his only hope. Not that this rest will lead to inactivity; on the contrary, this true faith of Jesus will manifest itself in works of obedience, and a diligent co-operation with Christ by fulfilling all the conditions of the day of atonement (see "Prepare Ye the Way of the Lord").

Let it be thoroughly understood that God does not expect His people to attain to the ultimate in sinless perfection before they come by faith to the judgment. He does not want us to come to the judgment as the Pharisee came to the temple to present before God his measure of righteousness. Oh, how many are trying to open the book themselves, and look thereon (Rev. 5:3-4)! How many are endeavouring to enter the marriage by living up to all the standards of the law! Christ is robbed of His glory. There is only one Man Who can stand in the judgment—the Man Christ Jesus. We are to enter the judgment in Christ. The law cannot condemn us in Him.

"There is therefore now [in the presence of the judgment] no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . Who shall lay an charge to God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ?" Róm. 8:1, 33, 34. Let us be known by all the saints with all the certainty of gospel truth that in Jesus Christ there is no condemnation, there is no accusation, and there is no separation. Wonderful Saviour! Reader, flee to Jesus, and hide your life in Him . . . NOW!

We should fear God (have humility and afflict our souls before Him) and give glory to Him (as Abraham did when he considered his own body being dead, and the deadness of Sarah's womb—Rom. 2:19-21), because in the judgment Christ will have regard to the poor and needy (Ps. 40:17; 70:5; 72:4, 12, 13), those who are destitute and have no strength (Ps. 102:17; Deut. 32:36), those who have a broken and contrite spirit, and those who with brokenness of heart supplicate the great judge (Ps. 51:17; Ps. 43; Job 9:15). The revelation of law and love in the most holy place is perfectly designed to lead us into this experience.

"He shall judge thy people with righteousness, and they 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." Ps. 72:2, 4, 2, 13.

"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." "Judge me, O God, and plead my cause against an ungodly nation." "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." Ps. 54:1, 2, 3; Ps. 43:1; Ps. 35:23, 24.

The judgment is declared to be good news (Rev. 14:6), but heretofore the veil has been heavily upon our hearts in our concept of the judgment. As far as God's people who are in this attitude of the day of atonement are concerned, the **final** judgment brings them final justification, or as the Spirit of Prophecy says, "Christ now asks . . . for His people . . . justification, full and complete" (GC. 484). Justification and judgment are complimentary words in the salvation of God's people. Justification is a judicial word, signifying an act of judgment on the part of God in declaring a man righteous by virtue of his faith in Christ. The closing work in the sanctuary brings to view the final justification or judgment of God's people. The final judgment of God will declare them righteous for eternity. When Christ judges His people who manifest the spirit described in the above paragraph, it means that He will—

(1) hear their prayer (Ps. 54:1; Gen. 30:6).

(2) plead their cause (Ps. 43:1; Isa. 43:26—Hebrew).

- (3) save them (Ps. 54:1; Ps. 35:19-24).
- (4) deliver them (Ps. 72:2-6; 82:3-4).
- (5) defend them (Ps. 82:3-4 margin; 1 Sam. 24:15—Hebrew; 2 Sam. 18:19, 20).
- (6) break in pieces the oppressor (Ps. 72:14).

This is particularly the meaning of the judgment as it is seen in Daniel 7 and Revelation 13 and 14. In Daniel 7, a great conflict with the "man of sin" is depicted, but "the judgment shall sit, and they shall take away his dominion." Dan. 7:26. This conflict and final deliverance is enlarged upon in Revelation 13 and 14. In Revelation 13 the Satanic deceptions reach their height, and a **decree** is made unto all them **that dwell on the earth** that they should worship the beast and his **image**. But the angel comes with the **good news** to all them **that dwell on the earth** that the hour of his judgment is come. The judgment sits to take away his dominion, that God's people might get the victory over the beast, his image his mark and the number of his name. The judgment announced in Revelation 14, being the judgment of the most holy place, brings to God's people everlasting salvation, everlasting defence, everlasting deliverance, everlasting justification, and all this full and complete through the power of the cross of Jesus.

This is the good news of the judgment. **It presents the gospel of Romans 3 to 5 in its fullness.**

Babylon Is Fallen, Is Fallen

The second angel goes with the first crying, "Babylon is fallen, is fallen." "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" Ps. 72:4, "Thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased!" Isa. 14:4. "The judgment shall sit and they shall take away his dominion." Dan. 7:26.

It is unfortunate that in the study of these wonderful prophecies, we have been so busy "pointing the bone" at others, that we have not seen how these messages point to the saving power of Jesus Christ for us. Babylon is first mentioned in Genesis. It was founded by Nimrod, the first deified mortal on record. Its foundation is self-worship. The King of Babylon says: "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the height of the clouds, I will be like the most High." Isa. 14:13, 14. "Is not this Great Babylon that I have built." Dan. 4:30. Babylon is a spiritual kingdom which exists in the hearts of men. It is the throne of self, it is the old carnal man, "the body of this death." Rom. 7:24. And everyone who

has tried to live the Christian life knows what an oppressor Babylon is. "For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I . . . For the good that I would I do not, but the evil which I would not, that I do . . . O wretched man that I am! Who shall deliver me from the body of this death [I]". Rom. 7:15-24.

As Romans 6 and 7 so forcefully set out, the only way of deliverance from this oppressor is through the cross of Christ. He can be overcome only by the blood of the Lamb (Rev. 12:11). Cleansing from sin involves more than cleansing from certain sins, it is a cleansing from the the **sinful nature**.

In the most holy place of the heavenly sanctuary, the cross of Jesus is so uplifted that it speaks eternally deliverance from the kingdom of sin. Jesus has entered the holy of holies "to cleanse the sanctuary," to make the final atonement. When the judgment sits for the true believer, it **takes away** the oppressor forever. Christ makes an atonement (final) for him, to cleanse him, that henceforth and forever, he is clean from all his sins before the Lord (Lev. 16:30. See also Mal. 3:2-3). For the first time in six thousand years God's people can truly shout "Babylon is fallen, is fallen." It will call "forth from them the deepest gratitude, and holy, sacred joy." EW 271.

Perhaps the most forceful description of this final cleansing experience, through Jesus' ministry in the most holy place, is found in 5T. 475:

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices."

The second angel's message is that second factor in the saving power of the uplifted Saviour which goes with the first. It is Romans 6 and 7 in the setting of the most holy place and **the experience of Romans 6 and 7 full and complete**. This is the death which the apostle Paul longed to attain to when he wrote: "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already **perfect** . . . I press toward the mark." Phil. 3:12-14.

Perhaps someone will here interject: "I thought sin's dominion is removed from the life at conversion." In a

definite sense, yes! At conversion Christ sprinkles the heart from an evil conscious, and gives the believer a new heart. Yet every defect of the character, and every unchristlike trait is not immediately overcome. How true are the following words:

"There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty . . . We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes." S 64.

The sanctuary service has been given us to illustrate a very important principle: "In the sin-offerings presented during the year [the daily service], a substitute had been accepted in the sinner's stead; but the blood of the victim had **not made a full atonement** for the sin . . . he [the repentant sinner] was not entirely released from the condemnation of the law." PP 355-6.

The final atonement is not made, and the fullest deliverance is not effected in God's people until the High Priest sprinkles the blood on the mercy seat in the most holy place. This final deliverance was typified on Israel's day of atonement when the High Priest entered the most holy place with the blood of the **special** sin-offering. It is written: "On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:30. This cleansing was not a cleaning from guilt, but from record. No confession of sin could be made upon the head of the special sin-offering (see Lev. 16). This illustrated the special cleansing work of Jesus in the most holy place: "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3 (see GC 424-6). It is this cleansing, called "the cleansing of the sanctuary," (Dan. 8:14), "the final atonement" (EW 253), "the special atonement" (EW 251), or "the blotting out of sins" (Acts 3:19; GC 485), which fully takes away Babylon's dominion from the life.

Are there two definite cleansing experiences in store for God's people? The answer is yes! The two apartments of the sanctuary illustrate the two cleansings. In the daily service, the cleansing blood was sprinkled on the altar of incense: in the yearly service the cleansing blood was sprinkled on the mercy seat. The Jews who were cleansed (typically) during the daily service, had to come to the sanctuary to be cleansed again (typically) during the yearly service. The two cleansing services illustrate very definitely the cleansing experiences in the lives of God's people. The first is usually well understood by all true Christians. This is the

cleansing we receive when we lay our burden of sin upon the Saviour in sincere repentance—first, when we accept Him as our Saviour, and day by day as we come to Him for renewed cleansing. By this we are cleansed from the guilt of sin, and have our hearts sprinkled from an evil conscience. The second and final cleansing is not so well understood, although it is clearly taught in the sanctuary service. Through Ezekiel, the Lord says, after He has cleansed us and given us a new heart: "Then shall ye **remember** your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for all your abominations." Ezek. 36:25-31. The remembrance of sin (record) remains in the life. It is more than a mere memory of the past; it is a real scar in the inner sanctuary of the soul. The soul remains marred because of sin's dwarfing power upon the life. God may and does give the believer overcoming grace day by day, and transformations may be made in the life, but that record of sin remains. This is clearly stated by the servant of the Lord in many places. We will examine one statement:

"The character of the thoughts leaves its imprint upon the soul . . . God may and will forgive the repentant sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is to be a great measure destroyed. Through all time the soul bears the scars." FCE 195. See COL. 55, 266, 281; DA 302; TM 447.

The reader will see that the servant of the Lord is not speaking here of physical scars, but moral ones. This is the real record of sin which remains in the inner sanctuary of the soul. The photograph of this record is kept in the books of heaven (SDA Comm. 1085).

Now the special cleansing of the most holy place has to do with this cleansing. It is this cleansing (called the final atonement, blotting out of sins, cleansing of the sanctuary, etc.), which entirely releases the believer from the condemnation of the law and completely takes away the dominion of Babylon from his experience. When the judgment sits, and Christ by His own blood makes this final atonement for His people who are with Him by faith in the most holy place, it can truly be said for them, "Babylon is fallen, is fallen." Hence, "the judgment shall sit and they shall take away his dominion." This is why the announcement of the judgment is declared to be good news (Rev. 14:6, 7).

Before we pass on, it is imperative that we observe that the second angel's message follows the first. The judgment sits, then Babylon's dominion is taken away from the life.

In other words, the final atonement (cleansing) follows the judgment:

"Our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of men — to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits." GC 480.

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

The final cleansing follows the judgment. Let this fact be firmly established in the mind. It will crush any ideas anyone may have about getting absolute perfection in himself before the judgment. The final atonement is not made for the believer until he is judged. It is affliction of soul and utter self-abasement that will merit as the mercy of the Judge. We must plead before the judgment bar of God for this final cleansing.

These two cleansings are illustrated in a number of places in the Bible beside the sanctuary service. When God led His people across the Red Sea, they were out of Egypt — but not completely. Not until the people passed through the Jordan were they completely delivered from Egypt. (Joshua 5:7-9). God brought His people out of Babylon in 1844. Here they crossed the antitypical Red Sea (GC 457). But God's people will not be completely free from Babylon's dominion until they cross the antitypical Jordan — the final atonement in the most holy place. Christ also purified the temple, both at the beginning and at the close of His ministry. The servant of the Lord says: "He will purify His church even as he purified the temple at the beginning and close of His ministry on earth." 9T 228.

At conversion we cross the Red Sea. Now the second angel is pointing us the way across Jordan. Jesus is in the most holy place, and as we follow Him, in by faith, we behold our great High Priest ready to make the final atonement for us with His own blood (Lev. 16:30; Mal. 3:3). The second angel points to Jesus in the most holy place as the mighty deliver, ready to lead us out of the wilderness, across the Jordan, and out of Babylon's dominion forevermore. Wonderful redemption! Let us hasten to co-operate with our great High Priest (see 5T 575).

The Seal of God

The third angel goes with the other two: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. As he repeats these words, he points to the most holy place (EW 254).

This message focuses the triumphant experience through the saving power of Jesus Christ. Having been justified fully and completely, cleansed fully and completely, the Holy Ghost

now seals the law of God in the life of the believer fully and completely. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, 'This is the covenant I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in thir minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.'" Heb. 10:14-18. The Spirit of Prophecy says, "Thus will be realized the **complete fulfilment** of the covenant promise." GC 485.

Here in Revelation 14 there is presented before the world such a full unveiling of the saving power of Jesus Christ that the law which is revealed from the most holy place of the sanctuary in its fulness is made flesh in the lives of God's people. The third angel's message is the complete fulfilment of Romans 8: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the **righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Here is a gospel which is made manifest in perfect obedience to all the commandments of God. Through the mighty infilling of the Holy Ghost, God's people have the law (character of God) sealed in their experience forever (Eph. 4:30). They reflect the image of Jesus fully (EW 71).

"He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor . . .
He shall come down like rain upon the mown grass:
As hovers that water the earth."

Psalms 72:4-6.

Thus, when God's people enter by faith into the judgment and cleansing of the most holy place, the heavenly fountains of grace will be unsealed, and their lives will be filled with the glory of God. "Behold the glory of the God of Israel came from the way of the **east**: and His voice was like a voice of many waters: and the earth shined with His glory." It is not hard to determine what this glory is which comes from the **east**, and lightens the whole earth with the glory of God. "And I saw another angel ascending from the **east**, having the seal of the living God." Rev. 7:2.

"Mighty angel now ascending
From the rising of the sun,
Power and glory are descending
For the sealing has begun."

"The veil is now removed from the face of Christ in the three angels' messages (Rev. 10:1; EW 89). "The Sun of

Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory." 2 SM 108. "The glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5. God's people now go forth to proclaim the Sabbath more fully (EW 33). This is Rev. 18:1.

The angel of Revelation 18 represents the unveiling of the gospel of Christ in the three angels' messages, the saving power of the true Christ uplifted in the most holy place of the heavenly sanctuary. Through a true priesthood who have entered into the blessings of the second apartment (Lev. 16:11-14; Isa. 61:6; 1 Peter 2:9; Acts 3:19 RV), God can sound the loud cry of the third angel in the fullness of the Spirit's power. "The messages [of Rev. 14] given to John the Revelator, will be repeated with distinct utterance." SDA Comm. 7:978.

WHEN REVELATION 14 IS REPEATED

In the light of the last chapter we saw that Revelation 14 will be repeated in power and glory (Rev. 18:1) when God's people have the veil removed from the righteousness of Christ in the three messages. This veil will be removed when they enter into the sanctuary to be judged cleansed and sealed (filled with God's glory). Firstly, God's people must get a vision of what Jesus in the sanctuary means to them, and then they must lay hold of that experience. Laying hold of the experience will involve a work of preparation before being judged, cleansed and sealed. All the conditions of the day of atonement must be fulfilled . . . NOW! It is not the purpose of this article to elaborate on these conditions (the reader is recommended to obtain "Prepare Ye the Way of the Lord"), but to stress the fact that God's people must cast their anchor within the second veil, and follow their High Priest by faith in the most holy place. Before they will lay hold of the blessed experience described in the last chapter, they have to meet a great crisis that will test their faith in the ministry of Jesus. We must now consider this great gathering of the forces of darkness, and as we do, we must keep in the back of our minds that God's true people are gathered at the sanctuary of Jesus, **preparing** . . . ready . . . !

The Coming Crisis

God over-rules in the destiny of the nations. The programme of coming events is in His mind. Before Christ judges, cleanses, and seals His people, He permits the crisis as depicted in Revelation 13 to develop. An understanding of this crisis of Revelation 13 is necessary for a correct understanding of Revelation 14.

Verse 1. "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns." This is the papacy which arose in 538 A.D. From here to verse 9 the Scripture gives us a description of its blasphemous and desolating work.

Verse 10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." This refers us to 1798, when the papacy received its deadly wound by losing its temporal power. For 1260 years the church of God was in the wilderness, but in 1798 the papacy itself went into the wilderness (see Rev. 17:3).

Verse 11. "And I beheld another beast coming up out of the earth; and had two horns like a lamb and spake as a dragon." This is the United States, the protestant and republican government. In profession innocent and gentle, this power will begin to speak as a dragon—to manifest the spirit and character of pagan and papal Rome.

Verse 14. He says "to them that dwell on the earth, that they should make an image to the beast." The government of the United States believes that it is to its interest to have a united church in America, a church that will unite with it as the church of Rome united with the government of Rome.

Verse 12-14. "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 the miracles which he had power to do in the sight of the beast." Here is a threefold union. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power." GC 588. The outcome of this union will be seen by the people of U.S.A. as an astonishing success. Working through spiritualism, Satan will appear as an angel of light and as the true Christ to convert the world. "Miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power." GC 588. This will be the false latter rain, the great deception that Satan has long prepared for. "Before the loud cry of

the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them." "Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne and pray, "Father, give us Thy spirit." Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object to keep them deceived and to **draw back and deceive God's children** EW 261, 56.

Notice, it is Satan's studied purpose to deceive God's people. Many who profess faith in the third angel's message will behold this manifestation of "light and much power," then look upon poverty-stricken Israel and consider that these fallen churches have something to teach us in the way of preaching Christ. Many think so already. How will it be when this great delusion bursts upon us? Then a large class in the church will consider it a good thing to join in the great "revival." Perhaps they will reason that in so doing they will convert some of these great preachers (priests of Baal) to their own ranks. If only they could have such a demonstration of the power of God in their own ranks, they will think all would be well. Multitudes in the church of God will be deceived by the false Christ. Many in the church will depart from the faith (not necessarily the church), giving heed to seducing spirits and doctrines of devils. They will consider that this fire coming down from heaven is the great power of God.

Let it be clearly understood that the false latter rain comes before the true one. It is Satan's master deception to counterfeit Rev. 18:1.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavour to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." GC 464.

The faithful among God's people will not be deceived by the false latter rain which will be eagerly accepted by "the

nominal Adventists" (EW 261). Although the manifestations of spiritualistic deceptions shall sweep all the churches, even "into the glorious land," "the little company" will be standing in the light (5T 209) of the most holy place. Satan will press his darkness upon them, but by fixing their eyes more steadfastly upon Jesus in the holy of holies and upon the Christ of the third angel's message, they will not be deceived by the false Christ. At the same time they will lament and afflict their souls because of the abominations in the church of God. With tears they will entreat and counsel those who are being overcome by the form of godliness without the power. The straight testimony will be given. A mighty shaking will begin in the church of God.

Meanwhile, the false revival in the United States will be so successful, that all Christians will begin to join in. Thus, Babylon fills up with every foul spirit and becomes the habitation of devils.

"Papists, protestants and worldings will alike accept the form of godliness without the power, and they will see in this union a great movement for the conversions of the world, and the ushering in of the long expected millenium." GC 589.

But Satan exercises his power in calamities, earthquakes, tempests, floods diseases and shocking disasters. "He will then lead the people to believe that these calamities will not cease until Sunday observance is strictly enforced. Communications from the dead will declare that God has sent them to convince the rejectors of Sunday of their error." Thus, a great, popular agitation arises for the enforcement of Sunday. God's people are mocked, insulted, derided and threatened. As this storm is seen approaching "a large class who have professed faith in the third angel's message . . . abandon their position, and join the rank of opposition. By uniting with the world and partaking of its spirits, they have come to view matters in nearly the same light." GC 608.

The United States Government "will yield to the popular demand for the enforcing of Sunday observance." GC 592. By this act of enforcing Sunday observance, the United States will give "life unto the image of the beast" and restore the lost ascendancy of the man of sin. In the enforcement of Sunday, all the nations of Christendom will unite to follow the leading of the United States.

Verse 15-17. "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 this 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."

The Spirit of prophecy, in referring to this decree, always uses the singular, i.e., **the decree**. The same crisis comes upon God's people in every part of the world (6T 18). At this time "the danger and depression of the church are greatest" (5T 209). "The assaults of Satan are strong, his delusions are terrible" (S 474). "Satan will work his miracles to deceive, he will set up his power as supreme. The church may appear about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place" (2 SM 380), (see also 5T 81).

"To God's people, it will be a night of trial, a night of weeping, a night of persecution for the truth's sake" COL. 415. This will be midnight for God's people—the darkest hour.

The Great Deliverance

When the passing of the decree ushers in the blackest hour "God will interpose in a special manner in behalf of His own honour and the salvation of His people." 5T 525.

"And at midnight there was a cry made, Behold the Bridgroom cometh; go ye out to meet Him." Math. 25:6.

The virgins are called to enter into the most holy place to get the victory. They must either get the seal of God or be left to receive the mark of the beast. The wise are ready. They have fulfilled all the conditions of the great day of atonement, and they respond to the call. Having faith in the promises of God, they enter the marriage experience.

It will help us to understand their experience if we liken it to the experience of Queen Esther going in before the king to plead for the life of her people. The decree that will be passed against God's people will be similar to the decree that was passed against the Jews in the days of Esther. Here we have a very clear type. When the decree was passed, Mordecai instructed Esther to go into the king to plead for the salvation of God's people. Esther replied: "Whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called into the king these thirty days." ES 4:11. However, Mordecai pointed out that if Esther would not go in to plead before the king, she and her people would be destroyed in any case. So Esther called her people to fast, and said: "So will

CLOSE OF PROBATION

IMAGE SPEAKING

REV. 18:1-4

LATTER RAIN

IMAGE FORMING

THREE FOLD UNION

FALSE LATTER RAIN

DECREE

TODAY

I go in unto the king, which is not according to the law: and if I perish, I perish." After putting on her royal apparel, she abandoned herself to the mercy of the king, and went into the inner court where the king was sitting upon His throne. "And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." The decree was not revoked, but the Jews were placed on vantage ground against their enemies.

When this great decree of Revelation 13 is passed against God's people there is only one way of deliverance open to them—they must go in before the king into the inner court where the King is sitting upon the judgment throne. As God's people look upon themselves, they will see nothing to merit them standing before the great Judge. But realizing that if they do not enter right into the judgment they will be swept away by the delusions of Satan, they abandon themselves upon the mercy of the King. It is not according to the law to come before the judgment in the most holy place. Many people imagine that it has to be. They think that when they have gotten the complete victory over Babylon, they can enter into the judgment as a matter of legal right. There is one law for them—"Put them to death." But God's people must enter the judgment to get the victory over Babylon. It is not according to law to enter, but according to grace alone. In the crisis hour, God's faithful people, having oil in vessels and faith in God's promises, enter into the judgment by faith. They cast themselves fully upon the mercy of Christ, and with brokenness of heart and earnest faith, they plead before Him for deliverance. Then—

FIRST ANGEL —

They are judged: "Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before they Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.' And to the accuser of His people He declares, '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?'" GC 484.

SECOND ANGEL —

They are cleansed (final atonement): "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar . . .

THIRD ANGEL —

They are sealed: "Now they are eternally secure from the tempter's devices . . . While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God." 5T 475.

Thus "when the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." 5T 216. They are sealed with the full and free gift of the latter rain. It revives them from the "severe conflict which they had endured, the agonizing struggle they had passed through." (EW 271, 86; 1T 187). Filled with the Spirit—the image of Jesus—their faces now shine "with the light and glory of heaven. They had obtained the victory, and it called forth from them to deepest gratitude and holy, sacred joy." EW 271. With a double angel guard beside them, they are placed on vantage ground against their enemies. Now the Lord says to His people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. This glory is God's character or seal which is upon His people (Ex. 33:19; 34:6, 7; Rev. 14:1). Clad in this mighty armor of Christ's righteousness, the Remnant are ready to enter upon its final conflict, "fair as the moon, clear as the sun, and as terrible as an army with banners." PK 725: EW 271.

"Mighty angel now ascending
From the rising of the sun:
Power and glory are descending,
For the sealing has begun."

HOW REVELATION 14 IS REPEATED

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

Now as the fountains of grace unsealed, and the spirit of God is shed upon the Remnant in measureless abundance, they become more terrible than an army with banners. Their faces and lives shine with the presence of Jesus. Refreshed and charged with godly vigour, fortified against the snares of Satan, they go forth to deliver the captives still held in Babylon. Devil-controlled authorities have withdrawn every means of earthly support in an endeavour to silence their testimony. Yet man's extremity is God's opportunity. He takes the reigns into His own hands, and commissions His people to loudly proclaim with tremendous power, "Babylon 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."

The convicting power of the Holy Spirit bursts through the Satanic darkness, and reveals the true Christ in all His glory. Multitudes behold the Lamb of God as the last rays

of mercy penetrate everywhere. Precious souls are hurried out of the doomed churches to join the band of commandment keepers as the terrible warnings against worshipping the beast and his image are proclaimed. Angels co-operate with the human agents as thousands at a time stand for truth. Satan is wrath, and he further stirs up the rejectors of grace against the Sabbath keepers. Bitter persecution rages, but it is powerless to stop the avalanche of truth. For as the Sabbath keepers are brought before the courts, millions will witness the proceedings, and by this means hear the truth for the first time.

Countries that have been worked for nigh on a century for little apparent fruit, suddenly bear a plentiful harvest. The darkest lands of heathenism, the Catholic lands, and lands hostile to Christianity are illuminated by the glory of the third angel's message. Heaven and earth are united in the work as floods of saving grace cover this darkened globe as waters cover the sea. Thousands, with their Bibles open, proclaim the truth from place to place. Where their testimony is silenced, the Spirit moves upon children to utter the message from heaven. The earth seems to be lighted with a heavenly influence. All who receive the truth will partake of the seal of God and the fullness of the Spirit. Thus, the light spreads like fire in the stubble, and the hosts of hell cannot quench it.

In a period similar to the midnight cry, the glory of Christ's righteousness will encircle the earth and gather all who will call upon the name of the Lord for an eternal, eleventh-hour deliverance. Tongue cannot describe the glory of a fully unveiled Redeemer Who is now fully reflected in the lives of His saints. Heaven bends low to behold the miracle of divine grace. God is vindicated before the universe in His saints. The great controversy is won. Everywhere heavenly voices shout in praise, "Here are they that keep the commandments of God and the faith of Jesus." Jesus looks upon His people with approbation. From the least to the greatest, from the oldest to the youngest there is not one spot or stain. It is "a glorious church, not having spot or wrinkle, or any such thing." All are forever clothed with His spotless perfection, and having received the heavenly refreshing, are fitted for translation.

This, nothing less than this, is the purpose of the third angel's message and the destiny of the people who from within the veil behold the glory of our Saviour, and are changed into the same image from glory to glory.