

**STRAIGHT TESTIMONY**  
**TO**  
**THE**  
**LAODICEANS**

A LATTER RAIN DISCOVERY  
OF **COLOSSIANS** AND **EPHESIANS**

A MESSAGE OF **GLAD TIDINGS** CALLING US INTO **CHRIST**  
AND HIS **GREAT MYSTERY** TO REDEEM HUMANITY

UNTO THE CONSUMMATION OF ALL THINGS

*ℳ M. E. Malachi ℳ*

# STRAIGHT TESTIMONY TO THE LAODICEANS

A LATTER RAIN DISCOVERY OF COLOSSIANS AND EPHESIANS

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The Scriptures quoted in this book are based on the King James Version (KJV), with some updates for a more modern and literal rendering along with restoring the many beautiful names of our God.

All quotes without an author's name are from the writings of Ellen G. White.  
Assume that the emphasis in the quotes is mine.

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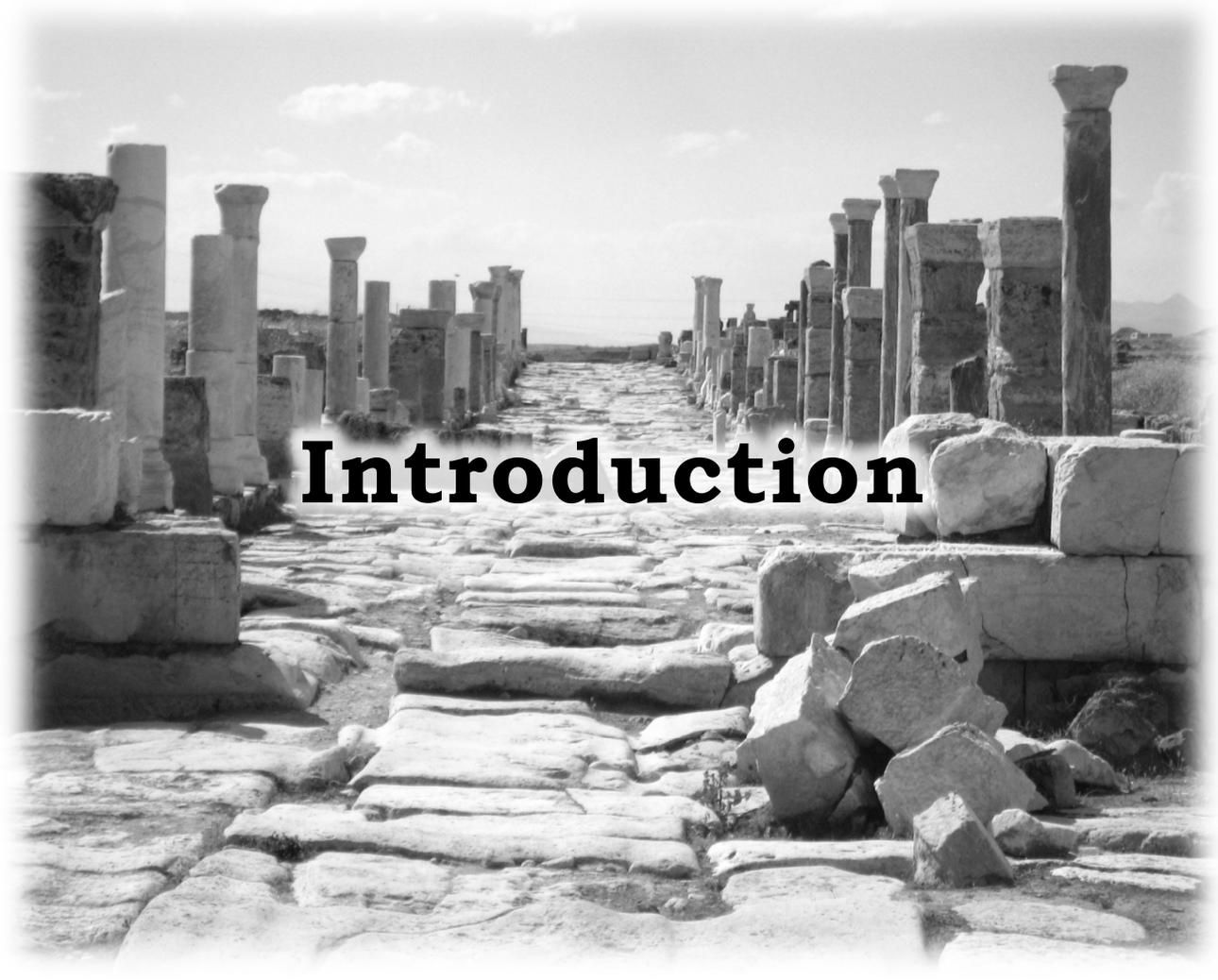
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# *Section 1*



## **Introduction**

- ❖ *Preface*
- ❖ *A Most Precious Message*
- ❖ *Laodicea: Past and Present*



## Preface

**T**HIS is dedicated to our God and Father, יהוה (YAHUAH), and His only begotten Son, our Lord Jesus Christ, who inherited the Father's Name and Kingdom and is given to us for our sins! This is *designated* for "the Laodiceans," whose condition is described by "the Faithful and True Witness" (Revelation 3:14) who speaks to them in love. Currently, Laodicea (as pictured on the cover) lies in ruins, her foundation destroyed and some of her pillars cast down—a perfect depiction of us Seventh-day Adventists in our current state, hence, who this is written for. The purpose of this book is to taste *the graciousness and preciousness of Jesus*, that the old waste-places may be built up with a solid foundation, strong pillars, and living stones from the life of Christ, the chief cornerstone. In this generation the spiritual house shall be built up. Hope surrounds the ruins of Laodicea (hence the Sanctuary colors on the cover). You will find this to be a most *precious* message of Jesus and very refreshing if you value Him as He is revealed in Scripture, or as a Stone of Stumbling, a Rock of Offense, if you do not.

And יהוה (YAHUAH) shall guide you continually, and ***satisfy your soul in drought***, and make fat your bones: and you shall be ***like a watered garden***, and ***like a spring of water, whose waters fail not***. And they that shall be of you shall build the old waste places: ***you shall raise up the foundations of many generations***; and you shall be called, Repairer of the Breach, Restorer of Paths to Dwell In. (Isaiah 58:11-12)

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the Word, that you may grow thereby: If so be ***you have tasted that the Lord is gracious***. To whom coming, as unto a *Living Stone*, disapproved indeed of men, but chosen of God, and ***precious***, you also, as living stones, are built up a *spiritual house*, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, ***precious***: and he that believes on Him shall not be put to shame. Unto you therefore which believe He is ***precious***: but unto them which be disobedient, the Stone which the builders disapproved, the same is made the head of the corner, and a Stone of Stumbling, and a Rock of Offence, even to them which stumble at the Word, being disobedient: to which also they were appointed. But ***you are a chosen generation***, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light. (1 Peter 2:3-10)

To get the most out of this book, please read it with the utmost care. Do not rush through the sacred Scriptures or any commentary on them, but take time to taste the sweetness and to enjoy the glories of our most precious Saviour. Take delight in Him! Say unto Him with the Psalmist, "How sweet are Your Words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103). Rest along the pleasant paths and smell the rich perfumes of the blossoms of salvation, and as you pray and think over what you are learning you will be amazed at what God will show you. Let not a day go by without reading it so that you can retain the flow of thought. Listening to the audio version simultaneously while reading—and pausing to think and pray, highlight and take notes—will help you retain the information much better. Go through this material multiple times, for there is much to learn, and much to unlearn, and the material is fairly condensed; yet nothing is overly complicated or theological. If you "stumble" over something that challenges your thinking, which can be natural to do at first, just keep on reading, and you may see it more clearly the second time through.

### **A Most Precious Message**

*DE* as Seventh-day Adventists have not realized our need of an *indwelling* Saviour (Rev. 3:20) and all the spiritual goods that He offers us: “Faith that works by love” (*Christ’s Object Lessons*, 158), “the robe of His own righteousness” (p. 311), which becomes “the righteousness of the holy ones” (Revelation 19:8), and spiritual discernment. These are symbolized by the “gold tried in the fire,” “white garments,” and “eyesalve” (3:18), respectively. These are all gifts of Himself, bought by simply accepting His faith. We have long tried to manufacture these things but in vain. Once we receive these things, “the earth” will be “lightened with His glory” (18:1). “And this Glad Tidings (Gospel) of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14). *The very fact that this has not happened yet is clear evidence that we have not received the gift of our Saviour in His fullness.*

All of our evangelistic works, the building up of our numbers, and all other good works will not finish the work of full restoration from sin. *We must know for ourselves what the Glad Tidings of the Kingdom is* before it can be revealed in our lives, literature, and preaching, so that “the earth shall be filled with the knowledge of the glory of יהוה (YAHUAH), as the waters cover the sea” (Habakkuk 2:14). And it is for this purpose that this book has been written.

The time of test is just upon us, for the loud cry of the third angel has already begun in ***the revelation of the righteousness of Christ, the sin-pardoning Redeemer.*** This is the beginning of the light of the Angel whose glory shall fill the whole earth. (*1888 Materials*, 1073)

1888 was the key year that this began to be fulfilled. Precious light poured out primarily through Alonzo T. Jones and Ellet J. Waggoner for some years following. However, it is clear that their testimonies were rejected. The key doctrines that they had testified of from Scripture have been largely contradicted by our literature and preaching for over 100 years, and yet most of us have been unaware of this because we have not studied their materials for ourselves even though Sister White repeatedly endorsed them.

What can we say of the cause of this long delay? It is but the replacement of the revelation of the righteousness of Christ with the many revelations of the righteousness of man, which is all dung. “There is none righteous, no, not one” (Romans 3:10). But our ideas of what is right have been esteemed above the Scriptures, the same pattern that we see in the Papacy. Therefore, before we can call the people of the world to come out of Babylon (Revelation 18:4), we need to first call Babylon out of ourselves as a people. We need to see our great need of an indwelling Saviour. Satan knows that this is our greatest need, and that is why he has implanted every conceivable doctrine and distraction to cloud our minds from seeing the biblical concepts of Jesus.

Now, it has been Satan’s determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants [Jones and Waggoner] a testimony that presented the truth as it is in Jesus, which is the third angel’s message in clear, distinct lines. (*1888 Materials*, 1338, brackets added)

Unfortunately, the message of God’s servants was not received, for man continues to look to man for doctrines and practices. *The methods of man have largely replaced the indwelling Spirit of Christ,* which if fully received through this message, would have preceded a second Pentecost experience.

When one reads through the book *1888 Materials* it is easily seen that this is the underlying problem *before* 1888 and even more so *after* 1888 (since light was rejected). *Man looking to man*—for righteousness, for doctrine, for lifestyle, for evangelism practices—is the underlying issue. As a result, any new precious light that directs us to Christ and His righteousness is rejected and replaced with more and more ways of man.

Therefore, Sister White wrote in 1901, “We may have to remain here in this world because of insubordination many more years as did the children of Israel” (*Letter 184*). No one can deny that this is what has happened. What is insubordination? *It is not submitting to God but rather to the erring policies of man*. The supposed authority of man replaces the authority of God. Church authority and position bars the proclamation of precious light from becoming widespread—because light from God transgresses the longstanding policies of the church. This transgression is not tolerated.

If the pillars of our faith will not stand the test of investigation, it is time that we knew it, for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine. (*Signs of the Times*, 2/6/1893)

The relationship between the Law (in Galatians) and the covenants (old and new) was the underlying issue in 1888, and it is the same issue today. Uriah Smith and George Butler (the main leaders of the SDA General Conference at that time) thought that the Law in Galatians was only “the ceremonial law” and not the Moral Law. They considered this to be an absolute pillar based on a faulty understanding of the covenants. They were afraid that the new light that Jones and Waggoner were sharing (the Law in Galatians being especially moral) would destroy the pillar of the Sabbath. They believed as most do that the covenants were dispensational in time—that is, that the old ended at the Cross and the new began at the Cross. If this were the case, then certainly what Jones and Waggoner were sharing would destroy the Sabbath, for its Moral Law would end at the Cross.

However, Jones and Waggoner taught that the dispensations of the covenants were not of time but of a heart condition, and Sister White verified it. As soon as there was sin, there was a Saviour—hence, the everlasting covenant with its blood of the Cross—and that as soon as Cain offered a bloodless offering, there was the old covenant of righteousness by works (see “The ‘Two Dispensations,’” *Present Truth Articles*, 9/7/1893, 356-58). Abel offered up the blood of the Messiah, symbolized by the blood of his offering; but the bloodless offering of Cain in no way typified the Messiah’s blood.

Until we, as a people, fully understand the issue of the covenants, we will not discern the old covenant in ourselves. The old covenant is this: “All that יהוה (YAHUAH) has spoken we will do” (Exodus 19:8), with the motive ringing of self-righteousness. The emphasis is on *our* doing—be it in doctrine, discourse, evangelism, or our personal experience. Our goals become baptizing as many as we can and establishing as many churches, schools, and missions as we can. It becomes a social gospel, and the spiritual quality of members declines. Jesus is largely left out. He stands at the door knocking, while the angels longingly await to powerfully aid us in delivering the precious Glad Tidings to a rapidly decaying world—waiting until we fully receive it ourselves. Colossians and Ephesians will truly enlighten us if we are willing to be enlightened, for these letters of Paul went out especially to the people in Laodicea of old who have much in common with us. So, now that we have seen our need—looking to Jesus instead of man, seeing that He is left out—let us pursue this study, for there is much more light to shine from Him through the Law and the Glad Tidings of the everlasting covenant!

Let us not repeat the same mistake of Smith and Butler in thinking that we have no need of new light that may challenge a limited view of the Law based on dispensational theology. And let not limit what Jesus accomplishes for us on the Cross or in the Heavenly Sanctuary. We have held limited views for all too long! Jesus, the angels, and all who are hearing the Glad Tidings of a crucified and risen Saviour in all of its splendor are longing to finish the work so that the Kingdom can come!

***Let us receive the forgotten and rejected precious light from 1888 and any new light that shines forth today***, for if we would realize it we would see that we are in great need of it. May our True and Faithful Saviour grant us eyesalve to see.

*The Lord in His great mercy sent **a most precious message** to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; **it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God ...** This is the message that God commanded to be given to the world. It is **the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.** (1888 Materials, 1336)*

Said my guide, **"There is much light yet to shine forth from the Law of God and the Gospel of righteousness.** This message, understood in its true character and proclaimed in the Spirit, *will grow to large importance such as you scarcely dream of, and will lighten the earth with its glory.*" (Manuscript 15, 1898)

### ***Laodicea: Past and Present***

*I* asked the meaning of the shaking I had seen and was shown that *it would be caused by **the straight testimony** called forth by the counsel of the True Witness to the Laodiceans.* This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. (Early Writings, 270)

I was shown that *the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts.* (1 Testimonies, 186)

***The message given by A.T. Jones, and E.J. Waggoner is the message of God to the Laodicean church.*** (1888 Materials, 1052)

***The Laodicean message*** has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. ***Justification by faith and the righteousness of Christ*** are the themes to be presented to a perishing world. (1888 Materials, 1054)

Those who have sinned against great light are not left without a message of warning and mercy. God says to them: "I know your works, that you are neither cold nor hot: I would you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: I counsel you to buy of Me gold tried in the fire, that you may be rich; and white garments, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will dine with him, and he with Me. To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that has an ear, let him hear what the Spirit says unto the churches.” [Revelation 3:15-22]

This is the testimony borne **concerning the church at Laodicea**. This church had been faithfully instructed. **In his letter to the Colossians**, Paul wrote: “Epaphras, who is one of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. For I bear him record, that he has a great zeal for you, **and them that are in Laodicea**, and them in Hierapolis.” Much excellent labor was bestowed upon **the Laodicean church**. To them was given the exhortation, “Be therefore perfect, even as your Father which is in heaven is perfect.” But the church did not follow up the work begun by God’s messengers. *They heard, but they failed to appropriate the truth to themselves* and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord’s warning and entreaties. (*Manuscript 128*, 1903)

Paul’s letters to Ephesus and Colossae were written during the same time period, 60-62 AD, when he was in prison in Rome for preaching Jesus Christ. The letters were in response to some of the issues happening in his day that threatened the church’s experience of righteousness by faith, as was the case with his letters to the Romans and Galatians. The church at Colossae—which was only 12 miles (19 kilometers) from its sister church, Laodicea—especially was endangered. In this case it is known as the “Colossian Heresy” which involved Gnostic pagan beliefs and practices coming into the church that replaced Christ’s completeness and fullness.

Gnostics believed that our physical body was evil and had to be severely disciplined, thus making religion a burden rather than a blessing and making a person their own saviour. They also believed in angelic saviours since they believed in a god that was far off from us due to the evilness of our physical bodies. Catholicism has borrowed much from Gnostic beliefs.

Regarding the conflict, Paul wrote the following:

I wish that you knew what great conflict I have for you, **and for them at Laodicea**. (Colossians 2:1)

When this epistle is read among you, **cause that it be read also in the church of the Laodiceans; and that you likewise read the epistle from Laodicea**. (4:16)

The epistle that was in Laodicea was undoubtedly the *circular* letter of Ephesians (designed for general *circulation*). The two letters are twins and have more in common than any other two Pauline letters; in fact, there is hardly a verse in Colossians that does not have a parallel verse with similar wording in Ephesians. The two letters can be best understood when read together. The one to the Colossians was more specific in nature, while the circular one which was in Laodicea (the larger of the two cities) was more general in nature.

The epistles to the Colossians and Ephesians are especially written for us—Laodicea, the final era of the Church when “the mystery of God should be finished” (Revelation 10:7). The unveiling of the great mystery will bring willing Laodiceans out of our current condition of emptiness into the fullness of Christ. Our goal in this book is to capture the big picture of this mystery after putting all of the pieces together, but not to do an extensive verse-by-verse commentary of the twin epistles.

A.T. Jones' 1895 talks on "The Third Angel's Message" and W.W. Prescott's 1895 talks on "The Divine-Human Family" also cover these epistles and should be read by all. We will be reading portions of them later on. The spirit of what they were inspired with in 1895 is the same spirit we wish to capture in this book as we try to collect more and more of the light of the great mystery of restoring man through the divine-human Messiah. This is the light of the loud cry and the whole earth will soon be lightened with its glory!

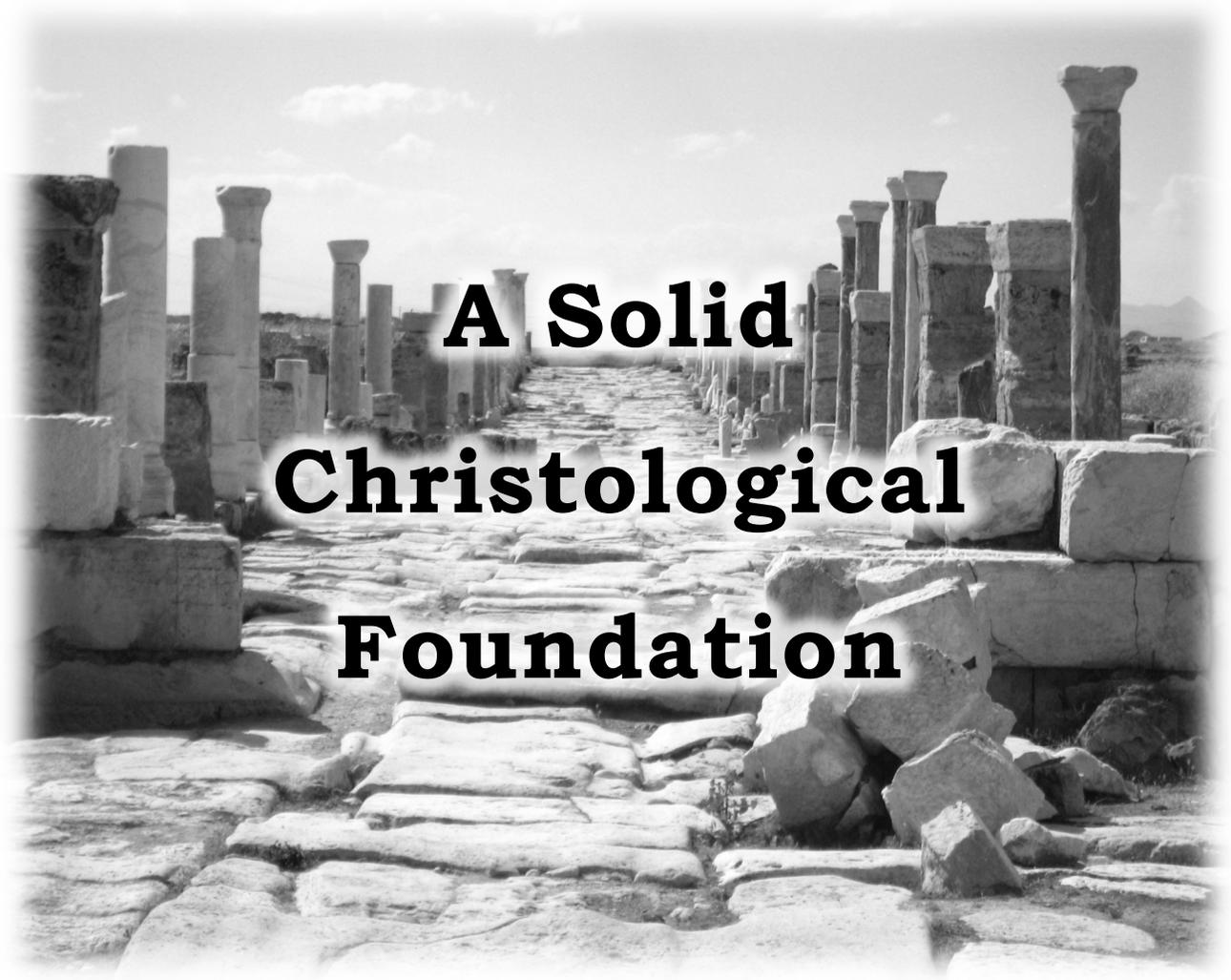
We can thank God for the light that He is bringing out through the Colossian conflict—both in Paul's day and post-1888, which are both related. The truth always shines more brightly in conflict, for light always appears brighter when contrasted with darkness. We can now have clearer views of Jesus and His glory, which is also God's glory! May you be enlightened as you hear Glad Tidings afresh of our Saviour's love, and may this only be the beginning of your journey as you continue in His great love, being awed-inspired by it unto all godliness.

"Admittedly, *great* is the mystery of godliness" (1 Timothy 3:16), "even the mystery which has been hid from ages and from generations, but *now*" [in this Laodicean dispensation, especially the last generation] "is made manifest to His holy ones: To whom God would make known what is the riches of the glory of this mystery among nations; which is ***Christ in you, the hope of glory***" (Colossians 1:26-27).

"I saw another Angel come down from heaven, having great power; ***and the earth was lightened with His glory***" (Revelation 18:1).



## *Section 2*



# **A Solid Christological Foundation**

❖ ***Christ: Our True Fullness and Knowledge***

❖ ***Christ: Fully God***

✓ *As the Creator "Who Is Our Life"*

✓ *As the Eternal Son of God*

✓ *As the Omnipresent Lamb of God*

❖ ***Christ: Fully Man***



## **Christ: Our True Fullness and Knowledge**

CHRISTOLOGY is the study of the nature and person of Christ, in relation to His Father and to humanity. Unfortunately, it is a controversial study; it was for the Laodiceans in Paul's day and it still is in our day. It was not controversial in Adventism until the 1888 message was denied and Sister White died. But due to light being rejected, darkness and confusion crept in. This must be met because biblical Christology is where E.J. Waggoner began in His studies on righteousness by faith, thus making it the foundation of the most precious message. We do not know exactly what he preached at the Minneapolis General Conference Session, but his book *Christ and His Righteousness* is probably the closest we have to what he preached there, for it is derived from his wife's stenographic notes of the meetings. The first third of that book is dedicated to building a solid Christology. Without it we cannot fathom Christ in His fullness.

For the Laodiceans of Paul's day, the Gnostics in Colossae denied the humanity of Christ. Due to their belief in the evil physical body, they could not conceive of Christ becoming human flesh, nor could they conceive of Him as a Creator since they believed in a host of spiritual powers (aeons, angels, etc.) that created physical bodies so as to separate a pure God from a fallen creation. They called this a 'demiurge' which was believed to be the fullness (Greek: *pleroma*) of God so that they looked to these powers and to themselves to be reconciled to God. This faulty foundation of Christology prevented them from believing in a Saviour to bear their sins on the Cross, and so they used ascetic practices in an effort to purge sin instead. These Laodiceans felt very little need for the true Christ, for their Christology made Him too far removed from humanity to save humanity.

It is very helpful to know of this pure counterfeit—pure anti-christianity—so that we can detect it in its subtler forms in Catholicism and later creeping into Adventism. We can more easily detect ramifications in the pure form, which makes Christ a non-Creator, a non-Saviour, and someone of non-importance to the "Christian." Their only use for Him was to give them a supposed secret "knowledge" (Greek: 'gnosis;' hence, 'Gnosticism') to evolve into a higher state through this knowledge. This is what defines the 'occult,' and any amount of this very toxic wine will create drunkenness.

To counter the counterfeit, Paul powerfully presents Jesus Christ in all His "fullness" (showing up twice in Colossians and thrice in Ephesians)—to make Him all-in-all as He is—as well as the true "knowledge" (gnosis) of God through His Son (showing up eleven times in Ephesians and five times in Colossians). Paul's Christology is that "there is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5); and since one, He is the fullness—of both God and man, to reconcile the two. Knowing this is true knowledge and provides for an intimate knowledge (in the same way that Adam "knew" Eve, Genesis 4:1), for through Christ, man and God may become one: for "He is our peace, who has made both one" (Ephesians 2:14).

This union between God and man through Christ is the knowledge that Paul was trying to share to the Laodiceans of Asia Minor. This is the same knowledge that the Laodiceans of SDAs need today. This is far more than a head knowledge that the Gnostics sought for. It is a heart knowledge that all Laodiceans, and the whole world, is in desperate need of. Until this is experienced, we will not be dead to sin and will look for every other way to make ourselves better. But instead of trying to evolve into something better, in Christ we must become *deader*—that is, to our sinful flesh. For this, we must look to the Cross, and that shall be our study, for it is the very heart of all true knowledge.

But it will be clouded to us unless we lay a solid foundation: Christ as *fully God* and *fully man*, both controverted points by Laodiceans of yesterday and today. Only then can Christ be our fullness, that we may truly know God and His only begotten Son.

What we are approaching here is the “mystery” of all mysteries—God in man, and man in God—so let us proceed with humility, reverence, and prayer, for we are on holy ground. Paul purposely used the word “mystery” (Greek: *mustērion*) six times in Ephesians and four times in Colossians to counter the counterfeit secret mysteries of the Gnostics which were based on ascetic practices and secret rites and wisdom, which Catholicism is well grounded in. The knowledge of the *mystery* “of God” (Col. 2:2; Rev. 10:7), “of Christ” (Eph. 3:4; Col. 4:3), “of godliness” (1 Tim. 3:16), “of the Glad Tidings” (Eph. 6:19), even “a great mystery” (Col. 5:32), is veiled only to those whose hearts are turned to themselves and away from God. But Paul brings it out more in his epistles to the Laodiceans—the very ones who need it—than in any other epistles.

So let us turn to God in prayer and ask for a willingness to lay aside any preconceived ideas that would hinder us from seeing Christ, the Son of God, for who He truly is to God and to us.

**Christ: Fully God**  
*As the Creator “Who Is Our Life”*

THE Scriptures declare that Christ is fully God. Concerning His Second Coming, it is written, “**Our Elohim (God)** comes” (Psalm 50:3). Concerning His First Coming, Isaiah prophesies, “Unto us a Child is born, unto us a Son is given ... and His Name shall be called Peleh (Wonderful), Yoetz (Counselor), **El Gibbor (Mighty God)**, Aviad (Everlasting Father), Sar Shalom (Prince of Peace)” (Isaiah 9:6). John declares that “the Word was **God**” (John 1:1). No longer doubting Thomas, when He thrust his hand into Christ’s wounded side, exclaims, “My Lord and my **God**” (20:28). God the Father says to His Son, “Your throne, O **Elohim (God)**, is forever and ever” (Psalm 45:6). Paul comments on this verse in Hebrews 1 where he also quotes of the Father in regards to the Son, “When He brings in the Firstbegotten into the world, He says, and let all the angels of God *worship* Him” (v. 6); yet it is written in a statute that upholds the First Commandment, “For you shall worship no other god: for יהוה (YAHUAH), whose Name is Kanah (Jealous); He is El Kanah (Jealous God)” (Exodus 34:14). This tells us that the Son of God inherits His Father’s Name and is thus to be worshiped, and the Spirit of Prophecy confirms this: “*Jehovah is the Name given to Christ*” (*Signs of the Times*, 5/3/1899). “Being made so much better than the angels, as He has by inheritance obtained a more excellent Name than they” (Hebrews 1:4).

To worship and honor the Son is to worship and honor the Father, for it is the Son that reveals the Father to us. The Father is glorified when we see the Father (His character, His glory) in His Son. Therefore, He is not glorified when we do not look to His Son, for that is how the Father has chosen to reveal Himself. To worship יהוה (YAHUAH) is to worship the Father through the Son, who is “the brightness of His glory, and the express image of His person” (Hebrews 1:3). Christ said “that all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which has sent Him ... For as the Father has life in Himself; so has He given to the Son to have life in Himself” (John 5:23, 26).

It is written that God “only has immortality” (1 Timothy 6:16)—that is, life that is underived, unlike mortal beings who are continually dependent on God for life. The Son is not dependent on the Father for life, for the Father gave His Son the ability to have this quality of divinity. “In Christ is life, original, unborrowed, underived. ‘He that has the Son has life.’ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life” (*Desire of Ages*, 530). Eternal life can only be given by One who possesses it, and only יהוה (YAHUAH) (the Name which means “the Self-Existent One”) possesses it. Without this divine quality, Jesus could be no Saviour, and that is why an angel could not come down and save us from our sins. Jesus, in Hebrew, is **Yahu-shua**, and it means “יהוה (YAHUAH) is Salvation”; for it is written, “You shall call His Name JESUS: for He shall save His people from their sins” (Matthew 1:21). If **Yahushua** (Jesus) did not inherit the Name יהוה (YAHUAH) from the Father, He could not be a Saviour from sin, which requires giving us eternal life, a quality of God; nor could He be infinite enough to take all of our sins upon Himself at the Cross. But thank God that we have great assurance in His Divine Son!

Jesus, though He had not yet been born in human flesh, is the One who spoke to Israel of old and was ever with them as their Leader, Protector, and Provider, “for they drank of that spiritual Rock that went with them: and that Rock was Christ” (1 Cor. 10:4). “ ‘And Elohim spoke all these words, saying, I am יהוה (YAHUAH) your Elohim, which have brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me.’ Who spoke these words? The One who brought them from Egypt. And who was the Leader of Israel from Egypt? It was Christ. Then who spoke the Law from Mt. Sinai? It was Christ” (E.J. Waggoner, *Christ and His Righteousness*, 41). Jesus is therefore both the Creator and Lawgiver, for He is the Word—the One who speaks the Father’s will. With this in mind, let us freshly discover one of the most powerful concepts that Jones and Waggoner preached as we start digging into Colossians.

[The Father] has delivered us from the power of darkness, and has translated us into the Kingdom of His dear Son: In whom we have **redemption** through His blood, even the forgiveness of sins: *Who is the image of the invisible God*, the firstborn of every creature: for in Him were all things **created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: **And He is before all things, and in Him all things consist**. And He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He may have the preeminence. For it pleased the Father that **in Him should all fullness dwell**. (Colossians 1:13-19)

Here we see that Christ is both Creator and Redeemer. In Creation, “He spoke, and it was” (Psalm 33:9). His very Words produce the thing they say, for this is His creative power, and it is the same creative power in redemption. When He speaks anything that we read in our Bibles, His creative power is in that word and will produce what it says if we believe. In Creation, He used the Word “*let*,” as in “*Let* there be light, and there was light” (Genesis 1:3). And what did His creation do? It “*let*.” There was no resistance.

But the problem with us is that we have a will that is disposed to a stubborn fallen flesh that does not want to *let* God be God. Self wants to rise up and take charge. Self wants to claim the merits for itself. Self wants to sin. Self says, “I will *not let*.” And that is why when God speaks in His Word, it does not have its effect in the life of a non-believer. God will never force a person’s will. God says, “*Let*,” and if the human response does not echo back, “*Let*,” the Word is just dead letters to that person with no creative power; and as is often the case, that person will try to do what the Word says

without its divine power. But he will always fail and will at that point add more rules to hedge himself in, then fail and add more rules. Or he will give up on God’s Word and say that it is impossible to live up to. In human strength alone, he would be right in saying that, for “without faith it is impossible to please [God]” (Hebrews 11:6).

And so our greatest study should be on what it means to have this faith and how we attain to it—or more biblically, how we receive it. “The faith of Jesus” is the very heart of the third angel’s message and is the central focus of our study here. However, to truly understand it, we will need to continue building up a solid foundation for it to stand on. Otherwise faith becomes presumption. It will involve laying out things that are unpopular, even within Adventism. The only faith that is worth anything is “the faith of *Jesus*,” but if we do not know who Jesus is, if we do not have a biblical Christology, our faith is worthless, for it is not *His* faith, the only faith with merits, *His* merits. *His* faith saves us from our sins, and we will continue to study what this means to us.

But for now we must understand the faith concept of *letting*, in light of Christ’s creative power as Creator and Redeemer. These practical matters are of utmost importance to us. The Spirit of Prophecy states that “everything depends on the right action of the will” (*Ministry of Healing*, 176). The will is what pertains to the *letting*. Christ Himself was saved from sin by simply *letting* the Father’s will be done in His life, and Christ is to us what the Father was to Him, for He said, “I can of My own self do nothing” (John 5:30). And for us it is this: “I can do all things through Christ which strengthens me” (Philippians 4:13). The first step is to realize that we can of ourselves do nothing, but through Christ we can do all things. It is our great Laodicean need to realize that we are helpless in self, but not helpless in Christ. Jesus realized His human helplessness and constantly depended on the Father to live a righteous life for us, so that He could be our Saviour. Then from there it was simply *letting*. But this is not our natural human impulse because we naturally want to have our own way.

The *letting* of the will has no merits to save us, because it is an impulse that wholly comes from Jesus; thus, it is called “the faith of Jesus.” The faith that He wrought in His life is given to all men, for “God has dealt to every man the measure of faith” (Romans 12:3). But then why are not all men saved? It is because they spurn this gift which is already theirs. They reject the impulses of God to exercise the will toward God, thus they fail to *let* His Word fulfill what it promises to fulfill by His creative power in it.

I hope you are starting to see our utter inability to procure any salvation. It must be *given* to us. God has given us a free will as a gift, and He has also given us the measure of faith—the faith of Jesus—to exercise the free will gift in the way of His faith, and this gift of faith allows the Word of righteousness—the third gift—to do what it says: create righteousness. Where are human merits in all of this? They are nowhere to be found. *The loud cry of the Everlasting Glad Tidings* to be proclaimed to the world at the end of time is this: *the utter helplessness of human merits and a total dependency on Christ—the creative, redemptive Word of God—to fulfill God’s everlasting covenant of the Kingdom, “wherein dwells righteousness”* (2 Peter 3:13). We look to Him and live, and not perish.

The voice said, *Cry*. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withers, the flower fades: because the Spirit of יהוה (YAHUAH) blows upon it: surely the people is grass. The grass withers, the flower fades: *but the Word of our Elohim shall stand for ever*. O Zion, that brings *glad tidings*, get you up into the high mountain; O Jerusalem, that brings *glad tidings*, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, **Behold Your Elohim!** (Isaiah 40:6-9)

Several have written to me, inquiring if the message of *justification by faith* is the third angel’s message, and I have answered, “It is *the third angel’s message* in verity.” (*Review and Herald*, 4/1/1890)

*What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by **beholding** they are becoming changed into the same image. (20 Manuscript Releases, 117)*

We must look away from self and turn to Jesus, who is all the fullness of God, our Salvation and Righteousness. He supplies the white garments for Laodiceans. If we are to know His faith and receive it, we must know Him. This knowledge is practical Christology, for Christology without the Tidings that make us glad, and clad in His robe of righteousness, is a worthless form of doctrine that tends toward fanaticism and debate. But when Christ is seen to be our very Life and Salvation, Christology becomes a living reality. Let this always be the goal of our studies.

We have already seen that our Creator Christ is our Lawgiver who spoke at Sinai and that His Word fulfills what it says. Here is one more statement in that regard:

For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall *My Word* be that goes forth out of My mouth: it shall not return unto Me void, but *it shall accomplish that which I please, and it shall succeed in that which I sent it for.* (Isaiah 55:10-11)

Precious promise! Yet it gets even more precious: In the King James Version, the Ten Commandments read as “Thou shalt...” and “Thou shalt not...” But a more literal translation, such as Young’s Literal, but in modern language would be: “You have no other gods before Me”; “You do not make for yourself any graven image...” *The Word already declares us to be righteous, and if we let it be true for us, it shall be!* We will do exactly what the Word says because God in His Word does not lie, and we will believe that His declaration does not lie, just as Christ believed that His Father did not lie.

My covenant will I not break, nor alter the thing that is gone out of My lips. Once I have sworn by My holiness, I will not lie... (Psalm 89:34-35)

“He that believes not God has made Him a liar” (1 John 5:10), but “what if some did not believe? Shall their unbelief make the faithfulness of God without effect? God forbid: yea, *let* God be true, but every man a liar” (Romans 3:3-4). It is actually “impossible for God to lie” (Hebrews 6:18), but in the sight of those who are watching professed Christians in their sins, to them it makes God *appear* to be a liar. God is thus dishonored, because it makes Christianity *appear* false. But what is really amiss? It is that we are not *letting* God be God when we sin, for self is on the throne and God will not force Himself where He is not wanted. We must believe the reality that He *is* God, and thus He will be God to the individual. God is always God, but not to the soul that sins and dethrones God from the heart. In addition to all this, *in God’s eyes*, through Christ, we are righteous—we do not kill or steal or lie or commit any sin. But if we choose to believe a lie—and that is really what sin is, one big deadly lie about God—then God will send us (or allow by our wrong choice) strong delusion, that we should believe the lie (2 Thess. 2:11).

The following is a stated fact for *all* people living on planet earth, but Satan would have you believe a lie that it is not true for you; it is time for Laodiceans to understand:

You are dead, and your life is hid with Christ in God. When **Christ, who is our Life**, shall appear, then shall you also appear with Him in glory. (Colossians 3:3-4)

Now let's go back to our earlier text in Colossians; again, it is stated fact:

*[The Father] has delivered us from the power of darkness, and has translated us into the Kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins.* (Colossians 1:13-14)

Just as surely as we were created by Jesus (a solid fact denied by unbelievers), we have also been *redeemed* by Him through His blood at Calvary. And we will see this by and by as we continue to hear the Glad Tidings and the straight testimony to the Laodiceans in Colossians and Ephesians. We are dead to sin, for **Christ is our Life**, and we died with Him on the Cross from all of our sins. Therefore, when He shall appear, we will rise up to be with Him at His Second Coming. Laodiceans, stop your doubting! You already have redemption in Christ, even the forgiveness of sins. Why? Because His perfect life is your life, and His death is yours. Believe it! It is true! The Word says it and does not lie; and it does just what it says it will do, but only if you *let* it be true! Again, your redemption is just as true as His creating you and by the same creative power that is in Him—yea, the fullness of Deity, for Christ is fully God! You, dear one, have been delivered from the power of darkness (Satan) and the Kingdom of God's dear Son is your Kingdom—the promised Kingdom, wherein dwells righteousness. Believe the reality of God's Word and it is yours. Doubt it, and you make God a liar, which really makes you the liar because you make yourself the lying god that rules you when you sin. But now start believing—that is, receiving the faith of Jesus—instead of rejecting the free gift. Then God will be true to you.

Some Laodiceans will react to this and say that this salvation is too liberal, too universal, and the true Christ—having all the fullness of God and of salvation—will continue to stand outside knocking as long as self is made a saviour and a god. But now we are to know better. Listen carefully to the following Glad Tidings and think it through; and we will study this more thoroughly later on:

Everyone receives every moment of life after they sin from the life of Christ given at the Cross whether they believe in Him or not. This life we now enjoy comes from Calvary, for all have been redeemed from the power of the first death. We do not need to choose to receive it other than not committing suicide.

“Unto *every one of us* is given grace according to the measure of the gift of Christ.” Eph. 4:7. But this grace is “the grace that is in Christ Jesus.” 2 Tim. 2:1. Therefore we know that *Christ Himself is given to every one of us. The fact that men live is an evidence that Christ has been given to them*, for Christ is “the life,” and the life is the light of men, and this life-light “lights every man that comes into the world.” (E.J. Waggoner, *The Glad Tidings*, 15)

Likewise, even eternal life has been purchased for us all. It is ours as a free gift, and unless we commit the *spiritual* suicide of resisting Christ's drawing love in our lives, it is ours to enjoy today. But even if His spiritual life is resisted, it still is ours *in Christ*, for He is legally our Life, Eternal Life, and He lives! And when God looks at us in this gifted probationary life, He sees His perfect Son; He sees us as not breaking any of the Ten Commandments, just as they literally state—“You do not covet”; you do no sin. Therefore, we keep living and do not die after sin. This is a fact. But if we do not *let* the facts of God's Word be true in us, thus denying the gift of the *letting* faith of Jesus, our life will eventually end, and after the Judgment, that is all we will have.

Laodiceans! Wake up! This is not your destiny unless you believe it to be! Yours is the Kingdom of God! Yours is “world without end” (Isaiah 45:17)! *Let* your Saviour in! Don’t leave Him there knocking, *let* Him in, for “*He is your Life*, and the length of your days: that you may dwell in the land which יהוה (YAHUAH) swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give them” (Deuteronomy 30:20). He is your Life! *Let* Him in and sup with Him: Partake of His divine nature in His fullness!

Now that we’ve had a taste of some of the glad things that we will be studying here, let us return to the passage in Colossians 1:

*In Him* were all things created ... *in Him* all things consist ... *in Him* should all fullness dwell. (vv. 16, 17, 19) *In Him* dwells all the fullness of the Deity bodily. (2:9) [Note: KJV has “*by Him*,” but many others render it correctly.]

*In Him, in Him, ever in Him* ... We may have “*In Him*” our watchword. (A.T. Jones, *The Third Angel’s Message*, No. 26, 1895)

Some form of “*in Him*”—including “*in Christ*,” “*in whom*,” etc.—appears no less than 30 times in Paul’s messages to the Laodiceans (Colossians and Ephesians). It is the prerequisite to Him coming into us—our great need. We must know Him. But this is far more than an intellectual knowledge and deserves much study and contemplation.

The reality is that the whole world is already *in Him*, at the Cross. For He is our Life, and this is the very reality that needs to sink in for Him to be our Life in *our* being (rather than just in His). Then He will be our Life experientially rather than just legally. Therefore, as soon as we are *in Him* experientially—which is beholding Christ crucified and Christ risen and beholding ourselves *in Him*—He will *experientially* be our Life. Then we are beholding Him—we are spiritually eating His flesh and drinking His blood—and His life will be in us.

He that eats My flesh, and drinks My blood, *dwells in Me, and I in him*. As the Living Father has sent Me, and I live by the Father: so he that eats Me, even he shall live by Me. (John 6:56-57)

But if we are not believing in the legal reality of being *in Christ* (Him taking our sins to give us physical, temporal life) then how can we truly appreciate being *in Him* enough to receive His spiritual, eternal life? How can we appreciate spiritual life if we do not appreciate the fact that all we consist of is *in Him*—that He is sustaining us physically?

*In Him* dwells all the fullness of the Deity bodily. And you are complete *in Him*. (Colossians 2:9, 10)

*In Jesus Christ* there is furnished in completeness all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his. (A.T. Jones, *The Third Angel’s Message*, No. 14, 1895)

The paragraphs following this quote are extraordinary and describe the very heart of our study, but it must tarry until later when we examine the fullness of Christ’s humanity. But for now let us tarry on the fullness of His Deity, for both the fullness of His Deity and of His humanity are what make Him our fullness, or completeness, for all of our needs. What we need to see now is how our existence is *in Him* when He seems to be so far away. If we do not recognize this, He will remain far away from our awareness and be outside knocking. We need to let Him in, but can we let Him in if we do not recognize Him—the fullness of the Deity, fully God? And how can He be fully God when the Father is God and there is only one God? The Bible will give us answers and a clear understanding.

**Christ: Fully God**  
As the Eternal Son of God

THE Son “is the image of the invisible God, the Firstborn of every creature” (Colossians 1:15). What does this mean? Is He a created being? We must see how Christ can be fully God and yet not be another God. The Scriptures declare: “There is but **one God, the Father, of whom are all things**, and we in Him; **and one Lord Jesus Christ, through whom are all things**” (1 Corinthians 8:6); “**One God and Father** of all, who is above all, and through all, and in us all” (Ephesians 4:6); “There is **one God, and one Mediator between God and men, the Man Christ Jesus**” (1 Timothy 2:5). We must reconcile the apparent contradiction with the Father being the “one God” yet Christ also being God. Let us get some commentary on this from E.J. Waggoner in his book *Christ and His Righteousness* (again, the closest text of what was preached in 1888 at Minneapolis because it is the result of his wife recording what he spoke there):

Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because “He has **by inheritance** obtained a more excellent Name than they.” Heb. 1:4. A son always rightfully takes the name of the father; and Christ, as “*the only begotten Son of God,*” has rightfully the same Name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the “express image” of the Father’s person. Heb. 1:3. **As the Son of the self-existent God, He has by nature all the attributes of Deity.**

It is true that there are many sons of God, but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by *creation*; Christians are the sons of God by *adoption* (Rom. 8:14, 15), *but Christ is the Son of God by birth*. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. (p. 12)

Neither should we imagine that Christ is a creature, because Paul calls Him (Col. 1:15) “*The First-born of every creature*” for the very next verses show Him to be *Creator and not a creature*. “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; *all things were created by Him*, and for Him and *He is before all things*, and by Him all things consist.” Now if He created everything that was ever created and existed before all created things, it is evident that He Himself is not among created things. *He is above all creation and not a part of it.*

The Scriptures declare that Christ is “the only begotten Son of God.” **He is begotten, not created.** As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, “But you, Bethlehem Ephratah, though you be little among the thousands of Judah, yet out of you shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin. **There was a time when Christ proceeded forth and came from God, from the bosom of the Father** (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

**But the point is that Christ is a begotten Son and not a created subject.** He has *by inheritance* a more excellent name than the angels; He is “a Son over His own house.” Heb. 1:4; 3:6. **And since He is the only-begotten Son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God,** for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and *filled with all the fullness of the Godhead*. So He has “life in Himself.” *He possesses immortality in His own right and can confer immortality upon others.* (21-22; see also *Signs of the Times*, 4/8/1889, and A.T. Jones, *Lessons on Faith*, 154)

Many Adventists have dismissed Waggoner’s Christological views of Christ’s Deity in favor of a Trinitarian view, fearing that it is an Arian view. Arius is said to have believed that Christ was a created being, and in many minds being *created* and being *begotten* mean the same thing. But this could not be farther from the truth. We are *created* beings because we have not the nature of God; we were not born from God. Christ is “the only *begotten* Son of God” (John 3:16). He is the *eternal* Son because He lived with the Father in the era of “all eternity” (before the eternity of when even the angels existed) and also because He is born from the eternal Father and He is thus eternal by nature.

True Trinitarians (based on the Nicene Creed) believe that Christ is begotten of the Father as well, except they believe that the begetting is some mystical, continuous birth that never ends—a metaphysical idea derived from pagan thought. This would actually destroy Christ’s divinity instead of preserving it because then He would not have life in Himself but would be constantly deriving it from the Father! They also believe that the Father and the Son are essentially the same being, and that is how they explain that there is one God, yet two persons (three, including the Holy Spirit).

However, many Adventists believe in three beings, with God’s oneness being that of character and nature, but not sharing the same consciousness as true Trinitarians believe. Indeed, this does explain the oneness between the Father and the Son, but this still fails to explain how there is one God, *the Father*. Thus, the only way to arrive at such a conclusion is to deny the many Bible texts saying that the Father is God and our Lord Jesus is the *Son* of God—inheriting the Father’s Name and Deity to have it within Himself. Therefore, the Father is “the only *true* God” (John 17:3)—God in the *truest* sense—yet Christ is God by birth, having the nature of God in its fullness.

Laodiceans must learn to not depend on its own knowledge according to tradition but to stick to Scripture. This settles much confusion if we will *let* it. But using language such as “God the Father,” “God the Son,” and “God the Holy Spirit” confuses the mind into thinking that there are three Gods, even if we say in words that there is one, and it greatly weakens the foundation of Christ’s divinity since the faulty foundation of confusion makes it impossible for the mind to grasp. It also lessens the wonderful fact that “‘God so loved the world, that He ***gave*** His only begotten Son...”

...that whoever believes on Him should not perish, but have everlasting life.’ God’s love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf *and what material did he use?* ***A part of Himself***, the brightness of the Father’s glory came to a world all seared and marred with the curse, and ***in His own divine character, in His own divine body***, bridged the gulf, and opened a channel of communication between God and man. (1888 Materials, 711)

Christ’s body is also God’s body because Christ came from the Father and is thus *a part of the Father*, and because of this, everything ultimately proceeds from God. Before the falling away that came after 1888, all of the pioneers were in harmony on this; and Sister White never corrected them on it. Her writings never deny our historic view.

Another major ramification of the new view is that the Scriptures never record the Father worshiping the Son. Yet the Son has worshiped the Father in the most sanctified worship ever known. But if the Son did not come from the Father, there would be no more reason for Him to worship the Father than the Father has to worship the Son. This view destroys the precious fact that Christ has something in common with us that ties us to

Him besides His humanity, and that is that He owes His existence to the Father. Therefore, we do not need to procure our own faith in order to abide by the first four Promises (Commandments) of worshiping God, because Jesus has that faith to give us. He did not pretend to worship the Father, but He worshiped Him in verity, and His faith is ours! Will we believe it, or will we believe a lie—that we cannot receive the faith of Jesus to keep the first four Promises? This truth is vital to having a proper justification by faith experience in Christ. So, let us keep on building this solid Christological foundation.

Now some may object to all of this and say that Christ was declared and decreed to be God’s Son based on Psalm 2:7 but was not God’s Son in the sense of birth. It is true that “Christ became the Son of God *in a new sense*” (*Manuscript 22*, 1905) in His incarnation, and later in His baptism and resurrection. This does not negate His original birth at all. His Sonship does have spiritual meaning—to build the Father’s Name, especially through kingship, but it is not necessary to replace this with His original Sonship. Everything pertaining to sonship derives its meaning from God begetting His Son in His likeness of nature and character, for this was the original.

Much more evidence could be given to build up the truth of the Father and the Son, but that is not our main object here because we want to get to the very heart of the matter: Christ our Righteousness. But unless the rubbish is first cleared away we cannot see Him in His true preciousness and beauty. And there is still more rubbish to clear.

### ***Christ: Fully God*** *As the Omnipresent Lamb of God*

**F**OR Christ to be fully God He must have in Himself all infinite powers, and this includes omnipresence. And since He is the “*one* Mediator between God and men” (1 Timothy 2:5) and the very One who created us and who redeems us (as we have been studying in Colossians), we must not look to another being other than His own as our Mediator. Paul was dealing in his day with Gnostics replacing Christ with other intercessors. Could the Laodiceans of today be facing a similar problem due to the same unbelief in Christ being the fullness and completeness of all our needs? O listen Laodicea:

**Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwells all the fullness of the Deity bodily. And you are complete in Him. (Colossians 2:10)**

After the 1888 message was rejected, errors have crept into modern Laodicea that were not there before. In rejecting Christ in the message sent to us, we rejected Christ as truly the Son of God and also as the Holy Spirit that saves us from our sins—errors after the philosophy and tradition of men. In fact, it is after the same Greek philosophy that inspired the Gnostics of the old Laodicea: the “science” of metaphysics, which deals with hypostases (substances) and their relation to each other. Greek philosophers such as Plato, Aristotle, and later gnostic Neo-Platonists—the originators of much of the worldly “education” that is taught today—delved into trying to explain “God” through this forbidden “science,” which involved a trinity of hypostases sharing one *essence* by three different forms, as well as Gnostic ideas of good matter and evil matter. These are some of the “rudiments of the world” (see also Galatians 4:3, 9)—the philosophical worldly elements that supposedly make up

“God” and matter, thus replacing the completeness and fullness of Christ. They are actually demonic ideas and forces and are connected to the false science of astrology with its observances of times (Gal. 4:10; see Jones and Waggoner on this verse).

The Catholic Trinity doctrine arose from this pagan philosophy of metaphysics. Protestants outside of Adventism all agree on what the Trinity is and base it on the Nicene creed in 325 AD—the first ever creed, from a first ever ecumenical council, which are both the fruit of the Trinity doctrine. However, some Adventists use the term ‘Trinity’ to describe three distinct *beings*, even though such a definition is not recognized outside of Adventism but is actually a form of Tritheism instead, not Trinitarianism. Only one obscure quote can be used to try to validate this belief: “You are born unto God, and you stand under the sanction and the power of the three holiest *beings* in heaven” (*1 Sermons and Talks*, 367). These words did not come from Sister White’s pen, nor were they published when she was living to oversee it; but they were stenographically recorded, and it was not uncommon for deviations to occur among stenographers that simultaneously recorded the same sermons of Sister White.

Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, *read her published works.*” (*5 Testimonies*, 696)

Nowhere in Scripture do we find God in three beings; instead, it is God (the Father), the Son *of* God, and the Spirit *of* God. Sister White sometimes called these three “persons,” but there are various definitions for this word. According to the Nicene Trinity doctrine, it is certainly not ‘beings,’ for it proposes that God is one essence, or being, in three relational *forms*. Yet many Laodiceans cannot distinguish between ‘persons’ and ‘beings,’ just as they cannot distinguish between begetting and creating. This failure to properly identify terms is the biggest factor of confusion on the entire issue over the nature of God and it always has been since the early days of Trinitarianism.

Paul counseled Timothy at the very end of his first epistle to him, to avoid “oppositions of *science falsely so called*: Which some professing have erred concerning the faith” (6:20-21). We ought not give much discussion to false sciences. They all have one origin: Satan who wants to be Lucifer—the luminary one pretending to having secret knowledge and wanting to take the place of Christ. Therefore, it is fruitless, if not outright dangerous, to study much into Platonic philosophy, metaphysics, the occult, new age conspiracies, etc. We should just know enough about it to know how to detect it and that it is unsafe, so that we stay away from doctrines such as the metaphysical Catholic Trinity, the entertainment media which is immersed in the occult, and much of the worldly education. It all replaces the true education of God and His Son.

We must recognize a common thread that is woven through all of the false sciences, and that is Christlessness. It places human, if not satanic, “knowledge” (gnosis) where Christ should be. He is our fullness. There is no Mediator but Him. There is no such thing as metaphysics or a mystical Spirit-Being dwelling in the universe—the idea that many have of the Holy Spirit, thus robbing them of knowing the Father and the Son. Therefore, let us study what is good and true that we may intimately know Christ who is our fullness and completeness for atonement between us and God, for “*in Him* all things consist.”

Here are a couple of interesting statements by our pioneers on this subject:

The presence of the Spirit is the same as the presence of the Lord ... The Holy Spirit is the Spirit *of God*—the Spirit of the Father and of the Son. (E.J. Waggoner, *Present Truth Articles*, 3/23/1893)

QUESTION 1. What serious objection is there to the doctrine of the Trinity?  
ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. *Its origin is Pagan and fabulous ...* The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John v, 7, which is an interpolation. Clarke says, “Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century” ... This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. (James White & J.N. Loughborough, *Review and Herald*, 11/5/1861)

The Bible is clear that the Holy Spirit is *of* God and *of* Christ and can be considered a thing, an ‘it’ (which is found throughout Sister White’s writings as well). Now if the Holy Spirit were a being, then it could *never* be called an ‘it,’ just as neither the Father nor the Son can be called an ‘it.’ ‘He’ refers to *who* the Holy Spirit is (Christ), while ‘it’ refers to *what* the Holy Spirit is and does. Let us look at the ‘*what*.’

In the Hebrew of the Old Testament, it is well understood that ‘*spirit*’ (‘ruach’ in Hebrew) is the **breath, life, presence, power, mind, or character attributes** of an individual, and the Greek word for spirit (‘pneuma’) in the New Testament has the exact same meaning. It is used for man and angels as well, showing that we all have spirits. But God’s Spirit is infinite, and since Christ is also God in nature, His Spirit is infinite as well; and since They share the same character and always work in one accord, “The Holy Spirit is ... the Spirit of the Father and of the Son.” They are individuals with two divine minds, yet they are of one mind—that is, of one character and purpose. But after the Bible days many became entangled in Greek philosophy. The meaning of ‘spirit’ was drastically changed, and thus the wine of false doctrine emerged.

Let us see if Sister White’s defining of God’s Spirit matches with the Bible”

**The divine Spirit** that the world’s Redeemer promised to send, **is the presence and power of God.** (*Signs of the Times*, 11/23/1891)

**The Holy Spirit is the breath of spiritual life in the soul.** The impartation of **the Spirit** is the impartation of **the life of Christ.** It imbues the receiver with **the attributes of Christ.** (*Desire of Ages*, 805)

**The Holy Spirit is the breath of life in the soul.** The breathing of Christ upon His disciples was **the breath of true spiritual life.** The disciples were to interpret this as imbuing them with **the attributes of their Saviour.** (*Review and Herald*, 6/13/1899)

The soul must have the vivifying influence of **the breath of life from Christ,** in order to reveal that *Christ is formed within, the hope of glory.* (*Youth’s Instructor*, 8/25/1898)

Do not serve the enemy of God by exhibiting a *harsh, unkind spirit.* Those only will enter heaven who have overcome the temptation to speak and act unkindly and harshly. Act out **the mind of Christ,** speak the words of Christ, and *the Lord Jesus, by His Holy Spirit, will be a guest in your home.* (*Letter 133*, 1904)

Christ ... uses human instrumentalities, and He does not destroy the individuality of His servants. He puts **the Holy Spirit** upon them, and shuts them in with **Himself,** and they have **the mind of Christ,** and become co-workers with Him. (*Bible Echo*, 8/19/1895)

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof.** He would represent Himself as present in all places by **His Holy Spirit,** as **the Omnipresent.** (*Letter 119*, 1895)

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that **He** would be near them. He spoke of **His Omnipresence** in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence** will be there. Labor in faith and confidence, for the time will never come when I shall forsake you. The assurance of **His abiding presence** was the richest legacy Christ could give His disciples. Having *the High Priest of our profession close by our side*, we need not imperil our souls by opening the secrets of our hearts to priest or minister. (*Manuscript 138*, 1897)

“I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him: but you know Him, for He dwells with you, and shall be in you” [John 14: 16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter.** (*14 Manuscript Releases*, 179)

Sister White defines the Holy Spirit identically to the Hebrew and Greek definitions in the Bible. Notice that the Holy Spirit is ‘another Comforter’ and yet still ‘Himself.’ Also, Christ calls that Comforter ‘He’ and ‘Him’ instead of just ‘Me’ and ‘I’ and yet He uses ‘I’ when He says, “I will not leave you comfortless: I will come to you,” John 14:18. How do we explain the apparent contradictions? Firstly, Christ often used ‘third person’ language in referring to His own physical presence. Here is an example: “When *the Son of Man* shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory” (Matthew 25:31). Secondly, the Holy Spirit is another *economic* person, doing a different work than Christ does with His human body. Hence, the Holy Spirit is “another Comforter” in the sense that He is not cumbered with humanity and can thus work in all places and times at once in His economy. So, in space and time, two comforters, two persons, are *apparent* to our senses. There is the Jesus we can experience now through His unseen presence and power (the Holy Spirit); and there is the Jesus that the early disciples saw and who all of us will see come in the clouds of heaven (Christ incarnate). *In all reality, there is but one Comforter, one Saviour—the same Christ Jesus—who works in heaven to declare us righteous and works on earth to make us righteous:*

It is not safe to catch the *spirit* from another. We want **the Holy Spirit, which is Jesus Christ**. (*Letter 66*, 1894)

**The Saviour is our Comforter.** This I have proved Him to be. (*19 Manuscript Releases*, 293)  
As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter**. (p. 297)

“Lo, **I am with you always**, even unto the end of the world.” The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut **Jesus** from their view as **the Comforter**, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk you in it.” Christ has all power in heaven and in earth, and He can strengthen the wavering, and set right the erring. (*1888 Materials*, 696)

It is time for Laodiceans to *let* Christ be all of their fullness and completeness as He really is. For too long we have held mystical ideas of the Holy Spirit, of which our pioneers never knew. We have beheld Christ afar off in heaven and have held onto another spirit—one that is not His own, one that we cannot relate with. Christ is severed from the soul, standing outside knocking, for Satan has shut Jesus from our view as the one and only Comforter and Saviour. It is He—the *One who died and is risen again*—that is with us and takes our sins away and imparts His righteousness to us, *not another!* The reason why we are studying this issue before we move on to what we really want to focus on—being *in Christ* and receiving His fullness—is so that we can know that it is truly He, *not another*. We are to partake of His own Spirit as He comes unto us as the latter rain.

If we keep our minds stayed upon Christ, *He will come unto us as the rain, as the former and latter rain* upon the earth. (3 Selected Messages, 204; see Hosea 6:1-3)

***The life-giving power of the Holy Spirit, proceeding from the Saviour***, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. (*Acts of the Apostles*, 284)

Thank God for this eyesalve! Without it we would not recognize the latter rain and it would pass right by us. But now we know that the latter rain is Christ our Saviour, more specifically His Holy Spirit—the life-giving power that proceeds from Him in heaven! This power is in the message of Himself that He is sending us, even the Glad Tidings of the plan of redemption—a slain yet living, omnipotent Lamb that saves us to the uttermost.

**God designs that the plan of redemption shall come to His people as the latter rain.** (1888 Materials, 1690).

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God** sent forth into all the earth. (Revelation 5:6)

Seven is a number of completion, or fullness. Christ really only has one Holy Spirit, but His work is manifold. It is also significant that He is represented as “a Lamb as it had been slain,” thus showing that the manifold work of His Holy Spirit is in connection to His sacrifice (signified by ‘Lamb’). And this is a very important component that we will continue to study. It involves Him bearing, in His infinite mind (Spirit) at the Cross, all of our sins, and imparting His breath of life (Spirit) to us all. Therefore, His Spirit is inseparably connected with His sacrifice. We are now setting the Christological foundation before we can understand this more fully, but it will ultimately lead us to see how we are *in the Infinite Messiah*, crucified with Him at the Cross, which is an ever-present reality due to His Infinite Spirit transcending space and time. It is this power and glory that we are heading to on our journey here.

The “seven horns and seven eyes” are not difficult to decipher. We already know that it pertains to His Holy Spirit (represented as “the seven Spirits of God”), but we know from studying Daniel and Revelation that horns represent power. God’s power is omnipotent; therefore, *the seven horns* represent the **omnipotence** of His Spirit. Eyes are universally understood to represent intelligence, and God can see, or know, all things in the entire universe and throughout all time at once. *The seven eyes* representing the **omniscience** of His Spirit is incomprehensible to us, but we accept its reality by faith and in awe of it.

This gives us a better idea of *omnipresence*. ***The omnipresence of Christ is His combined omnipotence and omniscience.*** This is the Holy Spirit, which we are told is “proceeding from the Saviour.” It is also written, “Man does not live by bread only, **but by every Word that proceeds out of the mouth of יהוה (YAHUAH) does man live**” (Deuteronomy 8:3). And this: “It is the Spirit that quickens; the flesh profits nothing: **the Words that I speak unto you, they are Spirit, and they are life**” (John 6:63). He makes Himself present to us by continually projecting His Words to us—no, not words like you and I speak, but Words that are Spirit, Words that contain omnipotent creative power to uphold the physical universe and to uphold the believer from sinning.

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God’s Word our constant meditation ... ***The Holy Spirit is in the Word of God.*** Here is the living, undying element so distinctly represented in the sixth chapter of John ... ***God’s Spirit and life are in His Word.*** (Letter 132, 1900)

Therefore, the Holy Spirit is not a metaphysical being as we were taught in the Trinity theory, but it is God's power and life that *proceeds* from Him through His Word. We do not get His presence—His comforting, sanctifying influence—outside of His Word, which carries His projected character and life. The Holy Spirit is not the supposed *essence* of His being floating around, for if that were so we could just look to nature and talk to God in the tree and flower or sinner or devil. This is what the pantheist and spiritist does, yet the Trinitarian belief of a being called “God the Spirit,” when carried to its logical conclusion, would allow for just that. So, it is not God Himself (His being), but His mysterious power called ‘life’ *flowing from* His being that is in all things upholding them, and this is wonderful biblical truth—that He is a Fountain of Life *continually pouring Himself out* to us, giving us life to enjoy; “and *in Him* all things consist” (Colossians 1:17).

***In God we live and move and have our being.*** The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by *the power* of an ever-present God. *The Bible shows us God in His high and holy place*, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. ***By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men. Above the distractions of the earth He sits enthroned;*** all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best. (*Ministry of Healing*, 417)

Fathers and mothers, teach your children of ***the wonder-working power of God.*** His *power* is manifest in every plant, in every tree that bears fruit. Take the children into the garden and explain to them how He causes the seed to grow. The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human *power* can do. ***The Lord puts His own Spirit into the seed,*** causing it to spring into life. Under His care the germ breaks through the case enclosing it and springs up to develop and bear fruit. (*8 Testimonies*, 326)

***The working of His power*** is ascribed to natural causes or to human instrumentality, and too often His gifts are perverted to selfish uses and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness, that His gifts may be to us the blessing that He intended. ***It is the Word of God, the impartation of His life,*** that gives life to the seed; and of that life, we, in eating the grain, become partakers. This, God desires us to ***discern;*** He desires that even in receiving our daily bread we may recognize His agency and may be brought into closer fellowship with Him. (*Education*, 108) [Note: God's “own Spirit,” “His power,” “the Word,” and “His life” are all alike; it is not His being that is everywhere, but life and power that He pours out from Himself.]

For He that eats and drinks unworthily, eats and drinks damnation to himself, not ***discerning the Lord's body.*** (1 Corinthians 11:29). [Note: When we eat something we are eating of the life that proceeds from “the Lord's body” in heaven; when we *discern* this we are eating to God's glory (10:31) instead of practicing a form without understanding.]

*The Lord has given His life to the trees and vines of His creation. His Word* can increase or decrease the fruit of the land. If men would open their understanding to ***discern*** the relation between nature and nature's God, faithful acknowledgments of ***the Creator's power*** would be heard. ***Without the life of God, nature would die.*** (*Manuscript 114*, 1899)

***With God “is the fountain of life.”*** Psalm 36:9. Not only is He the originator of all, but He is ***the life*** of everything that lives. It is ***His life*** that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by ***His life*** that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy. (*Education*, 197)

This is precious truth that we should bring into our daily lives, and we will thus be communing with God as Enoch did. This is true education, untarnished with the Pantheism of pagan metaphysics brought into Christianity and Adventism through the Trinity doctrine. It is untarnished with the worldly sciences that make gods out of the forces of nature by removing the life of Christ from it, thus honoring the creature and not the Creator. ‘Elohim’—the title and nature of God which Christ inherited—is plural, not singular, since the suffix is ‘-im,’ which designates plurality in Hebrew. As consistently indicated by the associated singular verb tenses in the Bible texts, ‘Elohim’ is “plural *intensive*”—that of superlative magnitude. He is not a plurality of *several*, but He is of *infinite* plurality, for *all powers* in the universe are of Him. This includes evil powers and destruction, which, in biblical language, are *attributed* to ‘Elohim’ but *not directly* caused by Him (see Isaiah 45:7; Ex. 7:13; 2 Thess. 2:11; 1 Sam. 16:23; 18:10; 1 Chron. 10:14). The Spirit of God acts in all evil—giving life to evildoers and allowing free choice to run its course according to His infinitely wise *judgments*, while withholding as much evil as He can, especially through prayers. Pagans made each power into a god, but it is written, “There is *one* God and Father of all, who is *above all, and through all, and in you all*” (Ephesians 4:6). Elohim is in heaven, yet through His infinite Spirit, He is our fullness and continual sustenance on earth in both physical and spiritual matters; His life flows out to us only by His infinite sacrifice—a Fountain opened for us all at Calvary (Zech. 13:1)!

Some make the claim that E.J. Waggoner was a pantheist, even early on; however, his statements regarding the sustaining life of Christ working in all things are worded the same as we have just read from Sister White! She did not rebuke Waggoner for pantheism like she did with J.H. Kellogg but rather for his extreme views of sanctification—such as the idea that we will never die if we practice his idea of the gospel of health and that God will do all of our thinking in us—as well as his view of spiritual affinities. Waggoner rarely wrote on these things, and never until after a decade following 1888. The majority of Adventists *today* have pantheistic views, not Waggoner; for it is believed that the Spirit is an everywhere bodiless being! The enemy is very good at injecting fear into us regarding the very messengers that send us the truth. It began with the fear that Waggoner was doing away with the Law, and today it is feared that he was into pantheism. If Sister White were living today, she would have much more severe things to say against many, if not most, of the leaders *today* than she ever gave to Waggoner.

Continuing on, now that we have seen how God works in all things physically, let us take a moment to see how He works to bring about spiritual life in His believers.

*In every command and in every promise of **the Word of God is the power, the very life of God**, by which the command may be fulfilled and the promise realized. He who by faith receives **the Word** is receiving **the very life and character of God**. (Christ’s Object Lessons, 38)*

**God’s holy, educating Spirit is in His Word.** (Christ’s Object Lessons, 132)

Christ abiding within, is the life of the soul. And **we are to receive Christ through His Word**. It is the truth that sanctifies the soul. (*Review and Herald*, 2/6/1892)

**The Word is made flesh**, and dwells among us, **in those who receive the holy precepts of the Word of God**. (*Special Testimonies on Education*, 220)

Hereby you know **the Spirit of God**: Every spirit that confesses that **Jesus Christ is come in the flesh** is of God: And every spirit that confesses not that **Jesus Christ is come in the flesh** is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world. You are of God, little children, and have overcome them: because greater is **He that is in you**, than he that is in the world. (1 Jn. 4:2-4)

The unholy spirit of the Trinity doctrine is the spirit of *antichrist* (the spirit that *replaces* Christ). It began the first creed (at the Council of Nicene in 325 AD) and led to papal supremacy and persecution to those who resisted it, who were labeled as ‘Arians.’ Thus, the spirit of antichrist is also the spirit of the Papacy and the spirit of persecution, for the Trinity is the central Catholic doctrine and is the main basis to determine if one is a ‘heretic’—‘anathema’—or not. This spirit was prophesied. It is dangerous because it is a spirit that replaces Christ from coming in the flesh—no, not just His own flesh, but the flesh of His believers as well. John’s statement “He that is in you” makes it clear that it he is including Christ dwelling in *our* flesh through “the Spirit of God,” and Sister White’s previous quote verifies this interpretation. But the Trinitarian spirit—the spirit of antichrist—is a spirit other than Jesus Christ’s own Spirit, a mystical spirit of its own. Yet it is our great Laodicean need for Christ to come in us, *not another*; therefore, we must come out from every error that denies this. And in the next segment we will see that the papal church even denied Christ coming in His own human flesh as well—that is, sharing the same flesh and its temptations that we all have as a Victor over sin.

The greatest curse that has come to our people is going outside of the Word to obtain a spiritual experience. This is how the Trinity doctrine came in. This is how spiritual formation (disciplines that are supposed to invite the “Holy Spirit” into our lives) and the related emergent church movement have crept in. Christ—His truth, His life, His presence—is left outside knocking because we went to find Him outside of His Word, and He is not there. Our entire dependency needs to be in His Word, and a major theme in what Jones and Waggoner taught following 1888 was the creative power of God’s Word. Christ speaks life, He speaks righteousness, and we *let* it, and it is. Christ—not His being, but His character and life—wants to dwell in us and be our fullness, for we are empty and look to other things that cannot fill us. Again, this is our great Laodicean need—to have Christ, *through His Word*, made flesh in us, that we become His living temple.

Kellogg, author of *The Living Temple*, presented a pantheistic counterfeit to this, and it was no difficulty for Kellogg to embrace the Trinity doctrine in 1903 as the first recorded SDA to do so, for he had long accepted its foundation—the metaphysical Spirit, a being, or *essence*, outside of a body. Sister White called it “the *alpha* of deadly heresies” and said that “the *omega*” would soon follow (see *1 Selected Messages*, 200), which it did. The logical conclusion to God being everywhere as an essence is to make of none effect the personality of God and His Son personally dwelling in the Heavenly Sanctuary, thus destroying the Sanctuary and the atonement. That is the omega of apostasy, and it has effected Adventism in various forms since then. LeRoy Froom was largely responsible for bringing the Trinity doctrine into the church, which Adventism had not known before. And what followed in Froom’s book *Questions on Doctrine* (1957)—which reinforced the Trinity doctrine so that we were no longer labeled ‘Arian,’ or ‘a cult’—was the belief that Christ’s atonement ended at the Cross and that there is no special atonement taking place in the Heavenly Sanctuary. We must meet this iceberg of apostasy face on lest our people perish, and meet it with solid, Christ-centered truth, for He is the Rock of Ages and if we are *in Him* we will break right through unscathed. Let’s meet it!

The new theories in regard to God and Christ, as brought out in “The Living Temple,” are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. **He did not represent God as an essence pervading nature, but as a personal being.** Christians should bear in mind that **God has a personality as verily as has Christ.** (*Letter 212*, 1903)

Oh, the wonderful sophistry that is coming in, **the masterly sophistry—that God is an essence.** We have got a God, **a personal God and a personal Saviour,** and Satan is seeking with all his wiles to seduce men and women to become as gods. (*Manuscript 153*, 1904)

The beautiful things of nature reveal **His character and His power as Creator.** They are His gift to the race, to show **His power,** and to show that He is a God of love. **But no one is authorized to say that God Himself in person is in flower or leaf or tree.** These things are God's handiwork, revealing His *love* for mankind. (*Life Sketches*, 94)

“God is love” (1 John 4:8, 16). God is infinite power. God is all-knowing. These are *attributes* of God. He dwells in His creation through His *attributes*, not as an Aristotelian metaphysical *essence!* “Elohim is *in heaven*, and you upon earth” (Ecclesiastes 5:2). “There is an Elah (God) *in heaven*” (Daniel 2:28), but “the god of this world has blinded the minds of them which believe not” (2 Cor. 4:4), and he wants to receive worship that only belongs to “the God of *heaven.*” O may our eyes look upward to heaven, away from the shadow of this world, where God and His Son personally dwell—the only two beings that are worthy of praise and worship (see *Great Controversy*, p. 493, par. 1).

*God is everywhere by virtue of His omniscience ... God is in heaven.* This we are taught in the Lord's prayer. “Our Father which art *in heaven.*” Matt. vi, 9; Luke xi, 2. (James White, **Personality of God**, 3-4)

The cause of the fall of Babylon is thus stated: “she made all nations drink of the wine of the wrath of her fornication” (Rev. 14:8) ... There is but one thing that this can refer to, viz., false doctrine ... A few instances of her corruption of the truths of the Bible must suffice ... 2. The doctrine of **the Trinity** which was established in the church by the council of Nice, a. d. 325. This doctrine **destroys the personality of God, and His Son Jesus Christ our Lord.** The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. (J.N. Andrews, *Review and Herald*, 3/6/1855)

The expression of the Apostle, “they shall be turned from the truth unto fables,” is worthy of especial attention. We will here briefly notice some of the popular fables of the age ... Here we might mention **the Trinity, which does away the personality of God, and of His Son Jesus Christ.** (James White, *Review and Herald*, 12/11/1855)

He who denies **the personality of God and of His Son Jesus Christ,** is denying God and Christ. “If that which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father.” If you continue to believe and obey the truths you first embraced regarding **the personality of the Father and the Son,** you will be joined together with Him in love. There will be seen that union for which Christ prayed just before His trial and crucifixion. (**Ellen** White, *Review and Herald*, 3/8/1906)

The Trinity doctrine denies the personality of the Father and the Son by denying their dwelling only in heaven, thus making them to be dwelling everywhere as an essence. *Sister White uses the same exact wording that her husband used in the same periodical 51 years prior—and at the very time that the Trinitarian Kellogg was advocating that God dwells everywhere.* She says that it “is denying God and Christ” and that there is only “that union which Christ prayed for” when we hold onto the original Adventist pillar of the personality of God and His Son. We as a people have lost that unity since we embraced the Tri-unity—the counterfeit unity that binds all churches into ecumenism, for the Trinity doctrine is what they all agree upon. We made a league with them, and traditional Adventist standards have crumbled ever since, thus leading to conservatives rising up in opposition and a polarization that we had never seen until we allowed Babylon to bring down our pillars of faith. As a result, Christ—in His holy doctrine and Spirit—is standing outside knocking. Will we *let* Him in?

Those who seek to remove **the old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove **the pillars of our faith** concerning the Sanctuary or concerning **the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. (*Manuscript 62*, 1905)

Therefore, the Trinity doctrine destroys the personality of God and of Christ and has the tendency to destroy the atonement in heaven in denying their sole dwelling place there. But there is more. We must expose the full ramifications of this doctrine of devils.

The Trinity doctrine also destroys the atonement that Christ made on the Cross. “How?” you ask. It is due to the same Trinitarian beliefs we covered before. It is believed that all three persons must *always* be living, so this means that Christ could not have a beginning of personality, nor could He ever be dead. Trinitarians do not *truly* believe that the Word, the divine Son of God, *became* flesh, but that the human flesh was a separate life and that He could still live without His body after death, which is spiritualism. Thus, it overlaps with the idea that God can metaphysically be everywhere and is not constrained to one body, one dwelling place. It makes the Christ that died for us just a son of mortal man like you and I—but not the divine, pre-existent Son of the infinite God, who supposedly stayed separate of the suffering and death. If this were the case, any sinless angel could have died for our sins; and many would have gladly volunteered.

Do you see how it is all tied together into one massive deception? Satan created this entire doctrine for the sole purpose of destroying faith in the divine Son of God dying for our sins. Yet this is our only Remedy for sin! Satan does not want us to have it. Our pioneers saw the danger and steered clear of it, but we have forgotten their warnings:

It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, “Human blood can no more appease God than swine’s blood.” Com. on 2 Sam. xxi, 10. (James White & J.N. Loughborough, *Review and Herald*, 11/5/1861; parenthesis original)

“The Gnostics even denied that Christ suffered; the Aeon, or Divine Being that dwelt in the man Christ Jesus, according to them, left him when he was taken by the Jews,” etc.—Note on 1 John 1:8. *So far as that particular heresy of the Gnostics is concerned, it has become widespread and almost all-prevailing in the denominations of the present day* ... The Scriptures abundantly teach the pre-existence of Christ and His divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. (J.H. Waggoner, *The Atonement*, 173)

The Trinitarian Laodiceans of today have widely embraced the Gnostic doctrine of the Divine Christ not truly becoming flesh (John 1:14) and dying for our sins; whether they think through it that far or not, the Trinity doctrine encapsulates it and it is there. But Paul proclaimed a straight testimony to the Laodiceans to correct us, and Sister White follows suit:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *For in Him dwells all the fullness of the Deity **bodily**.* (Colossians 2:8-9)

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; *the two natures were mysteriously **blended in one person** – the Man Christ Jesus.* In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. (*Letter 280a*, 1904)

SDA Trinitarians take the last part out of context and conclude that the divine part of Christ was still living when the human part of Christ died. Yet this is negated by the fact that the two natures were blended in one person. They were, and still are, inseparable. All the fullness of Christ's Deity dwelled in Him **bodily**, and they were *blended*. When Christ's human heart stopped beating and He lost consciousness, He as "one person" lost consciousness; "*the only-begotten Son of **God** has died that we may live*" (1 Selected Messages, 215). As the Son of God, Christ was God, and this is who died; yet it would have been impossible for the *substance* of Deity to die (perish from existence), unless He had sinned. But it was *not* impossible for Him to die from *consciousness*:

When He closed His eyes in death upon the Cross, *the soul of Christ* did not go at once to Heaven, as many believe, or how could His words be true—"I am not yet ascended to My Father"? *The spirit of Jesus **slept** in the tomb with His body, and did not wing its way to Heaven, there to maintain a **separate existence**, and to look down upon the mourning disciples embalming the body from which it had taken flight. **All that comprised the life and intelligence of Jesus remained with His body in the sepulcher; and when He came forth it was as a whole being;** He did not have to summon His spirit from Heaven. He had power to lay down His life and to take it up again.* (3 Spirit of Prophecy, 203)

All "the life and intelligence" of Christ would include His pre-existent, self-existent divine nature, fused together with His life that He lived on earth—*all* of who He was. He not die in the same way that the wicked will die when they are eternally destroyed; only His humanity died (stopped functioning), while His Holy Spirit "*slept*" with His body and preserved it from decay. The same creative power of the divine Son of God that created all things and then "*rested* on the Seventh Day from all His work which He had made" (Genesis 2:2), *rested* in the tomb on the Seventh Day from His work of redemption to give all who are in Him *rest* from their sins! He is the Life of all who live and cannot die; yet, as we have studied, this life is not a conscious metaphysical being without a body. That is a pagan belief that breeds pantheism and spiritualism. Jesus Christ Himself verily died, but the substance of God that He has as the Son of God was kept alive, yet sleeping (unconscious). God the Father took His Son's life into possession while He was sleeping (Luke 23:46), and then on the third day "God the Father ... raised Him from the dead" (Gal. 1:1) by the "power" of His victorious life, taken up again.

The Deity of the life of Christ could not die and He was resurrected on the third day, *yet He had to die our second death to pay the wages of our sins*. But how? Christ was raised *with one major change: no more "sinful flesh"* (Romans 8:3). This He destroyed for eternity, and in this fallen nature He would have no resurrection so that it would have no resurrection in us. This is our salvation! But wait, there is more! Since Christ, through His omniscience, can dwell in all places and times at once, His death was the equivalent of eternity, for during that Sabbath day *the eternal life* of the Son of God had ceased to live! What a sacrifice! And this was all in addition to Him fully expecting to not be resurrected in any form when He was on the Cross, for "the Saviour could not see through the portals of the tomb" due to the weight and severity of our sins (*Desire of Ages*, 753). Thus, He actually *experienced* the second death that the wicked will feel as well.

O the importance of understanding our precious Saviour's sacrifice! As we appreciate what He does for us on the Cross—our continued study here—it will change us eternally for the better. Our hearts will melt with love and hate sin. We will be "crucified with Christ" (Galatians 2:20). We will be dying to our sins with Him. We will see Him suffering for our sins on the Cross and dying *to* our sins and *for* our sins (and not just a part of Him), incurring our second death, with sin and death eternally destroyed *in Him!*

The Trinity doctrine destroys much wonderful truth; for this reason alone, we are meeting it with straight testimony. Thus, our intent here is not to argumentatively attack false doctrines as some do, but to build a very solid foundation for Christ's atonement. The Trinity doctrine destroyed our foundation, which must be rebuilt, stronger than ever. We have seen that Christ is fully God, with all of His divine power, by inheritance; and like the Father, He possesses the power of omnipresence through His omniscience and omnipotence. The Holy Spirit personifies the Christ that we cannot see operating from heaven and is none other than Christ's own divinity. The Trinity doctrine does not uphold Christ's divinity but destroys it, for it separates the Saviour we see on the Cross from divinity and makes the Holy Spirit an individual of its own, separate from our Saviour. This must be set aright before we can see greater things at the Cross, our true intention. Yet one more thing must be restored into our foundation: the full *humanity* of Christ.

Only when we can see Christ as both fully God and fully man can we truly appreciate what it means to be in Him, and Him in us—the very union that He prayed for and that will be revived in the Second Pentecost experience when our Saviour, patiently knocking, is finally *let* in. Only then can we appreciate “the faith of Jesus”—the very heart of the third angel's message.

### **Christ: Fully Man**

*I*N E.J. Waggoner's book *Christ and His Righteousness*, he spends the first four chapters vindicating Christ's full divinity in being the Son of God, and before moving into the main message he spends the fifth chapter establishing Christ's full humanity in putting on our sinful flesh. That is what we will cover now as we follow the order of progression of the 1888 message the best that we can.

The Word *became flesh* and dwelt among us. (John 1:14)

For what the Law could not do, in that it was weak through the flesh, God sending His own Son *in the form of **sinful flesh**, and for sin, condemned **sin in the flesh**: That the righteousness of the Law may be fulfilled in us, who walk not after the flesh, but after the Spirit.* (Romans 8:3-4)

We have not a High Priest which cannot be touched with the feeling of our infirmities; but *was **in all points tempted like as we are**, yet without sin.* (Hebrews 4:15)

Thus we see two different kinds of sin: the *nature* of sin and the *act* of sin. Christ had the *nature* of sin in the flesh so that He “was in all points tempted like as we are,” yet He was without sin—that is, without a sinful *act* in His entire life. If he had no sin in His flesh, He could not have condemned sin in the flesh; He could not have overcome the world by overcoming the sins of the world, being tempted in all points like as we are. Jesus said, “Be of good cheer; I have overcome the world” (John 16:33). Did Jesus overcome sin? You better believe He did—the sin in His flesh. As the Son of Man (via Mary), His flesh was full of hereditary sin; yet He never cultivated it in His own life. Why did Jesus overcome sin? So “that the righteousness of the Law may be fulfilled in us.” And this incarnation is the great “mystery” that appears in both Colossians and Ephesians—His incarnation in our flesh of sin to overcome sin, that we in that same flesh of sin may overcome sin. If He could not do it, then we could not do it, but Christ in us is the hope of glory!

The word ‘overcome’ shows up the most places in the book of Revelation, for a final generation will overcome all sin. That is what we are all waiting for, yet this theology of a final people becoming totally cleansed of sin in their lives is despised. Jones and Waggoner openly taught it, and it is the ultimate result of embracing the saving truths that they taught. But it must all happen by “the faith of Jesus”—the heart of the third angel’s message. It does not say “faith *in* Jesus” like some newer translations say, but rather “the faith *of* Jesus.” In other words, *we need the very faith that Jesus lived out in His life to be living in us.* If He had not taken our flesh of sin and overcome all the sin in it, then we would have not have His faith. This is the whole purpose of His incarnation. He could have come just to bear our sins on the Cross and pay the penalty of death, but then we would not have His saving faith, and we would all perish in our sins.

Satan would have accused the Son of God day and night that His Law is impossible to keep, especially in the flesh of sin, if Christ had not truly become one of us. Do you see how important it is for Jesus to have been ***truly the Son of Man, inheriting the flesh of sin from Mary?*** It is just as important as Him being ***truly the Son of God, inheriting the fullness of Deity from God,*** and dying our second death in that divinity. Without these two elements, the plan of redemption could not have happened. And that is why E.J. Waggoner so strenuously preached them in 1888 and following. They cannot be separated from the most precious message. It is all one precious package.

Unfortunately, Satan knows the great importance of these dual doctrines. He would not let them go forth uncontested. And so it is that in the sad book *Questions on Doctrine* (1957), Christ’s sinful flesh was denied at the very time the Trinity doctrine became exalted. These errors came in together, thus destroying our Christology, only so that we would be liked by the evangelical world—which, unlike its profession, knows very little of the Glad Tidings of salvation. We sought to win the favor of men rather than of God; and, after all, it sounded so good to have a “Jesus” in all points like the Father: no beginning of personality, never a time of non-existence, and never becoming sinful flesh. But that is simply not the saving Jesus of the Scriptures who said “My Father is greater than I” (John 14:28). In order to save us from our sins Jesus must empty Himself to become a Man—a Man with a fallen nature, a Man *enslaved* to physically die under the Law due to that mortal nature, and not only this, but die our second death for our sins. This all must be met for us to have eternal life. His mind of self-emptying faith that overcame sin in our flesh then overcomes sin in us.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, *counted being equal with God not something to be held onto: But emptied Himself,* and ***took upon Him the form of a slave,*** and was made in the form of men: And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the Cross. (Philippians 2:5-8)

***For [God] has made [Christ] to be sin for us,*** *who knew no sin; that we may be made the righteousness of God in Him.* (2 Corinthians 5:21)

God sent forth His Son, made of a woman, ***made under the Law,*** to redeem them that were under the Law, that we may receive the adoption of sons. And because you are sons, *God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father.* (Galatians 4:4-6)

In His incarnation Christ became subject to the death that we share as fallen human beings (sons of fallen Adam). Because of our condition of sin, the Law says that we must die; thus, to be “under the Law” in this sense means to be subject to physical, temporal death. Since our first parents fell, we were forbidden to eat of the Tree of Life,

and our bodies have weakened over the generations so that our days are numbered and our bodies are weak. This is the condition that Christ adopted into Himself as a son of Adam, and thus how E.J. Waggoner interpreted the verses above. And *in Christ*, the Son of *God*, we have been adopted as “sons of *God*” (Jn. 1:12; Rom. 8:14, 19; 1 Jn. 3:1, 2), which is manifest in us as we partake of the Spirit of God *in Christ Jesus* instead of sin.

We all have the flesh of sin, but committing the sin is a choice; we must discern this difference. Many confuse the two and believe that just by breathing in this sinful state, we are sinning; thus, they do not believe Christ ever fully became this sinful form of humanity because they equate our sinful nature with the state of sinning. Therefore, they do not believe in overcoming sin, but that a “Jesus” who never overcame (condemned) sin in the flesh covers our sins so that we can keep sinning just by breathing. This is wine of Babylon, and a subtler form is being consumed by many SDAs, if not the full form.

Let us read a portion of what is known as Sister White’s “Baker Letter,” which some have used to claim that Christ did not adopt a sinful, post-fall nature and thus was not *in all points* tempted like as we are, for all temptation arises out of the flesh. In other words, they do not believe that Christ could be sensually tempted. But if He did not overcome it, what hope do we have? Please keep in mind that we do not know what Baker taught, so we do not really know for sure what Sister White was cautioning him about. It could be that he was teaching that Christ had been like other babies and children growing up and later on received divinity. But He is called “the Holy One” from His birth in Luke 1:35; therefore, He would have been the equivalent of one of us being “born again” from birth—something that we can also be from quite a young age, but not from birth like Christ. Yet He had no advantage over us other than not having cultivated sins in His childhood; but to make up for this, He was tempted in much greater ways than we could be tempted because He possessed divinity and could be tempted to use His divine powers to save Himself (as we see with His 40 days in the wilderness and multiple times later on).

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

Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way *yielded to corruption*. He was tempted *in all points* like as man is tempted, yet He is called that holy thing ... The exact time when humanity blended with divinity, it is not necessary for us to know. (*13 Manuscript Releases*, 18-19)

If this is read carefully, it can be observed that Sister White was writing about the *act of falling*—the *yielding* to corruption—rather than *the fallen condition of the flesh*; and that is what we need to understand the difference between. Christ became sin in His *flesh*, yet He never committed a sinful *act*—not even in thought. And that is where sin is conceived—in the mind, or heart—whether a person is a very young child or an adult. Now, keep in mind, “to him that knows to do good, and does it not, *to him* it is sin” (James 4:17). Much of what may be sin to an adult is not sin to an infant because the infant does not know better; yet it is still all sin *to God*, and the holy Child Jesus never

took part in any kind of sin *in any way*. Just how we are not to inquire, but it is a fact and, again, it is the equivalent of us being born of the Spirit, which we all have access to as soon as we know what sin is. Therefore, “the Baker Letter” should never be taken out of its context to say that Jesus never became the sin of flesh; He just never sinned in mind, or heart—in thought, word, or deed, or in any way at all. He was tempted *in all things* of the flesh that we are tempted in and overcame by His faith in the Father. “The faith of Jesus” is given to us that we too may overcome by His holy life—the Holy Spirit—that proceeds from Him who is “*the Holy One of Israel*” (Isaiah 47:4; 54:5; etc.).

Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took ***man’s nature after the race had wandered four thousand years from Eden***, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and ***physical, mental, and moral degeneracy*** prevailed throughout the human family. (*Review and Herald*, 7/28/1894)

He took upon His sinless nature ***our sinful nature***, that He might know how to succor those that are tempted. (*Letter 67*, 1902)

Though He had no taint of sin upon His character, yet He condescended to connect ***our fallen human nature*** with His divinity. By thus taking humanity, He honored humanity. Having taken ***our fallen nature***, He showed what it might become by accepting the ample provision He has made for it, and by becoming a partaker of the divine nature. (*Letter 81*, 1896)

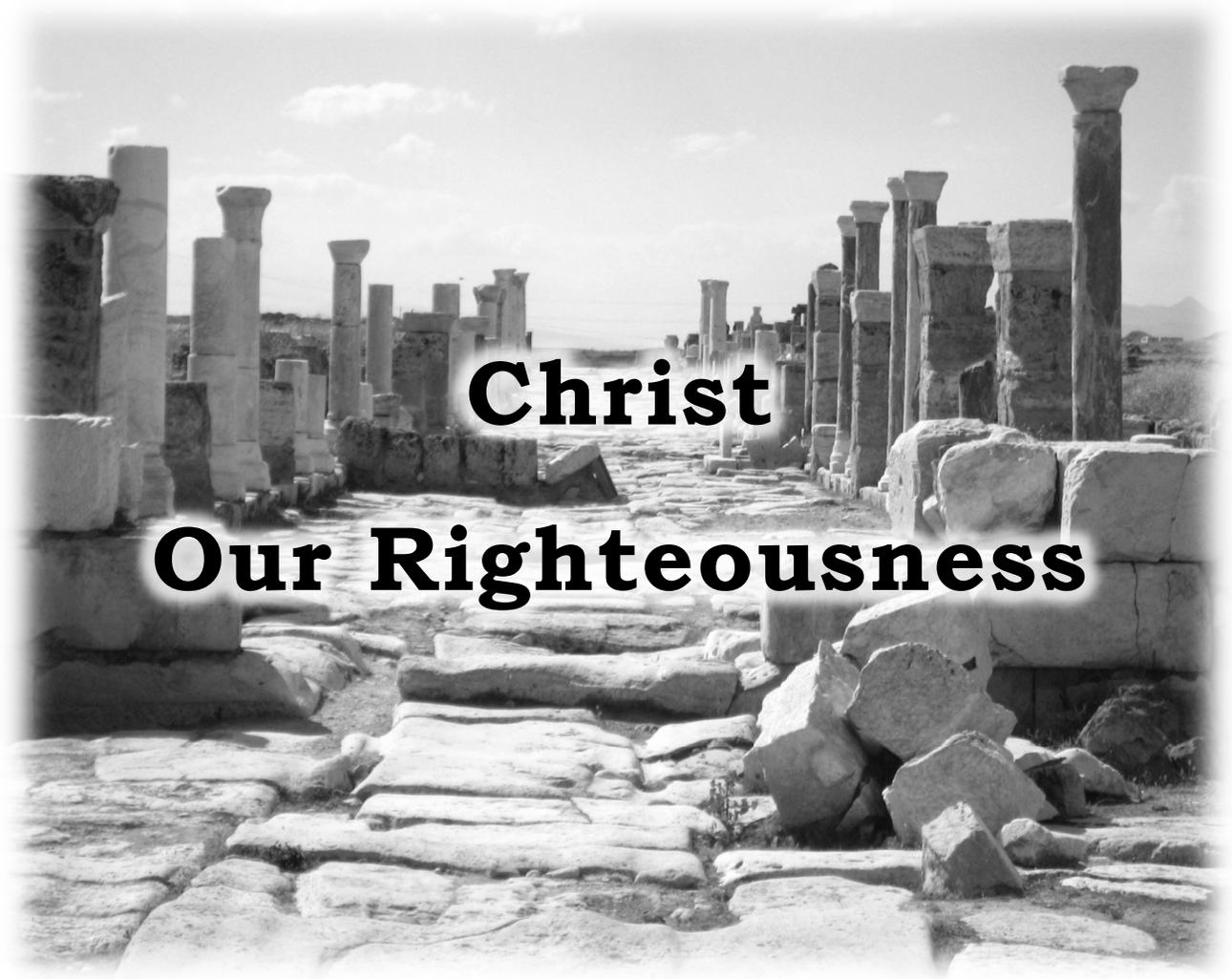
Coming, as He did, as a man, ***to meet and be subjected to all the evil tendencies to which man is heir***, working in every conceivable manner to destroy the faith, He made it possible for Himself to be buffeted by human agencies inspired by Satan, the rebel who had been expelled from heaven ... Always uppermost in His mind and heart was the thought, “Not My human will, but Thy will, be done.” This was the infallible principle that actuated Him in all His words and works, and that molded His character. (*Letter 303*, 1903)

***Christ assumed our fallen nature and was subject to every temptation to which man is subject.*** *Even in is childhood He was often tempted.* Through life He remained unyielding to every inducement to commit sin. When in His youth His associates would try to lead Him to do wrong, He would begin to sing some sweet melody, and the first thing they knew they were uniting with Him in singing the song. They caught His spirit, and the enemy was defeated. Ah, my friends, Christ is the Chiefest among ten thousand. Praise the Name of the Lord! (*Manuscript 80*, 1903)

Now we have a solid foundation to work with to build up the faith of Jesus in our hearts. (1) The Lamb of God is omnipresent through His omniscience and omnipotence by *His own Holy Spirit*, and (2) His humanity was *our own humanity*—sinful and fallen—yet lived in victoriously with sin condemned in the flesh, never yielded to. Christ became one of ourselves, He became we, for one purpose: to live our life for us, victoriously, so that His life counts as our righteous life, and His death counts as our second death. If He had not fully taken upon Himself the same human nature that we have, He could have not lived our substitutionary life and died our substitutionary death.

And so was this part of the third angel’s message preached by Jones and Waggoner. We are now approaching the heart of the “most precious message,” and once we are filled with this, we shall march beyond the beginning, towards the end of the light of it, as long as we continue laying aside our preconceived ideas and hear what the Lord has in store for us. More light will be opened up to us in Colossians than Jones and Waggoner ever imagined, but first let us thoroughly enjoy the very heart of what they enjoyed.

## *Section 3*



# **Christ Our Righteousness**

- ❖ *He Is We*
- ❖ *Crucified with Christ*
- ❖ *In Heavenly Places*
- ❖ *What God Has Slain and Abolished*
- ❖ *The Victorious Body of Christ*



*I*F through the grace of Christ His people will become new bottles, *He will fill them* with the new wine. **God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth;** and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to **seek for the truths that have been hidden beneath the rubbish of error.** And every ray of light received is to be communicated to others. **One interest will prevail, one subject will swallow up every other—Christ our righteousness.** (1888 Materials, 765)

The time of test is just upon us, for the loud cry of the third angel has already begun in **the revelation of the righteousness of Christ, the sin-pardoning Redeemer.** This is the beginning of the light of the Angel whose glory shall fill the whole earth. (p. 1073)

And you are **complete in Him,** which is the Head of all principality and power. (Colossians 2:10)

### He Is We

*A*.T. Jones, portions of *The Third Angel's Message*, Number 14, 1895 GC Session:

[Jesus] took all the sins which we have committed; He answered for them and took them away from us forever and all the tendencies to sin which have not appeared in actual sins—these He put forever under foot. Thus He sweeps the whole board and we are free and **complete in Him.**

O, He is a *complete* Saviour. **He is a Saviour from sins committed and the Conqueror of the tendencies to commit sins. In Him we have the victory.** We are no more responsible for these tendencies being in us than we are responsible for the sun shining, but every man on earth is responsible for these things appearing in open action *in Him*, because Jesus Christ has made provision against their ever appearing in open action...

*In Jesus Christ* there is furnished in *completeness* all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his.

So then as the first Adam was *We*, **the second Adam is We.** In all points He is as weak as are we. Read two texts: He says of us, "Without Me you can do nothing" (John 15:15). Of Himself He says: "Of My own self I can do nothing" (5:30)...

The Lord Jesus put Himself in this world, in the flesh, in His human nature, precisely where the man is in this world who is without God. He put Himself precisely where lost man is. *He left out His divine self and became we.* And there, helpless as we are without God, He ran the risk of getting back to where God is and bringing us with him. It was a fearful risk, but, glory to God, He won. The thing was accomplished, and *in Him* we are saved.

When He stood where we are, He said, "I will put My trust in Him" and that trust was never disappointed. In response to that trust the Father dwelt in Him and with Him and kept Him from sinning. **Who was He? We.** And thus the Lord Jesus has brought to every man in this world *divine faith*. That is **the faith of the Lord Jesus.** That is saving faith. Faith is not something that comes from ourselves with which we believe upon Him, but it is that something with *which He believed*—the faith which He exercised, *which He brings to us, and which becomes ours* and works in us—the gift of God. That is what the word means, "Here are they that keep the commandments of God and **the faith of Jesus.**" They keep the faith of Jesus because it is that divine faith which Jesus exercised Himself.

**He being we brought to us that divine faith which saves the soul**—that *divine faith by which we can say with Him, "I will put my trust in Him."* And in so putting our trust in Him, that trust today will never be disappointed anymore than it was then. God responded then to the trust and dwelt with Him. God will respond today to that trust in us and will dwell with us.

**God dwelt with Him and He was ourselves. Therefore His name is Immanuel, God with us. Not God with Him ...** God with Him does not help us, *unless He is we*. But that is the blessedness of it. **He who was one of God became one of us; He who was God became we**, in order that God with Him should be God with us. O, that is His name! That is His name! Rejoice in that name forevermore—*God with us!*

W.W. Prescott, portions of “All in Him,” *The Divine-Human Family* series, Ministerial Institute meetings preceding the 1895 GC Session (Prescott preached the same most precious message that Jones and Waggoner did):

Col. 2:10: “And you are complete in Him.” And the special thought of our study at this time will be the further development of that idea expressed in Heb. 7:9, 10: “And as I may so say, Levi also who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him”...

“And the Word was made flesh and dwelt *among* us.” John 1:14. I wish to read three or four texts to show that according to the general tenor of the subject and at the same time following more strictly the original text, we may read this: [1 Jn. 4:13, 3:24, & Jn. 17:21 quoted.] “And the Word was made flesh and dwelt *in* us” ... In all these texts you will observe that it would destroy the whole meaning to say “among us” ... He took humanity and He became the father of this divine-human family, and He became the father by joining Himself in this way to humanity, and **the flesh which He took and in which He dwelt was our flesh, and we were there in Him, and He in us**, just as Levi was there in Abraham; and just as *what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in Him*. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. **He took our flesh, and our humanity was found in Him, and what He did, humanity did in Him...**

**And so what He did we did in Him, and are receiving the benefits of it**. What we have done He did not do; but He was treated as if He had done it, and He received the benefits of that...

**It is all in Him**, and Christian experience may be summed up in this—**what we did in Him, then, without any choice on our part, He is to do now in us by our choice**.

And such is the heart of the third angel’s message. Christ was *in all points tempted as we* by sinful tendencies, *in all points we* as the Conqueror of all sinful tendencies, making us conquerors **in Him**, *in all points we* as our death on the Cross that we die **in Him**, and *in all points we* as “the resurrection, and the life” (John 11:25), for **He “is our Life”** (Colossians 3:4) *in all points because He became we in all points!* This is surely straight testimony to the Laodiceans because it is the only reality that will bring an end to our sins, yet we have not understood a tithe of “the faith of Jesus” of the message we profess. O that may we may receive the heavenly eyesalve to see our need of it! Let us go over and over it until it is clear, and then continue pursuing this true knowledge (gnosis) all the rest of our days, reading more and more gems from the books that are now widely available by Jones, Waggoner, and Prescott.

Are you grasping this wonderful Glad Tidings? *Christ’s life is our life!* Paul wrote this to the Laodiceans of past and present. O believe it Laodiceans! *We are already in Him; therefore, His faith is our faith! He is we!* Every good trait and deed we read of the life of Jesus (which we ought to be mindfully reading on a daily basis) is *we!* You ask, “How can this be so?” Don’t question. Believe it is so and it is so for you! *It is by His own Holy Spirit, by virtue of Him becoming our precise nature (ourselves) and defeating every tendency of sin in it, thus defeating death*. How do we know that His whole life is for us? It is because *He shed His life for us* on the Cross, thus declaring by His blood to the whole universe that the Father gave His only begotten Son to the human race, forever to be we.

He is given to you; He is given to me. His life is already your life and my life, and we did absolutely nothing to cause it to be; it already is for every human soul on earth. The very fact that we are breathing is evidence that we have His life *in Him* from the Cross, for we could not live a moment after sin without His life and His death, which are ours, for *He is we*.

It is by His own Holy Spirit that we can all be *in Him*. His divine mind is infinite and stores all of our lives, and all of our sins were cast upon Him at the Cross, and all of our evil tendencies were thrown under His feet. May we leave them there—condemned and conquered by our Saviour! We are forgiven and that is why we live! Our sins are condemned! *Let* it be so, and it will be so in your life; sin will not rise up.

That same Holy Spirit that bears our sins and conquered our sins in the flesh is His victorious life given to us; we just need to receive it, for it is our eternal life! “He is our Life” and He eternally lives. Oh yes, if we believe this fact and daily immerse ourselves *in Christ*, where we already legally are, believing that His life is already ours, then it will be true for us. Our lives, lived out perfectly *in Him*, will come to be lived in us.

This *letting* Christ be our Life, as it legally stands already, is a day to day choice. *Let* Christ reign in you and “*Let not sin therefore reign in your mortal body,*” for Christ is you, and if it rises up that you “obey it in the lusts thereof” (Romans 6:12), then it rises up into His body as you, and He must bear the shame and the guilt and the torture of it. But since Christ is our Unleavened Bread that does not rise, and since it is written that “affliction shall not *rise up* the second time” (Nahum 1:9) (after His death for all sins until the end of time), then we only need to believe in the creative power of the Word to do what it says. This power is brought to us by the Spirit of the Holy One who always condemns sin in the flesh and says, “[The Father] that sent Me is with Me ... for I do always those things that please Him” (John 8:29). He is we, and God was with Him; therefore, God is with us *in Prince Immanuel*, and we can repeat Immanuel’s own Words when the devil attacks us and tries to create conditions favorable for sin to rise up in us, and thus in our Beloved. The enemy only attacks us to hurt the One who compassionately loves us, so let the enemy be cast down and “the Day Star arise in your hearts” (2 Peter 1:19). O yes, sin is condemned, Christ is risen, and the enemy is cast down! Believe it! *Let* it be reality in your miserable lives O Laodiceans, and you will leap with joy!

Now let’s see if Sister White agrees with this most excellent message:

By His obedience to all the commandments of God, Christ wrought out a redemption for men. This was not done by going out of Himself to another, but ***by taking humanity into Himself.*** ***Thus Christ gave to humanity an existence out of Himself.*** To bring humanity *into Christ*, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men may be partakers of the divine nature, and be ***complete in Him.***

***The Holy Spirit, which proceeds from the only-begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.***  
(1 Selected Messages, 250-51)

O friends, there is more, there is so much more to treasure of this message! Come and go with me to Calvary! No, it is not far away. The Spirit brings it very nigh.

### Crucified with Christ



**I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me:** and the life which I now live in the flesh I live **by the faith of the Son of God,** who loved me, and gave Himself for me. (Galatians 2:20)

Now that we know that Christ crucified was *we ourselves* on the Cross—through His infinite, sin-bearing and sin-conquering Spirit and adopting our sinful flesh—we can much better appreciate this passage. However, there is more truth yet to mine to *really* capture the mystery of redemption. What we need to realize in order for this passage to make sense is that the crucifixion of Christ, symbolized by the Cross, is a *present* reality, not merely an event that took place long, long ago and far, far away. **Christ crucified transcends space and time.** He had to in order to bear our sins. Also, through His omniscience (not metaphysical omnipresence), He had to dwell wherever there is sin. He had to see it and feel it—sin and all of its effects. **Therefore, wherever there is sin, there is the infinite Saviour bearing it on the Cross,** and Satan glories in all the pain that he can cause Him and is why he causes it. Satan glories in the Cross in a different, cruel way like the ancient Romans, and that is why we see his followers, either ignorantly or willingly, wearing the sign of the Cross, and sometimes crooked and/or upside down. This present reality of Calvary, as it really stands, is what we really need to see if we are ever going to hasten the end of His suffering, the end of our sins. And so it is written, “Seventy weeks are determined upon your people and upon your holy city, **to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,** and to seal up the vision and prophecy, and to anoint the Most Holy” (Daniel 9:24).

Christ’s suffering on the Cross continues as long as sin continues, for He must bear every sin until a people arise who truly know and apply the Glad Tidings that we are now studying from the Word. It will so change their lives, they will so be immersed *in Christ*, that they actually believe the truth: that they are crucified with Christ, “dead indeed *unto sin*,” yet resurrected with Christ, “alive unto God through Jesus Christ our Lord” (Romans 6:11). O this is powerful! God is only asking us to *let* reality be reality: we are *in Christ* “dead indeed unto sin” and “alive unto God”! This is already our legal reality and is why we are physically living and breathing, but *eternal* life with perfect righteousness, God can force on no one. It is reality in us if we will believe it to be reality. God already knows that our righteousness is as filthy rags, so that is why He has already given us a full supply of righteousness in His only begotten Son, who is our Life. Yes, He died to sin, and us *in Him*, legally; hence shall we, experientially, if we believe.

A final generation of full believers will *let* Christ be their Unleavened Bread and *not* let sin *rise up* again in His sin-bearing body. Then His sacrifice on the Cross will be “finished” (John 19:30), as “an end of sins is made” and “everlasting righteousness” is brought in! Let us hasten this reality and keep our eyes fixed on Christ at the Cross, now and always. He who condemned sin in His body (which is legally ours) is to make that victory effectual in us (His spiritual body) by faith. Then Christ is “crucified in” us (Galatians 3:1), condemning our sins in our flesh, until they rise no more. The power of Christ’s crucifixion and resurrection is the very power that is to come into us as a present, living reality by His Spirit. E.J. Waggoner explains this glorious truth in the following way:

E.J. Waggoner, portions of the very precious book, *Glad Tidings*, Chapter 2:

Whoever bears my sins must come *where I am*, yea, must come into *me*. And this is just what Christ does. Christ is the Word, and to all sinners, who would excuse themselves by saying that they cannot know what God requires of them, He says, "The Word is very nigh unto *you*, in your mouth, and in your heart, that you may do it." Deut. 30:11-14. Therefore, He says, "If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved." Rom.10:9. What shall we confess about the Lord Jesus?—Why, confess the truth, that He is nigh *thee*, even in thy mouth and in thy heart, and believe that He is *there* risen from the dead. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Eph. 4:9. The risen Saviour is the crucified Saviour. As Christ risen is in the heart of the sinner, therefore, Christ crucified is there. If it were not so, there would be no hope for any. **A man may believe that Jesus was crucified [2000] years ago, and may die in his sins; but he who believes that Christ is crucified and risen in him, has salvation.**

All that any man in the world has to do in order to be saved, is to believe the truth, that is, to recognize and acknowledge facts, to see things just as they actually are, and to confess them. Whoever believes that **Christ is crucified in him, which is the fact in the case of every man**, and confesses that **the crucified Christ is also risen, and that He dwells in him** by and with the power of the resurrection, is saved from sin, and will be saved as long as he holds fast his confession. This is the only true confession of faith. **What a glorious thought that, wherever sin is, there is Christ, the Saviour from sin!** He bears sin, all sin, the sin of the world. Sin is in all flesh, and so Christ is come in the flesh. Christ is crucified in every man that lives on earth. This is the word of truth, the Gospel of salvation, which is to be proclaimed to all, and which will save all who accept it...

**Christ is crucified in the sinner, for wherever there is sin and the curse, there is Christ bearing it.** All that is needed now is for the sinner to be **crucified with Christ**, to let Christ's death be *his own death*, in order that the life of Jesus may be manifested *in his mortal flesh*.

Does Sister White again harmonize with this most precious message? Does she describe Calvary as an ever-present reality rather than a far-off event? Oh Yes!

**To the Cross of Calvary, bearing a dying Saviour, we must look.** Our eternal interests demand that we show faith in Christ. Our Lord has said, 'Except you eat the flesh of the Son of Man, and drink His blood, you have no life in you ... For My flesh is food indeed, and My blood is drink indeed.' John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. **Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The Cross of Calvary is stamped on every loaf. It is reflected in every water spring.** All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. **The family board becomes as the table of the Lord, and every meal a sacrament.**

And how much more are Christ's words true of our spiritual nature. He declares, "Whoever eats My flesh, and drinks My blood, has eternal life." **It is by receiving the life for us poured out on Calvary's Cross, that we can live the life of holiness. And this life we receive by receiving His Word**, by doing those things which He has commanded. Thus we become one with Him. "He that eats My flesh," He says, 'and drinks My blood, dwells in Me, and I in him. As the living Father has sent Me, and I live by the Father: so he that eats Me, even he shall **live by Me.**'" John 6:54, 56, 57. (*Desire of Ages*, 660)

These words tend to go right over our heads when we read that wonderful book because we do not realize how close Calvary is. Our Saviour's life is being poured out to us there now because *the same infinite Spirit on the Cross—unconfined to space-time unlike us—is the Spirit that gives us both physical and spiritual life.*

Now, let's be real clear: there is no such thing as transubstantiation—the very 'essence,' or 'substance,' of God dwelling in matter. That is one reason why we built up a strong Christological foundation before this. We must be able to distinguish truth from error. The Father and the Son are personal beings dwelling only in heaven; their beings do not mingle with creation. All things are created by the Word, and creative power and life are in that Word. This *proceeds from* Christ and is not part of His being, yet it is still 'He,' because a character is who a person is, and God is Holy; hence, the Holy Spirit is God—in character and nature, but not in metaphysical substance.

With this being all true, then we can understand that the life of Christ that He pours out to us on the Cross, is Christ dwelling in us—neither metaphorically nor metaphysically, but through His omniscience, creative power, and character attributes. It is in this way that He dwells in all things of the universe and He bears all sin and its effects on this earth; He dwells where His power and life and attributes are, and His presence and personality in all things are very real because of His *personal* omniscience, thus making contact with us through His Holy Spirit. With this discernment of truth and error we can now safely study this great subject free from error, and when we hear E.J. Waggoner talking about an indwelling Saviour, we do not need to think that it is pantheism. Deism and pantheism are the two opposite counterfeits of God and can both be avoided by realizing that God personally dwells in all things through the Holy Spirit (the omnipotent and omniscient life of the Father and of the Son).

The life that is in the blood of Christ, poured out at Calvary, is the very life we receive today. All of us automatically experience it physically as long as we are alive, and spiritually we receive it as long as we do not hinder Him from flowing His holy life into us. God is continually working through the Holy Spirit and the holy angels to save us, and we can only be lost by hindering Him. The very message we are reading here is coming by His providence and inspiration. Our work is to just continually believe—that is, *let* Jesus be Jesus, our Sin-Pardoning Redeemer. That is who He is already. We cannot change that. All we can do to be lost is to deny Him. All that He wants to do is to impart His precious life into us that we may be filled with love, joy, and peace!

**Away with the thought that justification is only a legal experience!**

Jones and Waggoner never taught that, yet it is what we hear in many pulpits today. Justification by faith was their message, the third angel's message. *The for-giving of our sins is Christ "giving" His life to us "for" our sins on the ever-present Cross. Justification changes us, not God, for God changes not (Malachi 3:6). We now have life because Christ lives and we naturally receive it from Him. We spiritually live a holy life because Christ lives a holy life and we receive it from Him by faith, even the gift of "the faith of Jesus." Let your heart melt in His love, which He is surely bestowing upon you as you hear this Glad Tidings. As long as you let His holy life from Calvary flow into your heart, the stream of salvation will flow to you unhindered, giving you peace.*

Being *justified by faith*, we have *peace* with God through our Lord Jesus Christ ... God commends His love toward us, in that, **while we were yet sinners**, Christ died for us. Much more then, being **now justified by His blood**, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life ... By the offence of one [the first Adam] judgment came upon all men to condemnation; even so by the righteousness of One [the Second Adam] **the free gift came upon all men unto justification of life**. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. (Romans 5:1-19; brackets mine)

Do you see two tiers of justification here? Many Laodiceans will miss it, but it is something that we need eyesalve to see. Firstly, *all* of us—as Christ’s living, breathing creatures, even as sinners—are “*now* justified by His blood.” Will we believe it? We are already crucified and resurrected with Christ; He is we, and He lives because He is righteous, and that is why we live. Everyone shares in this wonderful salvation. The reason why this is so important to understand is because this agape love will melt our hearts. This drawing power of the Cross will bring us right to the next tier—justification *by faith*—as long as we do not resist this drawing.

Is this love too liberal for you, Laodicea? Then just remember that you are grass and that no such thing as creature merits exists. We are already saved from death, without even exercising one iota of faith. But as soon as we receive faith to believe in the saving life of Christ, we are justified *by faith*. Repentance and confession will pour out from our hearts and justification switches from us being physical recipients of life to spiritual recipients of life—eternal life. And did you know that we all are already predestinated to have eternal life? Is this love too liberal for you, O lukewarm Laodiceans, or will you be drawn to the Cross with the power of your Saviour’s matchless love? Will rich praises to God be drawn from your lips by this mysterious love power?

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places ***in Christ***: According as ***He has chosen us in Him before the foundation of the world***, that we should be holy and without blame before Him in love: ***Having predestinated us unto the adoption of children by Jesus Christ to Himself***, according to the good pleasure of His will, to the praise of the glory of His grace, wherein ***He has made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins***, according to the riches of His grace ... ***in whom also we have obtained an inheritance, being predestinated*** according to the purpose of Him who works all things after the counsel of His own will. (Ephesians 1:3-12)

[Ephesians 1:6 quoted]: ***When the Father said to His Son, “This is My beloved Son, in whom I am well pleased,” He said the same words to every son in this divine-human family.*** “You are My beloved son in whom I am well pleased” ***in Him, in Him***. Was He accepted? So are we *in Him*. Are we accepted because of anything that we are, or have been, or can be? No, but we were accepted *in Him, in the Beloved*. It is so, *in Him*, accepted. The 11th verse: “*In whom also we have obtained an inheritance*”—*in Him*. Did He redeem the inheritance? Did He buy back the inheritance? Did He pay the price? [“*Cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; thorns also and thistles shall it bring forth to you,*” Gen. 3:17-18.] *Did the thorns rest upon His brow in token of the fact that He bore the curse of the earth, and that He bore suffering for the earth, and that He was removing the curse from the earth, and that He was bringing back the inheritance? We obtained the inheritance in Him*, and so He obtained the inheritance and redeemed the inheritance, and bought back the inheritance. ***We obtained it, because we were there in Him, and because He was made flesh and dwelt in us.*** (W.W. Prescott, “All in Him,” *The Divine-Human Family*, 25; brackets mine)

“*In Christ*” we have already obtained an inheritance that is predestinated for us—even the inheritance promised to Abraham and His Seed, which is the new earth. Christ is the Seed (Galatians 3:16) to whom the promises are given, and we are *in Him*. Christ is God’s Son by birth and He is we; thus, we are God’s sons and daughters, accepted *in the Beloved Redeemer, the most precious Immanuel*. God is with us, on our side, because we are *in His Son*. We already “have redemption through His blood, the forgiveness of sins”; our very existence is proof. We live because Christ lives, and God has predestinated us to have *everlasting* life—the very ‘inheritance’ that the everlasting covenant promises to us who are all individually *in Christ, the Seed of Life*.

Then why will so many be lost? It is because they will not accept reality. They will not *let* God be the God He really is to them personally—the God of Agape Love. In not *letting* Him be this to them, they resist His drawing love power. Their eyes are on the things of the world where their treasure is, and that is all they will ever have. They were verily justified to live a whole probationary life and be continually drawn into eternal life, but they have resisted this drawing because they would not *let* the gift of eternal life be theirs as it really is *in Christ*.

Now let us explore what eternal life is and what our inheritance is. It is written, “This is life eternal, that they may know You the only true God, and Jesus Christ, whom You have sent” (John 17:3). Eternal life is not knowing an empty doctrine, but rather a precious Person! All of the infinitude of time and all blessings are wrapped up *in Christ*, the Gift of the covenant, through the blood of the covenant. Eternal life flows out to us in the blood of Calvary, for it is promised by the Life Giver, “*The **life** of the flesh is in the **blood***: and I have given it *to you* upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul” (Leviticus 17:11). Christ’s blood changes *us*, not God; atonement is made for *us*! We are living here and now and cannot bodily go to the Cross, yet our presence there is not metaphor. We can verily go there—no, we are already there, for *He is we*! This is what we need to grasp by faith—that we are already *in Him*, predestinated to the Eternal Kingdom which is *in Him*, the Seed. The oak is in the acorn. The endless ages of bliss are *in Christ*. When we come to realize that we are *in Christ*, our Inheritance, then that is where our affections will be (Colossians 3:2); that is where our treasure will be: wherever Jesus is—in Gethsemane, at Calvary, risen in heavenly places, and ultimately face to face with Him in Paradise! And this is the reality that God sees. That is why He has mansions for all of us. He sees us already inhabiting them, for when He sees us, He sees His Son who is we. Praise God!

We are already *in Christ*, predestinated to God’s Kingdom—our hope, our home—and it is already ours *in Him*! We receive it by faith, and it is written, “faith is the *reality* of things *hoped* for, the evidence of things not seen” (Hebrews 11:1). Faith is the *reality* of our inheritance; it is real *in Christ who gave Himself to us* for our sins (Galatians 1:4). Christ belongs to us, thus the Kingdom is ours and is realized by receiving Christ by faith. We receive His life through His blood, and Christ said, “Whoever eats My flesh, and drinks My blood, has eternal life” (John 6:54). Paul speaks of “having our hearts sprinkled” (Hebrews 10:22). ***These are more than mere figures of speech, for the same eternal life that is in His poured out blood is in His poured out Spirit. His Spirit is His spiritual blood “shed abroad” (Romans 5:5), making direct contact with us—invigorating mind, body, and soul—as it carries the precious merits and life that are in His blood to our sin-sick souls. Yes, it is real! Will we believe it? The blood of His Spirit, carrying the perfect divine-human righteousness of Christ, truly cleanses us from all our sins! And that is why justification by faith is not just external. The result is joy and peace in our hearts from the abundance of *real* eternal life that we receive by faith.***

A spear pierced His side, and immediately there came out **blood and water**. (John 19:34)

This is He that came by *water and blood*, even Jesus Christ; not by water only, but by *water and blood*. And it is *the Spirit* that bears witness, because *the Spirit* is truth. There are three that bear witness, ***the Spirit, and the water, and the blood***: and these three agree in one ... He that believes on the Son of God has the witness in himself: he that believes not God has made Him a liar; because he believes not the record that God *gave* of His Son. ***And this is the record, that God has given to us eternal life, and this life is in His Son***. *He that has the Son has life; and he that has not the Son of God has not life.* (1 John 5:6-12)

As quoted earlier, James White correctly believed that Verse 7 was falsely inserted in the text. It is not found in most manuscripts. It interrupts the flow of thought and suggests the Trinity doctrine, whereas it is only speaking of the Son and *the three living elements that flow from the Son to give us eternal life*, including the Holy Spirit. Yes, the Spirit is our Saviour's own and not another: His own faith, His own righteousness, His own creative power, His own eternal life—all given to us in this precious Gift of the Spirit! Yes, God has given to us all eternal life, which is a promise, a fact, a reality! This is the Glad Tidings! Eternal life is not something given to us after we believe; it is already ours *in Christ!* To not believe this is to make God a liar and is the only reason that we can be lost, for then we do not *receive* what is ours as a Gift: Christ, in His Spirit!

God is not a liar—He never has been and indeed, never *can* be—but He still gives us the freedom to make Him a liar (to ourselves) if we so choose; and if that is what we choose, He bears that lie through the sins that His Son bears until the Judgment. The purpose of the Judgment is to reveal the rightness of God to the universe and to set aright those who choose to believe the lie that God is a liar; but sadly they must perish in their sins, for there is no life outside of the only begotten Son of God. *The great lie has been from the very beginning that we have life in ourselves.* Everyone has the freedom to believe this lie and refuse the Son of God and His life. God has given Him to us but will force Him upon no one. Therefore, **“let God be true, but every man a liar”** (Romans 3:4). ‘Let’ human pride be laid in the dust and accept the reality that God has given us eternal life in His Son. It is true, and it will be true for us personally, if we believe it; but it will be a lie (only to us) if we do not believe; never God's lie. It is our choice. “Therefore choose life” (Deuteronomy 30:19), “and this life is *in His Son.*”

“God so loved the world, that He gave His only-begotten Son.” John 3:16. He *gave* Him not only to bear our sins, and to die as our sacrifice; **He gave Him to the fallen race.** To assure us of His immutable counsel of peace, *God gave His only-begotten Son to become one of the human family, forever to retain His human nature.* (*Desire of Ages*, 25)

God no longer has anyone else in His same nature. It was an infinite sacrifice. Christ emptied Himself in His incarnation to become one of us, who was one of God; and now He is continually emptying Himself to give us His life. He desires our affections and sympathies, *for He became we*, and is the best Friend that there ever was. Will we be a friend to Him, even as He suffers in Gethsemane and Calvary?

Calvary is not something far away in the past. It is a present reality. God gave to us His Son, and His Son still empties Himself to give us life. Blood and water were poured out after His death. The blood speaks to us of His great sacrifice and the water speaks of His Holy Spirit that comes to us with His life and *cleanses* us (see Isa. 44:3; Jn. 3:5; 7:38-39). It is all the work of justification, including His Spirit that sanctifies us—the internal aspect of justification that changes us. The blood and water also bore witness that He died of a broken heart for our sins because *the blood and water separated due to the extreme stress of bearing our sins.* So, *in reality, the bearing of our sins is His act of dying*, and the blood and the water were poured out after He had already died just to bear witness of His atonement. The true suffering and atonement take place in His infinite Spirit that transcends space-time. Hence, it is a present reality. From the first sin in Eden lost until the end of sin when Eden can be restored, Christ must bear our sins on the Cross. We must continue studying this until the idea of the Cross being an external event, way off in the distant past, is eradicated from us. *The Spirit of Christ carries Calvary to every soul and every soul to Calvary. It makes present His sacrifice and sanctifies believing hearts.*

We need to see a fresh picture of Christ pouring out His life. We need to see that every life-imparting element we partake of—food, water, air, etc.—carries the life of Christ poured out at Calvary, for His Suffering Spirit at Calvary upholds all things because He gave His life to us there. We read earlier how Sister White said that everything we physically partake of is stamped with the Cross of Calvary. Everything comes to us by the sacrifice of Christ; all life proceeds from Him by His Spirit poured out to us. “Therefore whether you eat, or drink, or whatever you do, do all to the glory of God,” for “you are not your own ... You are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 10:31; 6:19-20).

The lie that our life is our own, rather than a continual gift from Calvary, must be crucified with Christ. And the purpose of all eating and drinking is to remind us of this reality. Let us treasure these opportunities that we have each day to behold Christ at Calvary as we partake of our daily provisions. Eating and drinking, without this understanding or awareness, is just an empty form, and we are not giving glory to God. We will cover this important subject later as well, for we can be sanctified in eating and drinking *by faith* just as we can be sanctified in partaking of the Lord’s supper and observing the Sabbath day. Jones and Waggoner preached on these things as well.

For all too long, Christ crucified has been afar off in our eating, drinking, and Sabbath-keeping. These have all become empty forms because we have looked at the forms themselves for life when it really comes from Christ pouring out His life in sacrifice. But when this is realized, we can be sanctified in these thoughts that He imparts to us in our daily lives. Then Saturday-keeping (a form without Christ, the fullness of it) becomes Sabbath-keeping—resting in Christ, being sanctified—“every meal becomes a sacrament,” and Law-keeping becomes promise-receiving. We cannot do away with the forms, for they are shadows to point us to their true substance in Christ. He is our food, our drink, our Sabbath rest, our Living Law. Without Him we practice forms that have no fullness.

What Laodiceans really need is “the **fullness** of Christ that **fills** all in all” (Ephesians 1:23). May “Jesus Christ, and Him crucified” forever *fill* our minds and hearts (1 Cor. 2:2), for we are *crucified with Christ*. And since we are crucified with Him after living His life with Him, we are also buried with Him, made alive with Him, risen with Him, and sit in heavenly places together with Him. Yes, we are *in Him* and we are not our own, “for *in Him* we live, and move, and have our being” (Acts 17:28). O listen Laodiceans, this is for you:

**In Him** dwells all the fullness of the Deity bodily. And you are complete **in Him**, which is the Head of all principality and power: **In whom** also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: **Buried with Him** in baptism, wherein also you are **risen with Him** through the faith of the operation of God, who has raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, has He **made alive together with Him**, having forgiven you all trespasses. (Colossians 2:9-13)

God, who is rich in mercy, for His great love with which He loved us, even when we were dead in sins, has **made us alive together with Christ**, (by grace you are saved); and has **raised us up together**, and **made us sit together in heavenly places in Christ Jesus**. (Ephesians 2:4-6)

Let this idea sink in: that all we experience in this life and in the life to come is *in Christ*. In every breath we breathe, in each move we make, in each thought we think, in each plan we make, in each pleasure we enjoy, in each pain we endure, it all happens *in Christ*, for we are *in Him* and are not our own. “*In Him* all things consist” (Col. 1:17).

We who were purchased at an infinite price at Calvary have already been *in Him* whether we have realized it or not. *Each sin that rises up in us must rise up in our Beloved.* He sees all things and bears all sins, and we cannot escape Him as long as we live. He is love, drawing love. He is Christ crucified. He is all ours and we are all His!

**“The love of Christ constrains us; because we thus judge, that if one died for all, then all died”** (2 Corinthians 5:14). *In Christ* we all died; and since we legally died for our sins, God has already forgiven us of our sins (as far as this life is concerned), even though we do not deserve another breath of life. The fact that our next breath comes after sin is proof that the above Scriptures are true—that our “life is hid with Christ ... *who is our Life*” (Colossians 3:3-4). We were dead in our sins before we knew Christ, for at the moment of each sin, *Christ as we—died*. Remember, His death was not merely when He stopped breathing, but it was as He bore the sins of six millennia—time we are still living in, thus making the Cross an ever-present reality through the Spirit. This understanding is essential for us to grasp because the love of Christ revealed in it will draw us and constrain us from sin as we see what He does (present tense) for us on the Cross of Calvary—*He as we dying for our sins and to our sins until they are all ended*.

As soon as we believe in this reality of us being *in Christ* at Calvary, we who were dead in our sins are made alive and risen with Him to live out the righteousness He lives *in us* (Philippians 2:12), thus establishing **“Christ in you, the hope of glory” (Colossians 1:27), “that Christ may dwell in your hearts by faith” (Ephesians 3:17).** *The power of His resurrection is the very power that makes us alive unto holiness.* We know that this power that the Father resurrected Him with is Christ’s own power and life (John 10:18)—power that came from Christ’s own divinity and from having condemned sin in the flesh, never once giving in to it. This is the power He gives us—perfect power to live out His life (that we already lived *in Him*) that He now lives *in us!*

Therefore, being risen with Christ is not a metaphor but a true reality. Christ legally resurrected us unto life when He was resurrected, but we must accept that life in order to receive it in our present lives. This involves a daily dying with Christ to sin (1 Cor. 15:31) and a daily spiritual renewal with Christ (Eph. 4:23). By the gift of the faith of Jesus, sin in the flesh must continually be resisted; only then can we retain the spiritual, eternal life that He gives us. Experiential salvation from sin is a continual battle and daily victories will be gained as long as we are, by faith, crucified with Christ—unto the sins that are in our flesh—and risen with Christ—unto righteousness.

We will continue where we left off in Colossians and Ephesians to discover what was really slain on the Cross and what still remains. We will thus see the natural outgrowth of the study of the Law and the covenants, and it will open up a whole new realm of undiscovered treasures. But before this we need to explore the reality of “heavenly places” at the end of the Ephesians quote we are still at, which will reveal amazing things as well. Now here is a quote to inspire us as we continue on our way, for more latter rain is forecasted on the path ahead, and have we not received some showers of refreshing already? Have we not received the presence and peace of Christ flowing from His sacrifice?

**God designs that the plan of redemption shall come to His people as the latter rain;** for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. *Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God.* There are themes to be dwelt upon which are worthy of more than a passing notice. (1888 Materials, 1690)

### ***In Heavenly Places***

**G**OD, who is rich in mercy, for His great love with which He loved us, even when we were dead in sins, has made us alive together with Christ, (by grace you are saved); and has raised us up together, and ***made us sit together in heavenly places in Christ Jesus.*** (Ephesians 2:4-6)

We have a Great High Priest, that is passed *into the heavens.* (Hebrews 4:14-16)

Like the Cross, the Heavenly Sanctuary is not afar off, for Christ—both our Lamb and High Priest—dwells in all things through His omniscience and omnipotence; thus we are carried there with Him, for we are *in Him* since He is we. All of our prayers are directed upward to there, and we are thus to be with Him there by faith, with our thoughts and affections centered in His great atoning work that is taking place.

The wide-ranging doctrine of the Heavenly Sanctuary is a major pillar of Adventism, and it is the only truly unique doctrine that we hold. It is integral in understanding justification by faith—the heart of our message—and it blends and harmonizes perfectly with all that we have studied so far. Yet many, especially conservatives, have the idea that the doctrine of universal justification at the Cross—preached by Jones, Waggoner, and Prescott—destroys this pillar. This misunderstanding is a huge barrier to the reception and proclamation of the Glad Tidings, causing many to lose their faith in Jones and Waggoner and their message that continued through the 1890s. It is a similar dilemma to how the Conference felt about E.J. Waggoner’s view of the Law and the covenants—that he was destroying the Law and the Sabbath, when he was actually more fully establishing them. But these are all fears that Satan inspires to hinder the message, for he knows that as soon as we embrace this message in its purity and fullness, his days of tempting will come to an abrupt end. It is time that we dispel such doubts and fears as we seek to harmonize the Cross with the Sanctuary into one perfect plan of redemption. Showers of latter rain will then fall.

The Book of Hebrews more clearly lays out the atonement in the Heavenly Sanctuary than any other book in the Bible, yet we have largely misunderstood it. Jones and Waggoner knew it better than Laodiceans do today, yet more light is to be gleaned from it than even they could see. Let’s quote a couple parts of it and then analyze it piece by piece:

Almost all things are by ***the Law*** purged with ***blood***; and without ***shedding of blood*** is no remission. It was therefore necessary that the patterns of things ***in the heavens*** should be purified with these; but ***the heavenly things themselves with better sacrifices*** than these. For Christ is not entered into the Holy Places made with hands, which are the figures of the true; but ***into heaven itself, now to appear in the presence of God for us***: Nor yet that He should *offer* Himself often, as the high priest enters into the Holy Place every year with blood of others; for then must He often have suffered since the foundation of the world: ***but now once in the end of the world has He appeared to put away sin by the sacrifice of Himself.*** And as it is appointed unto men once to die, but after this the judgment: so Christ was once *offered* to bear the sins of many; and unto them that look for Him shall He appear the second time *without sin* unto salvation. (9:22-28)

You are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem ... and to *Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaks* better things than that of Abel. ***See that you refuse not Him that speaks.*** For if they escaped not who refused Him that spoke on earth, much more shall not we escape, if we turn away from Him that speaks from heaven: Whose voice then shook the earth: but now He has promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (12:22-27)

The first thing to notice is *the Law and blood*. We must pause for a moment on this very important subject as it will open up many things for us. It is part of the covenants issue that Jones and Waggoner brought out. We could just call “the Law” here “ceremonial” and say that it was completely abolished, but that is the same mistake that we made in the issue of “the Law” in Galatians before. The Bible declares only one Righteous Law, called the ‘Torah’ (in Hebrew). This Law is *all* moral, including the ceremonial portions. Therefore, the labels “Moral Law” and “ceremonial law” are somewhat misnomers, but since it was the language we were used to using, Sister White and the pioneers used it. The words on stone or parchment are shadows that point to the unseen reality, or substance, that can only be fulfilled in Christ. Jones and Waggoner taught this as well. The words themselves are not righteousness (right doing), but they describe righteousness in symbols—words—that we can see and hear. Ceremonial laws have an additional degree of symbolism in that the sacrificial ceremonies acted out were symbols in themselves. *Therefore, both parts of the Law contain shadows that describe morality, but the ceremonial portions just have an added layer of symbolism, hence it is called “the ceremonial law,”* whereas injunctions that directly describe morality without that additional layer are called “the Moral Law.” Our Saviour tells us the following words:

Think not that I am come to destroy the Law, or the prophets: *I am not come to destroy, but to **fulfill***. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in *no* wise pass from the Law, till all be fulfilled. (Matthew 5:17-18)

The Law and the prophets were the two main divisions of Scriptures available at that time; now we also have the Gospels and the epistles. Sometimes the prophets acted out prophecies. Accordingly, the ceremonies of the Law were acted-out prophecies as well. Christ did not come to destroy any of these things, *but to **fulfill***. The entire Law—both ceremonial and non-ceremonial components—and all of the prophecies following it, and testifying of it, still remains “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16-17). Therefore, to neglect the study of the prophecies of the Law is a great mistake. They still remain in symbols for the teaching and in the substance, or reality, for the fulfilling. Some prophecies have not yet found their fulfillment and others are in the process of fulfillment.

We must realize that Christ is our fullness, our completeness. The words that we read in our Bibles are simply shadows of Him. We have no power of ourselves to fulfill the righteousness of the Ten Commandments or any statutes that detail them, nor have we ever been able to fulfill the sacrificial and priestly roles of Jesus to take away our sins and create righteousness in us, “*for it is not possible that the blood of bulls and of goats should take away sins*” (Hebrews 10:4). “*With men this is impossible; but with God all things are possible*” (Matthew 19:26). Only God, which is Christ’s nature in fullness, can take away sins and create righteousness in us, so *Jesus Christ is the only One who can fulfill the Law* and He does so through His sacrificial atonement typified of in the Law.

Therefore, when we read the Ten Commandments, we should see them as promises, fulfilled by Jesus. When we read the ceremonies, we should see Jesus. Whatever we read in the Scriptures we should always see Jesus, for He counsels us, “*Search the scriptures; for in them you think you have eternal life: and they are they which **testify of Me***” (John 5:39). That is all that the Scriptures are for. Words of stories, commandments, and symbols are all used to testify of the righteousness and the sacrifice of our Saviour, that our hearts may be longingly drawn to Him, who is Love.

If we use the Scriptures in the wrong way they become a curse rather than a blessing to us and all that we read will remain empty shadows that cannot fulfill what they describe. Their true role is simply “to bring us unto Christ, that we may be justified by faith” (Galatians 3:24). This came out in 1888 but we as Laodiceans rejected the light. Therefore, we currently have a very limited view of the Law. Christ is left out of it and our focus becomes on keeping the right day, and we think that this is what it means to be a Seventh-day Adventist. We do not realize who we really are because we are wretched, miserable, blind, and naked—without having Christ in His fullness. But Christ is in the entire Law—all through the *Fourth Commandment*. Here is how:

All of the ceremonies in the Law shadow His great sacrifice, but these do not fall outside of the Ten Commandments which summarize the totality of the Law and morality. God’s Book of the Law and His book of nature contain cycles of time, and the weekly cycle of the Law and its worship day, the Sabbath, stand for all of these cycles since the daily cycle builds it up, while the festivals of the monthly and yearly cycles contain “weeks,” and the ceremonies associated with them more fully describe God’s “rest” of the Sabbath Commandment in the plan of redemption typified therein.

There can be no spiritual rest from sin (the true meaning of the Sabbath day) without Christ’s sacrifice and atonement, and we know as Adventists that His sacrifice on the Cross was fulfilled on the Passover Day of the biblical calendar. He “rested” in the grave on the combined weekly and annual Sabbath to signify His and our rest from sins. Then, on the third day, the day of First-fruits, He was resurrected, symbolized by the resurrection of the barley, His resurrection also symbolizing the new life that He brings to us. Then came seven weeks (‘Shabbatot,’ or ‘Sabbaths,’ in Hebrew), with the first being the festival week of Unleavened bread, symbolizing no more leavening of sin in Christ’s resurrected body. After the seventh Sabbath came the Pentecost Sabbath, and in 31 AD this began His ministry in the *First* Apartment of the Heavenly Sanctuary and the *early* rain outpouring of His Holy Spirit on earth. We see the Sabbath signature and its meaning of spiritual rest in Christ all the way through so far, but then comes the fall festivals:

The seventh month can rightfully be called the Sabbath month as it contains the most Sabbaths of the year. The typical ceremonies that were held that month foreshadow the *latter rain* outpouring of the Holy Spirit and Christ’s Second Advent, and our whole origin and purpose as Adventists is derived from this month, thus why we were once called “the seventh-month movement.” The precursor to the latter rain was the Midnight Cry proclaiming the date October 22nd, which was the Day of Atonement Sabbath (the 10th of the biblical month) that year. It was thought that Christ’s Second Advent would be on that day, but we found out later that it was Christ’s advent into the *Second* Apartment of the Heavenly Sanctuary, to undergo the work of the investigative judgment unto the cleansing of the Sanctuary from all sin. The first of the month is the Trumpets Sabbath which begins what is known as the ten “Days of Awe” leading up to the tenth—one for each of the Ten Commandments. In fact, the entire year climaxes on the Day of Atonement, the day of fast when all sin is to be put away among the people of God—the whole purpose for the plan of redemption. The latter rain of doctrine and Holy Spirit power finishes this work. Finally, on the Festival of Tabernacles (the last one to be fulfilled), Christ will finally return, though we do not know the year. Sister White saw in vision that we would be traveling for seven days to the New Jerusalem, hence the entire week of Tabernacles. We will be on a very special vacation with Jesus, arriving on the closing Sabbath—the Last Great Day—at the place where we will tabernacle with Him for 1000 years while the earth has its rest.

For all too long we have divorced the Glad Tidings (Gospel) from the Law. Jones and Waggoner reconciled them with the light that was shining then, but now there is even more light. The Sabbath is the great portal between the two. The entire plan of redemption is typified by the ceremonies of the Law associated with the daily, weekly, monthly, and yearly cycles. The Sabbath stands for them all and encapsulates them with God's seal. Therefore, Jesus and His salvation are brought into the Law through the Sabbath Commandment via the other cycles of time and their meanings. The cycles of time and the typical ceremonies associated with them are just as verily under the category of the Fourth Commandment as homosexuality and bestiality are under the category of the Seventh Commandment. Hence, the antitype of Christ's plan of redemption that brings rest from sin is part of the Law of God under the Fourth Commandment. *We proclaim the Sabbath more fully by proclaiming the Glad Tidings of justification by faith and its connection to the Sabbath through the other appointed times and their meanings.* Let us no longer divorce the Glad Tidings from the Law and say that "the ceremonial law" does not matter anymore, but rather study its components thoroughly that we may discern our Saviour's atonement.

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 church, and nominal Adventists, as they could not refute the Sabbath truth. (*Early Writings*, 33)

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory ... *But when **the refreshing and latter rain** shall come from the presence of the Lord and the glory of His power ... Then shall see **the Sabbath more in its importance and glory.*** (*Letter 3*, 1851)

The fullness of the Sabbath is the fullness of Christ in it, and it comes to us as the latter rain as the third angel's message swells into a loud cry. Jones, Waggoner, and Prescott taught this in the mid-1890's as they referenced these same quotes. The Sabbath without Christ is self-righteousness and has lost its meaning. But now as the light increases even more, we can see the connection between our unique Sanctuary message and our Sabbath message—rest from sin, which is detailed in the plan of redemption typified in the Law via the ceremonies associated with the cycles of time therein.

So now that we have this basis to work with, let us slowly resume analyzing the quotes from Hebrews. We have established that the Law is the Torah and was not destroyed but is by Christ. Its types required blood, in *figure*, but their fulfillment requires blood for the remission of sins, in *fact*. For the remainder of this segment let us give our attention to the daily and yearly cycles to compare type with antitype.

The daily cycle is called '**Tamiyd**' in Hebrew, meaning 'continual' or 'perpetual.' It is divided into morning and evening cycles, and the types were further divided into the corporate burnt offering and the individual sin offerings. But before we go any further in studying the Tamiyd in type and antitype, we need to understand that the worship *times* themselves of morning and evening still apply to God's people today and should not be forsaken even though typical sacrifices were associated with them before the Cross.

The Tamiyd is the very foundation in our spiritual walk and without seven of these cycles there would be no Sabbath, *for 'Shabbat' (in Hebrew) includes both the entire week and its worship day in the same word!* Therefore, we enter into spiritual rest continually, perpetually, in the days and nights of the Tamiyd. Paul says that "there remains therefore a *rest* to the people of God. For he that is entered into His *rest*, he also has *ceased* from his own works, as God did from His. Let us labor therefore to enter into that *rest*" (Hebrews 4:9-11). We enter into this rest **daily**, "while it is called *Today*" (3:13).

**True Sabbath-keeping is a daily experience that perpetually builds up to the seventh day each week—resting in Jesus who gives us rest from our sins.** Paul also alludes to the Promised Land, the land of rest, and thus we are on this earth for six days of millennia, and on the seventh day, we enter the capital of the Promised Land (see 2 Peter 3:8). Ultimately, the full rest comes at the end of the millennium when all sin has been destroyed. But none of these promises will be fulfilled until God has a people who will fully receive rest from all sin. Therefore, Sabbath-keeping is much more than just keeping the right day (which would be Saturday-keeping), but it is entering into Sabbath rest from sin into righteousness—morning by morning, evening by evening, claiming the merits of our crucified and risen Saviour, applying His blood to our hearts by faith, until we are completely cleansed from all sin. Our *daily* experience in Christ—especially at our personal and family worship times—*builds up* our Sabbath experience, and is much more important than our professed observance of the right worship day, for without it, we would not be made holy and could not keep the day holy.

Let the father, as priest of the household, **lay upon the altar of God the morning and evening sacrifice**, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry. Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. **Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits.** Morning and evening the heavenly universe take notice of every praying household. (*Child Guidance*, 519)

Christ in no wise ceased to be our sacrifice after He died on the Cross, nor did the morning and evening worship times cease; throughout Revelation He is called the Lamb. He is our Sacrifice *in heavenly places*. Every morning and evening we are to offer up sacrifice to God, presenting ourselves perfect in Christ as our true sacrifice. He is we. We are *in heavenly places* with Him because He is our flesh, and as His spiritual body, we are living sacrifices of His one Great Living Sacrifice before God. When God sees us, He sees His undefiled Son. “You are complete in Him” (Colossians 2:10). O formalist Laodiceans, accept your standing in Christ *in heavenly places* and He will come into you by His Spirit! You have left Him out of your lives! Meet with Him in the morning hour and in the evening hour—in the cloud of His sweet incense, completely immersed *in Him*. You profess the Sabbath *day* but have no Sabbath *rest*—a form without Christ filling it!

Paul says that there must be “shedding of blood” for remission of sins with “better sacrifices” than the types were—all in the setting of the Heavenly Sanctuary! What is Paul saying here? At first in Hebrews 9 it sounds like Christ must shed His blood in the Heavenly Sanctuary, but then it sounds like everything was done just once at the Cross. How do we solve this apparent contradiction? *Questions on Doctrine* (1957), in addition to removing the personality of God and His Son and the humanity of the Son, proposed that atonement ended at the Cross and only the *application* of that one atonement takes place in heaven. Is this truth or is it another compromise? What does the Bible say?

The key to understanding this great issue is understanding the Tamiyd services of the Torah. The Torah is the foundation of all the Scriptures and the Tamiyd is the very foundation of the Torah, especially when viewed in light of its antitypes in Christ. *Morning and evening corporate sacrifices were made regardless if anyone sinned or not, thus typifying Christ's corporate sacrifice that was made on the Cross for all mankind. But this did **not** substitute for the sinner having to bring a lamb to the altar if he had sinned* (see Leviticus 4 and 5).

For an individual to neglect making a personal sacrifice of a lamb (in addition to the corporate sacrifice) was a serious thing and indicated that such a person did not believe in the Messiah to take away his individual sins. Yet this is what many are doing today when they accept Christ's atonement on the Cross but not His atonement in the Heavenly Sanctuary for their individual sins. They think that they can receive the benefits of eternal life and still live in sin. We all receive temporal, probationary life and are given eternal life in the Gift of Jesus to mankind, but we do not have this eternal life active in us until we accept it by faith. This requires another atonement to be made just as we see in the types in the Law—yet by the same Saviour with His same holy life on our behalf, just in another setting: *in heavenly places*.

We have already covered how the Cross is a continual reality as it plays out in time—Christ bearing sin whenever and wherever sin rises up, dying that sinner's death, and imparting to him probationary life. This probationary life is for the purpose of giving the sinner opportunity to repent and receive eternal life. Christ is still bearing our sins at Calvary through His Spirit transcending space-time just as in the type, the corporate animal bore any and all sins committed during a particular day or night. But this does not negate the fact that, according to God's Law, Christ must also make continual atonement for our sins *in heavenly places* and in real time as they are being confessed upon Him.

Paul shows in Hebrews 9 that Christ is “now” and “once” entered “into heaven itself” “to put away sin by the sacrifice of Himself” “with better sacrifices.” But concerning Christ's *death* on the Cross Paul says that “Christ was once *offered* to bear the sins of many.” Paul makes it clear that Christ could only *die* once to suffer for “the sins of many”—dying our second death to redeem us all. But to take this to mean that Christ made blood atonement only on the Cross negates everything Paul said before that. Christ still offers Himself up for our sins and suffers for our sins in heaven, but He only suffered and was offered once to redeem us from *death*. Thus, one atonement does not cancel out the other, but they complement each other. One redeems us from death, the other dispenses eternal life to us from His risen body. The latter is covered again in the Hebrews 12 text:

You are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem ... and to *Jesus the Mediator of **the new covenant**, and to the blood of sprinkling, that speaks* better things than that of Abel. **See that you refuse not Him that speaks.**

We are risen with Christ into *heavenly places* where His living blood still flows. He is there to make atonement for anyone who makes confession of sin, *and there is no remission of sins without the shedding of blood*. He will remain there until all sin has been “put away” so that He can return “without sin”—no longer bearing our sins and transferring them into the Sanctuary through His atoning blood, for they are then to be placed upon Satan, the scapegoat. M.L. Andreasen, who was a close friend Sister White and taught much of the 1888 message with a special emphasis on the Sanctuary, wrote a letter in opposition to *Questions on Doctrine*, claiming that it espouses “a bloodless atonement” (Cain's sacrifice), correctly attributing it to the omega of apostasy (the preceding context of the following statement):

It is the blood that is to be applied, not “an act,” “a great act,” “a sacrificial act,” “an atoning act,” “the act of the Cross,” “the benefits of the act of the Cross,” “the benefits of the atonement,” all of which expressions are used in *Questions on Doctrine*, but any reference to the blood is carefully avoided. It is not an act of any kind that is to be applied. **It is the blood.** Yet in all the 100 pages in the book dealing with the atonement, not once is the blood spoken of as being applied, or ministered. Can this be merely an oversight, or is it intended? **Are we teaching a bloodless atonement?** (*Letters to the Churches*, Ch. 6)

Sister White agrees with Andreasen and with God's Holy Law that real atonement is taking place *in heavenly places*, separate from the corporate atonement on the Cross:

Jesus stands before the Father, **continually offering a sacrifice** for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any virtue. A daily and yearly atonement is no longer necessary. **But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential.** Jesus, our Great High Priest, officiates for us in the presence of God, offering in our behalf His shed blood. And as Christ intercedes for us, the Spirit works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. (*Youth's Instructor*, 4/16/1903)

As you confess your sins, as you repent of your iniquity, **Christ takes your guilt upon Himself, and imputes to you His own righteousness and power.** (*Youth's Instructor*, 1/16/1896)

Christ as High Priest within the veil so **immortalized Calvary** that though He liveth unto God, He **dies continually to sin.** (*1 Selected Messages*, 343)

Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, **still sheds His sacred blood** in the sinner's behalf. (*Review and Herald*, 1/9/1883)

As anciently the sins of the people were by faith placed upon the sin offering and through its blood **transferred, in figure, to the earthly sanctuary**, so in the new covenant the sins of the repentant are by faith placed upon Christ and **transferred, in fact, to the heavenly sanctuary.** (*Great Controversy*, 421)

The work of Christ in the sanctuary above, **presenting His own blood each moment before the mercy seat**, as He makes intercession for us, should have its full impression upon the heart, that we may realize the worth of each moment. Jesus ever liveth to make intercession for us; but one moment carelessly spent can never be recovered ... Consider this great fact that Christ ceases not to engage in His solemn work in the heavenly sanctuary, and if you wear Christ's yoke, if you lift Christ's burden, you will be engaged in a work of like character with that of your Living Head. (*Testimonies on Sabbath School Work*, 85-86)

The Bible nor the Spirit of Prophecy show a bloodless offering. Read the Hebrews 12 text again. The blood speaks to Laodicea a straight testimony that causes a shaking. We have taken sin too lightly, forgetting God's Law and that it requires fresh atonement for each sin. Calvary is immortalized and He dies continually. How? By taking upon Himself our sins and transferring them into the Sanctuary by His blood. He offered up His life once at Calvary, but His wounds from that death are continually active. At Calvary, there was "a Fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1), and that Fountain will continue to flow until there is made "an end of sins." "Now where remission of these is, there is no more offering for sin" (Hebrews 10:18); His work will be finished. The dying Lamb will be set free!

Until that day, a moment wasted in sin—which requires Christ's shedding of blood—or a moment wasted that could be used to prepare the world for His Second Coming, is one more moment that Christ must remain tied up to His sacrificial work, one more moment delaying His Kingdom. His blood speaks to Laodicea more than to the Father. His blood speaks of continued suffering and dying—not just of Himself, but the whole world that is dying in sins. This was also the purpose of the Earthly Sanctuary. The blood speaks of continued suffering as the result of sin like no other agent can. The Son of God has chosen to sympathize with a dying creation to suffer with it.

Take away the blood, and there is nothing to speak of a continual atonement. Take away the continual atonement, and you are left only with a corporate atonement that eternally saves everyone *in* their sins, thus making the Law of God of none effect. No wonder why Satan has attacked this doctrine! The corporate atonement saves people from dying immediately after sin but does not *impart* the eternal life of Christ and His righteousness to an individual. The Cross has *given* this to all humanity, but to be personally *received*, sin must be repented of and confessed, placed upon Christ, and then transferred into the Sanctuary by His blood—there to remain until its final cleansing.

It is high time to awake and enter into *heavenly places* by faith, where we already are *in Jesus* who is our Righteousness. For too long our motivation has been for ourselves, not from agape love. What He wants is for us to see His atoning blood which speaks of a suffering Saviour for a suffering creation. He wants to share with us the burden of His work—the putting away of sins, dying to them until they never rise up again. He wants our affections and sympathies to be centered in His work. His blood should not offend us as it did the multitudes after He revealed it to them (John 6:61), but it should be a drawing, sanctifying power upon the heart—the power of agape love that can seal hearts. Remember, His blood not only imputes righteousness to our cases in heaven, but it also *imparts* righteousness to us personally through His Spirit carrying to us the very same life that is in His blood. His spiritual blood nourishes the body, His church, sanctifying her, cleansing her until she is all clean and undefiled, “without fault before the throne of God” (Revelation 14:5). Then once He has a pure bride, He will come to claim her as His own—the beautiful Zion, the Everlasting Kingdom! This is our high calling and the great mystery of godliness. This is what the blood speaks to the bride; it causes a shaking, and all who will hear it and not be offended by it will remain the bride. The others will be shaken out of the Kingdom, for they forsake the only life-giving remedy for sin: the life blood of Jesus.

This is the covenant that I will make with them after those days, says יהוה (YAHUAH), ***I will put My Law into their hearts***, and in their minds will I write it; and their sins and iniquities will I remember no more. *Now where remission of these is, there is no more offering for sin.* Having therefore, brethren, boldness to ***enter into the Sanctuary by the blood of Jesus, by a freshly slain and living way***, which He has consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the House of God; Let us draw near with a true heart in full assurance of faith, ***having our hearts sprinkled*** from an evil conscience, and our bodies washed with pure water. (Hebrews 10:16-22)

It is the precious life of Christ—through the outpouring of His blood and His Spirit—that will seal His people, for only His righteous life can fulfill the Law, and that is what He brings into our hearts! Christ crucified and Christ risen is our hope. He is freshly slain, yet living. At the Cross and in the Sanctuary, He is still bearing our sins and pouring out His life that we may be saved temporally and eternally, yet He as we defeated death and lives! The outpouring of the latter rain is none other than the outpouring of the life of Christ in His plan of redemption, and it must all be restored to the Laodiceans.

The daily ministration of Christ continues into this antitypical Day of Atonement—the dispensation of Laodicea (meaning ‘a judged people’). The investigative judgment is proceeding, and it is *Glad Tidings* because it means that sin is soon to cease and God will be vindicated in His people. Once all have been judged, the final atonement will be made and all sin will be purged from the Sanctuary, no longer defiling God’s Holy Name represented there. *Let us hasten this reality*, for it will bring an end to all sin and suffering. It is not by trying to reform ourselves but by being renewed and refreshed by the outpouring of our Saviour *in heavenly places* from where His life flows to us.

All of eternity is wrapped up in our Sin-pardoning Redeemer. He is the light and life of men. When His ministry is over and we are personally risen to be *in heavenly places* forever to be with Him in glory, He will still be the Fountain of Life, continually pouring out His life. He will always be the Lamb, the Sacrifice, the Life-giver. Calvary is immortalized, yet all sin and suffering will be ended, and crimson streams will become bright beams!

One reminder alone remains: ***Our Redeemer will ever bear the marks of His crucifixion.*** Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: ***“He had bright beams coming out of His side: and there was the hiding of His power.”*** Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour’s glory, there “the hiding of His power.” “Mighty to save,” through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. And the tokens of His humiliation are His highest honor; ***through the eternal ages the wounds of Calvary will show forth His praise and declare His power.*** (*Great Controversy*, 674)

The Eternal Kingdom was established at Calvary and will be eternally maintained by the life flowing from the Creator’s wounds of sacrifice. Light is a symbol of the Holy Spirit (Revelation 4:5); thus the bright beams flowing from the wounds of Calvary show us that the Holy Spirit is given to us only by means of His sacrifice. This means that the Holy Spirit is infinitely expensive and precious, much to be desired, like oils are to the wise virgins, for oils can bring forth the fragrance of righteousness or the light of glory, both symbolic of the Holy Spirit poured forth.

Let Him kiss me with the kisses of His mouth: for Your love is better than wine. Because of the fragrance of Your good oils Your Name is as *oil poured forth*, therefore do the virgins love You. *Draw me*, we will run after You. (Song of Solomon 1:2-4)

There are three that bear witness, *the Spirit, and the water, and the blood*: and these three agree in one ... And this is the record, that *God has given to us eternal life, and this life is in His Son.* (1 John 5:8, 11)

Therefore, to receive an outpouring of His Spirit is to receive an outpouring of His life as we understand and apply the merits of His sacrifice—that He lived our life and died our death and we are *in Him*, justified by His perfect life. As we accept this reality, His life of righteousness personally fills us; and this is the hiding of His power—the drawing power of agape love, saving us to the uttermost. Individuals can receive this outpouring just now, but a much greater outpouring will come when we corporately gather ourselves together and receive this as a whole. More will be said on this corporate outpouring later; but for now, let us rejoice in the precious light that is now being sent to us from the Fountain of Life *in heavenly places*. Someday soon the light will be visible to us as we will see Him who is Life and Light, face to face! We will see bright beams shining from His eternal wounds of glory! Sin and suffering will all be over!

And the City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and ***the Lamb is the light thereof.*** And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defiles, neither whatever works abomination, or makes a lie: but they which are written in the Lamb’s Book of Life. (Revelation 21:23-27)

### **What God Has Slain and Abolished**

SO far in Colossians 2 and Ephesians 2, we have discovered the Glad Tidings that we, who were dead in our sins, have been crucified with Christ, buried with Christ, made alive with Christ, raised up with Christ, and are now sitting together in heavenly places with Christ. This includes all who are alive and breathe the life of God. All life comes to us from Christ through His sacrifice, and we are constantly reliant on Him, for “*in Him* all things consist” (Colossians 1:17). *In Him* should be our continual theme as it is throughout the twin epistles for Laodicea. To first *realize* that we are *in Him*, and then to have our thoughts and affections continually *in Him*—that is what it means to eat His flesh and drink His blood. When, like Enoch, our minds are stayed on Him, we will assimilate His life and character and be filled with His Spirit. This is the ultimate goal and the great mystery of redemption. Christ is continually drawing us into Him, and as long as we do not resist the drawing power of His love, we shall be drawn into Him, and He shall fill us more and more with His divine character. We will become one in purpose with Him to bring an end of all suffering, making “an end of sins” (Daniel 9:24).

We still have much to discover, so let us resume our study in Ephesians 2, which will then open the way for us to continue in *Colossians 2* since the one explains the other. There is more mystery to the Cross that must be revealed, and it is at the very heart of the great controversy, for it is there that Satan and his angels were cast out of heaven—that is, they lost all sympathy from the holy angels because they could clearly see Satan as the murderer and Christ as the Life-Giver. Satan knows that he was defeated at Calvary, but he continually tries to add more and more suffering there to the Saviour by adding more and more sin in the world. Christ must bear all the sins of the world and then bear the sins that are repented of again in heaven to transfer them into the Sanctuary. One major way that Satan has caused much more suffering is by bringing a major lie into Christianity: that part, or all, of God’s Law was nailed to the Cross. If there were no more Law, then there would be no more sin, and if people believe this they will sin all the more, thus multiplying Christ’s sufferings. Whether a sin is known to be sin or not, Christ must suffer its guilt and all of its effects at Calvary because all sin is sin to God. Therefore, if all sin is ever going to be put to an end and Christ’s suffering end, God’s people will need to have a full knowledge of sin through His Law; all righteousness and sin must be revealed.

So our objective now is to see just what God has slain on the Cross from a study of Ephesians 2 and some of A.T. Jones’ commentary on it. Our objective is not only to clear up Satan’s error, but also to see more of the glory of the Glad Tidings of our Sin-pardoning Redeemer and His love. This study will bring great “peace” to us as we see what was forever destroyed and the Law of Liberty that remains. “Great peace have they which love Your Law: and nothing shall offend them” (Psalm 119:165). “Now *in Christ Jesus* you who sometimes were afar off are made nigh by the blood of Christ. For He is our peace” (Ephesians 2:12-13).

*Let His love draw you as you listen to the Glad Tidings of the Cross of Calvary:*

God, who is rich in mercy, for His great love with which He loved us, even when we were dead in sins, has made us alive together with Christ, (by grace you are saved); and has raised us up together, and made us sit together in heavenly places *in Christ Jesus*: That in the ages to come He may show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created *in Christ Jesus* unto good works, which God has before ordained that we should walk in them.

Wherefore remember, that you being in time past the nations [Gentiles, KJV] in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time **you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise**, having no hope, and without God in the world: **but now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ**. For He is our peace, who has made **both** one, and has broken down the middle wall of partition between us; **having abolished in His flesh the enmity, even the Law of commandments contained in decrees**; for to make **in Himself** of twain one New Man, so making peace; and that He may reconcile **both** unto God in one body by the Cross, **having slain the enmity thereby**: And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. (Ephesians 2:4-18)

Before we read Jones' commentary on this, let us ask a few questions to start us thinking:

- (1) Who are aliens/nations/Gentiles and Israel/Jews—the 'both' that Paul is speaking of?
- (2) What is the 'enmity' and 'the Law' that was 'abolished' and 'slain,' thus bringing 'peace'?
- (3) What is the true issue here? In other words, what happens *in Christ* on the Cross?

The key to answering these questions is in the phrase “you were **without Christ**, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having **no hope**, and **without God** in the world.”

Here are Scriptures to help us answer the questions:

- (1) “He is a Jew, which is one inwardly; and circumcision is that of the heart, **in the Spirit**” (Romans 2:29). “Christ has redeemed us from **the curse of the Law, being made a curse for us**: for it is written, Cursed is everyone that hangs on a tree: **That the blessing of Abraham may come on the nations through Jesus Christ**; that we may receive **the promise of the Spirit through faith**” (Galatians 3:13-14).
- (2) “For **the Law of the Spirit of life in Christ Jesus** has made me free from **the Law of sin and death**” (Romans 8:2).
- (3) “Our Saviour Jesus Christ ... has **abolished death**, and has brought life and immortality to light through the Glad Tidings” (2 Timothy 1:10).

A.T. Jones, portions of *The Third Angel's Message*, Number 25, 1895 GC Session:

What was the cause of that separation between Jews and Gentiles? What was the cause of their having a form of godliness without the power? What was the matter with the disciples with Jesus at Samaria? **Enmity. Enmity, sin, self**. But enmity, sin, self, is all self. *It was the putting of self in the place of God that not only perverted God's appointed services and forms of service, but added to these a whole mountain of ceremonies and additions of their own*, as we have read. What was the object of it all? What were they doing all this for? To be saved; to be righteous. But there is no form or ceremony that even God Himself appointed that can save a man. That is where they missed it. That is where thousands of people still miss it. *And that is the “form of godliness without the power” and that is ceremonialism, and if you will receive it, that is the ceremonial law, that was abolished by the abolishing in His flesh of the enmity and so breaking down the middle wall of partition...*

It is all righteousness by works, righteousness by deeds, without Jesus Christ. It is all ceremonialism, **and it is just as bad for Seventh-day Adventists today** as for any Pharisee in Judea [two thousand] years ago. All have it who have *the profession of Christianity without Christ*, who have *the form of godliness without the power*. It is only the fruit of the enmity, that is all. **Whenever, wherever, you have the enmity, you will have ceremonialism**. *You cannot get rid of the thing without getting rid of the enmity*, and as certainly as that enmity is there, it will show itself..

What we are to do is to find such deliverance *in Jesus Christ*, such absolute victory and exaltation at the right hand of God in heaven, *in Him*, that **that enmity should be completely annihilated in us in Him**. Then we shall be free from *ceremonialism*; then we shall be free from **traditions and men's commandments**, and men making themselves a conscience for us...

**There is the Law of God. Take it there as a man sees it in letters, that is the form—**the perfect form, too—of knowledge and truth. **Take it as it is in Jesus Christ, and we have the thing itself, the complete idea of it, and all the grace and the spirit of it...**

“Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.” Where? **O, in Him in whom we find the abolition of this enmity, in whom we find the breaking down of all this formalism, in whom we find the annihilation of all ceremonialism in whom we find life, the light, the bright, shining glory of Jesus Christ—in Him there is liberty.** Now, in the Old Testament, in the services which He had appointed, in the rites and forms which He there gave, **we shall see Christ**; and in the performance of all that is appointed we shall see only the expression of the love of Christ that is in the heart already by faith ... **When we in Him and with Him are nailed to the Cross, then we find the enmity abolished**, the wall broken down, and we are all one *in Jesus Christ*; Christ is all in all, and all this, in order that God may be all in all. (brackets mine)

This is indeed straight testimony to Laodiceans, “Seventh-day Adventists today.” We have thought that the enmity that Christ abolished at the Cross was merely “the ceremonial law” that *God* established. We have made Ephesians and Colossians no longer apply to us and have blamed the whole issue on those Pharisees and Judaizers and have seen ourselves as of in need of nothing, yet we have been steeped in old covenant ceremonialism! *Until we receive the fullness of Christ in the latter rain, we as a people are in a ceremonialist, Laodicean condition—in need of Christ coming in.* We are just an empty form—professing wonderful things of truth, but it is only a form of words. It is the reason for all of the problems in our churches: a disgrace of worldly practices on one hand and bigoted legalists on the other. But what Jones is showing us here is that the enmity and the wall of partition are between the alienated sinner and God, which only manifested itself in the wall between the Jews and the nations through their own ceremonialism. He brings this out more in his 11th and 12th sermons of that series.

A Gentile is one who is without Christ and the covenant of His *Spirit* writing the Law in the heart, whereas a Jew (‘Yahudi’ in Hebrew), by definition, is one who praises, or worships, יהוה (YAHUAH). It is written, “all Israel shall be saved,” but “they are not all Israel, which are of Israel” [by profession, that is] (Romans 11:26; 9:6). Therefore, the problem is not God’s Law or being a Jew. The problem is us: our Laodicean condition of calling ourselves “Jews,” or “Seventh-day Adventists,” without Christ in us fulfilling the Law! That which is against us, is us—our sinful nature, which is at enmity with God!

The moment we sin, we die. If it were not for Christ we would immediately die *in our sins*, but since Christ came we die *in Him*, for He is we! **Sin is the enmity, and this is what Christ annihilated on the Cross. This is the Glad Tidings! If only we would continually exercise the faith that this is reality, we would no longer sin, for we would believe the truth that our sins are annihilated in Christ—that we are “crucified with Christ” (Galatians 2:20).** His crucifixion as well as His ministry in the Heavenly Sanctuary would quickly end if we would just believe the reality that Christ made an end of sin at Calvary! **Christ became the curse of the Law** (the transgression of the Law, which means death); **He became the enmity itself!** He took our sins (since He is we), and died our second death—the ultimate curse of the Law! Therefore, Christ fulfilled the death for every one of us, for every one of our sins, so that we can live!

So, we know that “the enmity” that Paul is speaking of is sin, which is in our flesh—and Christ abolished sin in His flesh, for His and our flesh of sin was destroyed forever, never again to arise. He as we was resurrected in a glorified body. But why does Paul make this enmity of sin synonymous with “the Law of commandments contained in decrees”? Is the Law sin? Paul actually voices this very inquiry and then explains it:

Wherefore, my brethren, *you also are become dead to the Law by the body of Christ; that you should be married to another, even to Him who is raised from the dead*, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. But now we are *delivered from the Law*, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. *What shall we say then? Is the Law sin? God forbid.* Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, You shall not covet. But sin, taking occasion by the commandment, wrought in me all covetousness. For without the Law sin was dead. For I was alive without the Law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it may *appear* sin, working death in me by that which is good; that sin by the commandment may become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God; but with the flesh the Law of sin. There is therefore now no condemnation to them which are *in Christ Jesus*, who walk not after the flesh, but after the Spirit. For *the Law of the Spirit of life in Christ Jesus has made me free from **the Law of sin and death***. For what the Law could not do, in that it was weak through the flesh, *God sending His own Son in the form of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law may be fulfilled in us*, who walk not after the flesh, but after the Spirit ... For to be carnally minded is death; but to be spiritually minded is life and *peace*. **Because the carnal mind is enmity against God:** for it is not subject to the Law of God, neither indeed can be. (Romans 7:4-14; 7:24 – 8:7)

Many antinomians have read this and concluded that we are free from having to obey the Law, and that the Law itself is against us, but when the whole text is read by an honest mind, it is clearly seen that this is not the case. It is sin, which is in the flesh, the carnal mind, that is against God and us. The Law simply exposes our sins. When sin is exposed in us we are slain by the Law, which *decrees* death for its transgression. Again, we are immediately slain in Christ at the Cross, for by His Spirit He is crucified in us, and we are all *in Him* by His flesh that is ours and His sin-bearing, life-giving Spirit. We physically live after sin, but we are cut off from the spiritual “life and peace” until we accept to die from that sin *in Christ*. Then, through the shedding of His blood, our sin is transferred into the Heavenly Sanctuary and His Holy Spirit imparts to us His more abundant life; we are no longer at enmity with God and His Law. That is the Glad Tidings!

Can you now see the connection between the enmity of sin and “the Law of commandments contained in *decrees*”? God’s Law is “holy, and just, and good.” It was designed “to bring us unto Christ, that we may be justified by faith” (Galatians 3:24) and was never meant to *decree* our death. Neither God nor His Law is the author of sin. Again, the problem is with *us*, and when we are not being justified by the faith of Jesus—not walking in His Spirit but in our flesh—it is impossible for us to keep from sinning, no matter how hard we try or how many supposedly protective rules we add to God’s Law. On the other hand, “Whoever is born of God does not commit sin; for His seed remains in him: and he *cannot* sin, because he is born of God” (1 John 3:9).

It is really all about the *functioning* of God's Law—not the Law itself. When it is not functioning the way it should due to our own sinful choices it thus becomes “the Law of sin and death.” It exposes our sins and decrees that we must die for our sins. Since Christ is legally we, we die *in Him*; but unless we also die *in Him* by faith, we must die for ourselves *in our sins* and have no life after this one. It is not God's will for His Law to function as decreeing death for our sins, but rather it is His will that we keep the Law perfectly by the righteousness we receive in the Saviour that is typified in it. But when our carnal will has its way, which is at *enmity* with God and His Law, we pervert God's Law into an instrument of sin and death—so much so that it becomes “another Law” (Romans 7:23) and functions as “the ministration of death” (2 Cor. 3:7) and “of condemnation” (v. 8). Then it is just dead words, decreeing death on the transgressor just like any law of the land does. However, God intended His Law to be “the ministration of the Spirit” (v. 8) and “of righteousness” (v. 9). Hence, it ministers life and righteousness to the one who receives it *in Christ*, who is the Living Law. The decrees of death it ministered to the old carnal man (the first Adam) then become *promises* of life and righteousness ministered by an indwelling Christ—the new man (the second Adam)! Praise God!

*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you. (Romans 8:10-11)*

Let us put away the thought once and for all that God's Law—functioning according to its true purpose—has ever been abolished or against us! His Law is all *for* us when we find it *in Christ*! It is the transcript of His character. This includes His self-sacrificing love in being the Sacrifice typified in it through the statutes under the Fourth Commandment. Notice that Paul does *not* say that the Law of commandments was abolished, but rather “the Law of commandments *contained in decrees*”; hence, God's Law is functioning as it was never intended to do: to *decree* condemnation and death to the sinner. But as soon as there was sin, there was a Saviour. He as we became the sinner; hence, the Sacrifice; hence, fulfilling the types of ceremonies that pointed to Him. Consequently, the ceremonies of the Law, which Jesus fulfilled, acted as *death decrees* upon Him and no longer had to be acted out in type. The Earthly Sanctuary system ended so that the heavenly could begin. So, due to the fact that the enmity of sin was abolished in Christ becoming the Sacrifice, *as far as in earthly practices are concerned*, “the ceremonial law” was also abolished. However, the actual fulfilments of these prophecies in the Law are still in progress *in Christ* as long as there is sin, and even after that Christ will always remain the crucified and risen Saviour, with bright beams shining from His hands and side testifying of it. We must then conclude that even the ceremonies of God's Law were not abolished in their fulfillment. Only the enmity of sin (exposed by the Law) with its fruit of death (decreed by the Law) was abolished. Christ is still at Calvary being crucified for each sin that is added to Him in time, but the day will come when Christ is no longer crucified in us and sin and death are all abolished in real time. Let us hasten this reality as it already is *in Christ*!

For all too long we have held too narrow a view of God's Law, leaving Christ and His sacrifice out of it, and thus divorcing it from the Glad Tidings (Gospel). But A.T. Jones, in preaching the most precious message, began to shed more light on this. We can now see a universal enemy we all share: sin, which is in our flesh. Thus, we can no longer cast the blame on God's Law, nor on Christ having a less sinful flesh than ours. The enmity is in *us—Laodiceans*—but dear Jesus also became us, condemning all sin in our flesh, *replacing enmity against God with enmity against the lying serpent*—His covenant promise!

I put *enmity* between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise His heel. (Genesis 3:15)

Christ mortally wounded the serpent by actually becoming the curse of the serpent, whose sting is death. Christ's death was not a defeat but a victory! The sins of the whole world were placed upon His Suffering Spirit—which He patiently bore—while also bearing the flesh of 4000 years of sin; and His death was not merely dying for all sin but dying to all sin. That is the victory! He permanently crucified and buried the old man of sin and was then resurrected in a glorified form without sin; and this He as we did for all of us! Therefore, Satan—the epitome of sin—was forever vanquished in the vanquishing of sin. This victorious faith of Jesus, which is given to all, is the *enmity* that is against Satan. We receive it as we look upon Christ bearing the curse of death upon the pole of the Cross. Since His faith is life to us—as it fulfills all righteousness, the requirement for life—we look to Him and live!

Jesus joined the alienated sinner with God, thus making peace between the two (God and man). We are all of the nations (Gentiles) by nature, and Christ took that nature upon Himself and conquered it. He was the only One who could join the two, for He was both fully God and fully man in one being. Not only was He a Jew by blood via the tribe of Judah, but He was the only ultimate Israel. When God through Moses and Aaron asked the Pharaoh to let “Israel” go He said, “Israel is *My Son, even My Firstborn*: And I say unto you, Let *My Son* go” (Exodus 4:22-23). Hence, we can only be Jews of the chosen nation of Israel and inhabitants of its New Jerusalem *in Christ*. The Kingdom is *in Christ* and we are already legally *in Christ*, reconciled with God, and that is why we do not physically die; but we will not *spiritually* die as long as we are *by faith* abiding *in Christ* and His Spirit abiding in us. When we are born of the Spirit, we are born into the Kingdom, for Christ is Israel; the Kingdom is *in Him*. It is written, “the Kingdom of God is within you” (Luke 17:21). Thus, the Kingdom is a principle more than a place. Christ, who is fully God, is the principle called “Love” (agape in the Greek); and “God is Love” (1 John 4:8, 16).

The Kingdom is brought to every one of us *in Christ*, for it is written, “the Word is very nigh unto you, in your mouth, and in your heart” (Deuteronomy 30:14). Christ is already in us upholding us with physical life, saving us from instant death after sin from His sacrifice on Calvary. Therefore, when we confess with the *mouth* and believe with the *heart* that He is our Saviour, He is already there reconciling us with God, for it is He, by His Spirit, who has already been working in us to bring us into confession of our sins and of Him as our Saviour from them! This is the power of the Cross! It brings the Kingdom very nigh, for Christ—as Israel and as we—transforms us from being “sinners of the nations” (Gentiles) to “holy ones of Elyon (the Most High), whose Kingdom is an Everlasting Kingdom” (Daniel 7:27). As the nations, we *were* “strangers of the covenants of promise” that God has made with Israel—to give us the Kingdom and the righteousness thereof—but *now, in Christ*, we are made nigh, especially when we believe, for then our hearts are changed and it is more than a legal reality.

So, God's covenant and Torah Law are *not* against us at all, but they are all *for* us when we *receive them in Christ*—the Kingdom of the covenant and the Righteousness of the Law! Outside of Him—where we were as the nations and where the Law functions as a sure “witness against” us (see Deuteronomy 31:26)—is only condemnation and death. *Sin* is against us, and “whatever is not of faith is *sin*” (Romans 14:23). Trying our best to keep the Law and even *outwardly* doing all of it, if not produced by the faith of Jesus in us, will leave us condemned. He is the only “Way, the Truth, and the Life” (John 14:6).

## **The Victorious Body of Christ**

**N**OW that we better understand what God has slain and abolished at the Cross and what remains, let us continue where we left off in Ephesians 2 as we deeply enter into the “great mystery ... concerning Christ and the church” (Eph. 5:32). We will discover how His victorious crucified and risen *physical* body and His *spiritual* body, or temple—His Spirit-filled church—become *one* victorious body! Let us intently pursue this *oneness*!

Now therefore you are no more strangers and foreigners, but fellow citizens with the holy ones, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being chief cornerstone; *In whom* all the building fitly framed together grows unto a holy temple *in the Lord: In whom* you also are built together for a habitation of God through the Spirit. (Ephesians 2:19-22)

[God] has put all things under [Christ’s] feet, and ***gave*** Him to be the Head over all things to ***the church, which is His body, the fullness of Him that fills all in all.*** (1:22-23)

God permanently *gave* His only-begotten Son to the human race to become one flesh with us so that He could develop a perfect faith in humanity, for humanity; and Christ is waiting with longing desire to fill His church with all His fullness of faith that we may be one with Him and the Father. This “mystery of God” has not yet been “finished” (Rev. 10:7) even though we are long into the time of the seventh trumpet: the time of Laodicea, the time of judgment, and the time when God and His Law are victoriously judged to be “without fault” (14:5) through the holy, Christ-filled lives of His faithful final remnant! God’s Kingdom will come as soon as it fully comes *in us*, and the Kingdom is *in Christ* “who is our Life” (Colossians 3:4), even *eternal* life, for “*in Him* all things consist” (1:17).

***Christ became one flesh with us, in order that we might become one spirit with Him.***

It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power of Christ, but because, through faith, *His life has become ours*. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal. (*Desire of Ages*, 388)

He that is joined unto the Lord is *one Spirit*. (1 Corinthians 6:17) For by *one Spirit* are we all baptized into *one body* ... and have been all made to drink into *one Spirit*. (12:13)

When we drink of Christ we become “the fullness of Him”—we become His Spirit in character and conduct. Christ becomes full in us, His spiritual body. In His physical body He is just one individual, but in the twelve tribes of His redeemed Israel—especially the 144,000 (see Rev. 7:4-8)—and all the multitudes within those twelve tribes, God can manifest Himself to the universe in perfect multiplicity, and that is what we were created for! To be Christ’s spiritual body is not an allegory. When we are born of His Spirit, we are born of the same life that is in His blood in His physical body. Thus, *it is more than He being we in His physical body, but we are He in His spiritual body! We are both the same flesh, and the same Spirit binds us together as one!* This mystery of God—this *oneness*—will be finished in Laodicea whose great need is to have Christ formed within. The twin love letters to her reveal this mystery more clearly than any other Scriptures; and remember, these letters were written more for Laodiceans today than in Paul’s day.

*Even the mystery which has been hid from ages and from generations, but now is made manifest to His holy ones: To whom God would make known what is the riches of the glory of **this mystery among the nations;** which is **Christ in you, the hope of glory:** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man **perfect in Christ Jesus.** (Colossians 1:26-28)*

This text in Colossians matches perfectly with Christ’s most profound prayer:

*That they all may be **one**; as You, Father, are in Me, and I in You, that they also may be **one** in Us: that the world may believe that You have sent Me. And the glory which You gave Me I have given them; that they may be **one**, even as We are **one**: I in them, and You in Me, **that they may be made perfect in one**; and that the world may know that You have sent Me, and have loved them, as You have loved Me. (John 17:20-23)*

The perfection that Christ longs for in His church is not merely complying to a list of *outward* reforms, that once *we* are doing, *we* have become perfect. No! *The perfection that Christ longs for in His church is **perfect oneness with Him!*** It involves *an intimate relationship*—as Adam *knew* Eve and they cleaved together as “*one flesh*” (Genesis 2:24). This perfect relationship of *oneness* is based on what Christ has done, not on what *we* do. “Christ became *one flesh* with us, in order that we might become *one spirit* with Him.” It is when we intelligently appreciate this reality that love and adoration are awakened in us and this *oneness* takes effect in us. We become part of Christ—*one Spirit* with Him as His spiritual body—just as Eve was part of Adam (see Genesis 2:21-25).

The Bible gives us a couple of depictions of this spiritual reality: a temple of living stones and marriage. The *spiritual* temple and marriage are actually more real and eternal than the earthly ones. Laodicea currently lies in ruins—with an eroded foundation and some essential pillars cast down—but she will be built back up as Christ comes into her, building His character of agape love in her. Then she—represented by the New Jerusalem where the actual marriage takes place—will be married. She, along with all Israel, will be *one* with her Husband. She will intimately *know* Him through the *knowledge* of the Glad Tidings and receive His Name, “for the earth shall be filled with the *knowledge* of the glory of יהוה (YAHUAH), as the waters cover the sea” (Habakkuk 2:14).

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the Name with which **she** shall be called, יהוה (YAHUAH) Tsidkenu (Our Righteousness). (Jeremiah 33:16)

For this cause I bow my knees unto the Father of our Lord Jesus Christ, *of whom the whole family in heaven and earth is named*, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; **that Christ may dwell in your hearts by faith**; that you, being rooted and grounded in love, may be able to comprehend with all holy ones what is the breadth, and length, and depth, and height; **and to know the love of Christ**, which passes knowledge, that you may be **filled with all the fullness of God**. (Ephesians 3:14-19)

Christ’s church—His victorious body, **“the fullness of Him that fills all in all”**—will be adopted into the glorious Name of the divine-human family—יהוה (YAHUAH)—who is our Righteousness. No angelic host will ever have this Name because Christ never became them; He became *we*. What a wonderful privilege we have if we will only accept the reality of who we already are *in Him*. Herein is our identity: He is *we*, and *we* are He (in character, in Spirit)—*one flesh* and *one Spirit* with the Son of the infinite God; hence, God’s daughter, called Zion, is represented by “the hill of Jerusalem” (Isaiah 10:32). God—through His Perfect Son, who is *we*—already sees us in our perfected state at the end of the world when, as prophesied, the Spirit of Christ comes in the midst of His body, His bride, in all His fullness. His character is perfected in her and she sins no more.

Behold, יהוה (YAHUAH) has proclaimed unto the end of the world, **Say to the daughter of Zion, Behold, your Salvation comes**; behold, His reward is with Him, and His work before Him. And they shall call them, *The Holy People*, The Redeemed of יהוה (YAHUAH): and you shall be called, Sought Out, A City Not Forsaken. (62:11-12)

They shall trust in the Name of יהוה (YAHUAH). **The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth:** for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. יהוה (YAHUAH) has taken away your judgments, *He has cast out your enemy: **the King of Israel, even יהוה (YAHUAH), is in the midst of you: You shall not see evil any more.*** (Zephaniah 3:12-15)

*Sing and rejoice, O daughter of Zion: for, **lo, I come, and I will dwell in the midst of you,** says יהוה (YAHUAH).* And many nations shall be joined to יהוה (YAHUAH) in that day, and shall be My people: and **I will dwell in the midst of you.** (Zechariah 2:10-11)

This victorious reality of Christ being perfected in us will not come to fruition until we have an intimate knowledge of the Glad Tidings. We must know that we are the body of Christ—the temple of His Spirit—purchased by an infinite, eternal price and that He has cast out our enemy—sin and its author, Satan—so that we live by His life, and therefore we are not our own, but we are the fullness of Christ. Again, this is our identity; this is who we really are, and accepting this will drastically change us if we *let* it; but those who refuse to be in this reality will be cut off by their own choice and no longer have life.

Know you not that your bodies are the members of Christ? ... *He that is joined unto the Lord is **one Spirit.*** What? Know you not that your body is *the temple of the Holy Spirit which is in you,* which you have of God, and you are not your own? For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:15-20)

Let us now dwell on the thought of Christ purchasing us, His *spiritual* body, with the infinite price of His *physical* body. Remember, this purchase first began with Him making the infinite sacrifice of forever being we, for if this prerequisite was not met, His sacrifice would avail nothing. “God gave His only-begotten Son to become one of the human family, forever to retain His human nature” (*Desire of Ages*, 25). Then, to close the purchase, He eternally died to our sinful nature and a new glorified human nature was begotten on the third day, and we are all begotten *in Him* since we are His purchased body!

*[God] has raised up Jesus again;* as it is also written in the second psalm, You are My Son, **this day have I begotten you.** (Acts 13:33)

This promise is for *us*, and we should personally claim it, for we are newly begotten *in Christ*; we are sons and daughters of God through His divine Sonship, which took on additional meaning in His incarnation and resurrection when God begat an entire divine-human family *in His Son*. This is our true identity. We belong to the divine Son of God, forever His, for we are part of Him! He “*gave Himself*” to us “for our sins” (Gal. 1:4) which forever crucified His old form of God as well as the old body of sin in which He fully expected to die in and never again live. This indeed was an infinite price on multiple levels and would have been paid for one sinner; thus, we can get an idea of our infinite worth. We are precious living stones because we are built upon the very precious chief cornerstone who victoriously lives! Each one of us are to make up His fullness!

Therefore, we should let nothing ever rob us of our infinite worth and identity as the purchased body of Christ, which is, in God's eyes, perfect *in His Son*. Again, this reality is already ours. We are *one Spirit* with Christ, thus making His physical body and spiritual body one life—His life—for “He is our Life” before we could ever choose Him; “*in Him* we live, and move, and have our being” (Acts 17:28). If we will *let* Father's Words, “You are My Son” be true for us, they will produce life in us, *for the same power that resurrected Christ from the dead will resurrect His life of righteousness in us—His spiritual body—from our old life of sin, which is forever buried with Christ.*

Sin and death are defeated, for Christ never sinned! We sinned, but He died as we. The infinite, eternal Son of God died our second death. Christ, as the enmity of sin, died once for all at Calvary, and we just need to accept the precious reality that sin is abolished and His victory is our victory. The body of Christ will arise!

*Death is swallowed up in **victory**. O death, where is your sting? O grave, where is your victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which gives us **the victory** through our Lord Jesus Christ.* (1 Corinthians 15:54-57)

The Law says that we must die for our sins, but now its function of declaring our sin and decreeing our death has no strength since Christ has died and risen! The death decrees were abolished with sin *in Christ*, and unless we choose another reality outside of Christ, this will remain true for us. What it means to be *in Christ* has been the key for us all along, and this theme will continue in Colossians. So, with what we have learned in studying Ephesians regarding *the abolished enmity*, along with a greater knowledge of *the body of Christ*—physical and spiritual, as one—let us progress into Colossians where this mystery deepens further and we behold even more of its glories:

[Christ] is before all things, and *in Him* all things consist. And He is the Head of the body, the church: who is the Beginning, the first-born from the dead; that in all things He may have the preeminence. For it pleased the Father that *in Him* should all fullness dwell; and, having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by him, I say, whether they be things in earth, or things in heaven. *And you, that were once alienated and **enemies** in your mind by wicked works, yet now He has reconciled **in the body of His flesh** through death*, to present you holy and without blemish and blameless in His sight: if you continue in the faith grounded and settled, and be not moved away from the hope of the Glad Tidings, which you have heard, and which was preached to every creature which is under heaven. (Colossians 1:17-23)

This very closely parallels what we read in Ephesians. Notice the word ‘enemies.’ In Greek, it is ‘echthros,’ whereas the ‘enmity’ we saw in Ephesians was ‘echthra,’ the feminine version of this word. Even in English the two words—enemy and enmity—sound similar. *In Christ*—who lived our life and died our death—we are no longer enemies of God. But for those who resist God’s drawing love, it is written “that the *friendship* of the world is *enmity* with God” (James 4:4). To be a friend of the world means to partake of the spirit of this world—its lusts, its vanities, its amusements, its warring and strife. But “now we have received, not the spirit of the world, but the Spirit which is of God” (1 Corinthians 2:12). This is a fact. Believe it. The life that we now live is not our own. All of us are already part of the body of Christ *by creation* “through the blood of the Cross,” for we all live and breathe in the life of His blood that is in His Spirit. Then, once we believe, we become the body of Christ *by faith* and receive His holy, blameless character by His blood of sprinkling in heavenly places. Accepting the Glad Tidings of already being *legally* reconciled with God in the crucified and risen body of Christ will lead to us being *subjectively* reconciled with God—no longer enemies to His Holy Law in our personal lives. *We will become the victorious body of Christ in all His fullness—His greatest desire fulfilled!*

Let us never forget that, *in Christ*, we are all brothers and sisters on this earth, members of the body of Christ. We should treat all people according to the full potential that they have of being filled with Christ and His Kingdom—as children of the Eternal King! Each person is predestined for the Kingdom based on their infinite worth according to the infinite price paid for them. Let all bigotry and unkindness be crucified with Christ. In all of our dealings with individuals—no matter how sinful they are—let them be treated as they really are: precious—part of the purchased, risen body of Christ.

The rest of the text that parallels what we read in Ephesians appears in the *second* chapter of Colossians. We already started there earlier, so let's continue where we left off:

And you, being dead in your sins and the uncircumcision of your flesh, has He made alive together with Him, ***having forgiven you all trespasses; blotting out the certificate of debt which was against us by the decrees, which was contrary to us, and took it out of the way, nailing it to His Cross;*** and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. ***Let no man therefore judge you in eating, or in drinking, or in respect of a festival, or of the New Moon, or of the Sabbaths; which are a shadow of things to come; but the body of Christ.*** Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, ***and not holding fast to the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.*** Wherefore if you be ***dead with Christ*** from the rudiments of the world, why, as though living in the world, are you subject to ***decrees***, (touch not; taste not; handle not; which all are to perish with the using); ***after the commandments and doctrines of men?*** Which things have indeed a show of wisdom in self-imposed religion, and humility, and neglecting of the body, but not any value against the satisfying of the flesh. If you then be ***risen with Christ, seek those things which are above***, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. ***For you are dead, and your life is hid with Christ*** in God. When *Christ, who is our Life*, shall appear, then shall you also appear with Him in glory. (Colossians 2:13 - 3:4)

Looking at this text as a whole, we can see that the focus is on *the body of Christ* in response to the “Colossian Heresy” of Gnosticism that focused on rules severely restricting the *physical* body. Paul said these ascetic practices are of no value in stopping the lusts of the flesh. The reason is because they are methods of self-righteousness that actually fuel the evil nature because the focus is on earthly things pertaining to self. This is true counsel for Laodiceans who are so absorbed in themselves. As long as we try by earthly efforts to stop sinning, our eyes are fixed on ourselves and we are separating ourselves from the Head of the spiritual body—that is, from Christ who has already died to our sins and forgiven us of them that we may live after sin. Our eyes must instead become fixed on the crucified and risen *body of Christ*, which *we* are also since He is we; and we are His spiritual body by His Spirit. We—that is, in our carnal nature—“are dead,” and our “life”—our very existence—is “hid with Christ in God”; we live and breathe *in Him* through His sacrifice. We died to our sins *in Him* and are risen with Him. Thus, any human efforts to purge sin are totally contrary to the Glad Tidings that our sins have been crucified *in the body of Christ*. The death decrees witnessed by God's Law for our sins are abolished; our debt of righteousness caused by sin has been paid off by the perfect redemption of Christ on the Cross. So, why would we add “decrees ... after the commandments and doctrines of *men*” when not even *God's* Law makes decrees against us for our sins?

Getting closer to home, why do we add church creeds and church manuals of *men*, to judge people by them, instead of the Head of the body, the church, whose Spirit would fill us with spiritual gifts to judge in all matters? The Holy Spirit cannot fill the church with the final outpouring when she is occupied with man-made methods and policies, for no room is left for the Holy Spirit to work in the body. That is why disunity and dissension continue to plague us and why those who persist in rebellion remain in fellowship and false teachers continue to lead many to sin, while many who raise up the standard are cast out (who are falsely *judged* as the troublers of Israel). Nevertheless, a mighty shaking is about to happen as the straight testimony is brought to Laodiceans. God will use His own methods to finish the work, and He will soon find a people to fill with His Spirit even if the majority forsake Him, for time must soon close.

Wake up, Laodiceans! The straight testimony is sounding! Christ is our fullness—*let Him in, and He will fill us!* Set your eyes and affections on Him who is risen in heavenly places, not on the things of this earth which are all but an empty “shadow” without Him!

Now that we have had a brief overview of this text, let us examine the particulars, for there is much to see:

The Greek word for the ‘certificate of debt’ (‘handwriting,’ KJV) is ‘cheirographon.’ Paul is using a metaphor of speech here describing a very real thing. The debt we owe to God is an entire life of perfect righteousness according to His Law, but since “all have sinned, and come short of the glory of God” (Romans 3:23) this certificate of debt is against all of us. It is written, “Wherefore I gave them also statutes that were *not good*, and judgments whereby they should *not live*” (Ezekiel 20:25). Commenting on this, Sister White says that “the Lord annexed penalties to the transgression of His Law, which were not good *for the transgressor ... and death was the penalty*” (*1 Spirit of Prophecy*, 265).

These are the *decrees of death* that Paul is referring to in both Colossians 2:14 and Ephesians 2:15. It is not part of the *righteousness* of God’s Law but rather His *justice*; it pays for the *debt* of righteousness. Christ as we fulfilled these death decrees for us (written in civil and ceremonial laws to *typify* the second death and a Substitute dying it), but those who refuse His salvation must pay for their sins themselves in the second death. It is just as if a debtor is given a gift of cash to pay off his debt but then fails to *use* the cash to pay off the debt. God does not will for there to be sin; it is never His intention to implement laws that are contrary to us. Thus, the enmity that is against us is *sin*, and *we should never blame death on God or His Law*. God’s Law was adapted for the transgressor, but it is clear in the Spirit of Prophecy where we just quoted from that there never would have had to be civil and ceremonial laws, or circumcision before that. In fact, it says on Page 264 that “if the descendants of Abraham had kept *the covenant ... there would have been no necessity of God’s proclaiming His Law from Sinai*, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses”! Therefore, God wants His principles of righteousness to be living inside us, not external from us, and that is how it will be in eternity after the 144,000 have this experience and are internally sealed. Furthermore, the whole object of Paul’s epistles to the Laodiceans is to get us out of focusing on the external forms to having Christ in us, the hope of glory.

*In Paul’s day, a certificate of debt had a nail pierced through it when the debt was paid (a practice that is still sometimes performed to this day); but at the Cross of Calvary, the body of our precious Saviour was pierced with nails for our sins! His own victorious body—He as we—was that nailed ‘certificate of debt’!* Paul could not have used a more perfect analogy to describe what took place at the Cross to the Laodiceans. Christ bore all the sins of the world and paid them off with His infinite death. Hence, “you, being dead in your sins and the uncircumcision of your flesh, has He made alive together with Him, having forgiven you all trespasses.” *This Living Certificate—Christ, in our fallen nature—was forever taken out of the way (buried in the grave) and our debt blotted out; but God’s Law was not nailed*, nor its “judgments and statutes” that simplify the Ten Commandments in a definite manner. The death decrees therein no longer need to be *carried out*, for they were carried out upon Christ; but the penalty of death for sin is still testified of therein and remains for the transgressor who does not receive the gift of grace. Thus, the deathly types are still in the Law to warn us of it.

The only way to get rid of sin is through death, but we do not need to die *in our sins* when we have all died *in Christ*. If we would but believe that we are “dead *with Christ*,” then we would not resort to human methods of finding peace with God and purging guilt. Human-induced methods of spirituality—such as the disciplines of spiritual formation, contemplative prayer, labyrinths, etc.—do just the opposite of what they are thought to do. Instead of making us more spiritual with God, they draw our minds away from God—away from Christ on the Cross and in the Heavenly Sanctuary into earthly human rituals and nothingness. We do not need to try to reconcile ourselves with God. Christ does this for us, as us. The enmity of sin and guilt that is between us and God has been abolished. Our work is to *fill* ourselves with the Living Word, which has the same creative power that Christ was resurrected with in victory. In receiving this power we are resurrected from sin; and if we hold to this faith we shall be resurrected from our carnal nature and death at the Second Coming. Our great Laodicean need is to be *filled* with the life of Christ, but Satan would have us *empty* ourselves so that he can fill us with darkness instead. If we as a people were filled with Christ and He wasn’t outside knocking, we would have never tolerated an ounce of the false spirituality to come in among us, nor would we have tolerated many other worldly practices that have come in. There are many other churches outside of Adventism where people can go and have a religion that appeals to the senses. Let it no longer be named among us. To talk about it is not enough. Let us corporately repent in one accord before God and break into pieces all our idols that have corrupted us lest He break them for us in severity when it may be too late to repent.

In Laodicea of old, the false spirituality was judging people by human decrees that forbade things that pertained to the human body, denying it. This especially fell within the realm of ‘eating’ and ‘drinking’—forbidding to touch, taste, or handle certain things. We ourselves need to be careful with this that we do not make the health message salvation itself but we should *blend it with the Glad Tidings of Christ*, making it clear that the healing is all of Christ and none of ourselves. The fresh air, sunshine, water, and nutrients we *receive* are *His* healing life! We are not to *do* good health but to *receive* it as a *gift!* How seldom is it ever taught this way, and how seldom it is ever taught at all! Laodiceans, it is time to rise up higher. We are to be the fullness of Christ and be filled with Him—mentally, physically, and spiritually. It is not about us; it is all about Him. We are His spiritual body and He wants us to reflect Him to the world as we mentally, physically, and spiritually eat, drink, and breathe His wonderful life into us in our eating, drinking, and Sabbath-keeping experiences. Let Him no longer be restricted from our lives. Let not His principles of righteousness and health be presented as that of restraint (as the Gnostics in Laodicea practiced), but let them thus appear as attractive blessings of Christ that we are to fill ourselves with. Jesus is our fullness and we are to become the fullness of Him.

The ascetic rules of the Gnostic Colossians were diametrically opposed to this faith. Their focus was on their *physical* body rather than on *the body of Christ*. Probably the most significant practice the Gnostic Colossians were involved in was dietary restrictions—no, not for health purposes but for purging their sins. Where our translation uses ‘eating’ and ‘drinking,’ the King James uses ‘meat’ and ‘drink,’ but its marginal reference matches ours, for the Greek words are ‘brosis’ and ‘posis,’ which are always used for the *act* of consuming, not the consumed items themselves. Some have interpreted this to be meat and drink offerings and that this is specifically what was nailed to the Cross, but the reality is that Paul is not referring here to the decrees associated with the certificate of debt anymore. His concern for the remainder of the chapter is of their self-imposed decrees, which they should have had no part of since even God’s Law no longer decreed against them *in Christ*.

Historical records show that some Gnostics around that time restricted the eating of certain foods on certain days, and Romans 14:5 speaks of esteeming certain days above others (for fasting days); the word ‘judge’ appears five times in that context (the same word used in Colossians 2:16). Another issue that Paul was dealing with in some of the churches was that of eating food offered to idols; some had been teaching that it would be wrong to eat meat and drink juice for fear that it might have been offered to idols, which is also dealt with in Romans 14 and 1 Corinthians 8. There is another food issue in Hebrews 13:9 and it includes “strange doctrines.” Since he is writing to the Hebrews there, it may be pertaining to the multitudinous list of human decrees that were added to God’s commands to forbid unclean foods. Many, many things were considered to be “unclean,” even if something was *touched* or *handled* in the wrong way. The Mishnah records these various self-imposed rules regarding “unclean” foods and beverages.

In all of the above dietary scenarios, one common thread wove its way through: man-made superstitious rules that greatly undermined the doctrine of justification by faith. One or more of these other situations here mentioned may have been blended with the Gnostic ascetic practices. The fortunate part for us is that much precious light of the Glad Tidings came out through all of the heresies—by Paul exposing the errors.

So, what does A.T. Jones have to say about the section in Colossians 2 we are currently analyzing? In our previous segment we quoted parts of A.T. Jones’ commentary on Ephesians 2 from his 25th sermon given at the 1895 GC Session on the third angel’s message. His 26th sermon covers Colossians 2, so let’s look at parts of that now:

It is a universal truth that Paul expressed when he was a Pharisee, a ceremonialist: “The commandment which was ordained to life, I found to be unto death.” *On this side of the Cross, Jesus appointed the Lord’s supper, baptism, other things, **the Sabbath** with the rest. And in Him they all have **deep and divine meaning**.* But what was it that caused the people away back yonder not to see **Christ in those things** and so to use them for the purposes of self-exaltation and self-glorification? That *enmity* that is not subject to the Law of God, neither indeed can be; that desire of self to be glorified and magnified...

The difference between a principle and a rule is that the principle has in it *the very life of Christ itself*, while a rule is a form that a man makes in which he will express his idea of the principle and which he would fasten not only upon himself but upon everybody and make them do just like himself. That is the difference between Christianity and ceremonialism. That is the difference between principle and rule. The one is life and freedom; the other is bondage and death...

“Having forgiven you all trespasses.” Thank the Lord. *The record is clean; God has cleared away the trespasses against us, blotting out the handwriting of ordinances that was against us and imputing to us His own righteousness. **What turned these ordinances against us? That enmity that turns into self-service everything that God has given ...*** Let no man therefore make a conscience for you. Let no man judge you or decide for you. *Let the love of Jesus Christ in the heart decide and do the thing that is right. **Let no man therefore make a conscience for you in meat or in drink or in respect of a holy day or of the New Moon or of the Sabbath days; which are a shadow of things to come; but the body is of Christ ...*** “Let no man beguile you of your reward in a voluntary humility.” What is a voluntary humility but *following self-made rules and **the perversion of God’s ordinances for the cultivation of our own ways.*** “Vainly puffed up by his fleshly mind.” What is the mind of the flesh? What is the minding of the flesh? It “is *enmity* against God; for it is not subject to the Law of God neither indeed can be.” ***But Jesus Christ has abolished in His flesh the enmity, and in Him the enmity is abolished in our flesh, and we have the victory.***

The laws and ceremonies ordained by God only turn against us when we are not *in Christ* but in the flesh, which turns these blessings into ceremonialism—dead forms, empty shadows, without the fullness of Christ to fill them. And such is the religion of the Pharisee, the Gnostic, the Catholic, the nominal Adventist. Christ is left outside, knocking, while the form of the ceremony itself is worshiped, as if that is what saves us!

God ordained eating and drinking to be enjoyable, Christ-filled experiences, particularly the Lord's supper service. Why did Paul say, "Let no one judge you in eating, or in drinking ... *but the body of Christ*"? It is because they foreshadow "things to come"—things pertaining to *the body of Christ*. This is what should ever judge us in these matters. (Note: KJV reads "the body is of Christ," but the 'is' is supplied, not in the original.) Every meal we eat, especially the emblematic communion service, is eating the flesh and drinking the blood of the Son of God, whose life nourishes His spiritual body (the church). Thus, it is He—by virtue of His crucified and risen body—and His spiritual body that are to judge how we eat, drink, and celebrate His memorials. Any ceremony that is celebrated without discerning His body is judged to be ceremonialism—the fruit of the abolished enmity. Instead, we are to celebrate *the victorious body of Christ*—sacrificed for us and given to us, that we may be filled with the fullness of Him to make up His spiritual body.

Once Laodicea "has made herself ready" (Revelation 19:7) by arraying herself with the white garments of Christ's righteousness—"fine linen, clean and white" (v. 8)—once Christ is fully reproduced in His church, once the two become one body, one temple, then "the marriage of the Lamb" will come (v. 7) and "the marriage supper of the Lamb" (v. 9) will celebrate it in Paradise! We will meet at the "table of pure silver ... many miles in length." "If faithful" we "shall both *eat* of the fruit of the tree of life and *drink* of the water of the fountain" (*Early Writings*, 19). Every eating and drinking experience is thus "a shadow of things to come"; and without Christ, is only a shadow. But when we discern the body of Christ, that we are eating and drinking of His life and that when we are spiritually filled with Him—the hope of glory—then the marriage and its supper will come! Then we shall eat of the Tree of Life "bearing twelve fruits, yielding one of its fruits each *month*" (Revelation 22:2); and it is written, "from one *New Moon* to another, and from one Sabbath to another, shall all flesh come to worship before Me, says יהוה (YAHUAH)" (Isaiah 66:23). Thus, each New Moon the Tree of Life will be yielding a new fruit. Perhaps part of the worship service on that day will include regathering at the silver table to eat the new fruit with Jesus and loved ones, commemorating the *renewal* of God's marriage covenant with us. Each Sabbath we will commemorate the recreation of a better world—one of eternal *rest* from all sin and suffering. Think of all the wonderful things to come that we can be reminded of whenever we eat and drink, or whenever we look at a new crescent moon or a Sabbath sunset at the end of the sixth day. Too often we take these things for granted, not discerning the body of Christ and the good things to come shadowed in them, that we may meaningfully enjoy them *in Christ*.

Gnostic Colossians believed that the human body itself is evil and that it has to be severely disciplined. Nothing could be enjoyed. Thus, their eating, drinking, festivals, New Moons, and Sabbaths were very restricted with many burdens; their religion was that of restriction, not fullness *in Christ*. They viewed cheerful celebration as a thing to be shunned. The more they restricted themselves, the more holy they felt. The Pharisees had the same problem. Their Mishnah not only had numerous restrictions on eating and drinking but also on the observances of weekly and annual Sabbaths. It was forbidden to touch or carry certain things or to walk certain distances; many of the decrees were absurd.

It is also worthwhile mentioning the Gnostic group called the ‘Essenes’—a third Jewish faction to the Pharisees and Sadducees. It is said that the Essenes were even more restrictive in their Sabbath-keeping than the Pharisees and that they would not even defecate on the Sabbath! The Gnostic Colossians had much in common with the Essenes and may have even been derived from them, for it is also said of the Essenes that they forbade marriage and venerated angels (Colossians 2:18). Paul had also warned Timothy about these Gnostic practices, while also foreshadowing Catholicism:

Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry, and **commanding to abstain from foods*** which God has created to be *received with thanksgiving* of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be *received with thanksgiving*: For it is sanctified by the Word of God and prayer ... Exercise yourself rather unto godliness. For *bodily exercise (asceticism)* profits little: but godliness is profitable unto all things, having promise of the life that now is, and of *that which is to come*. (1 Timothy 4:1-8)

The Greek word for “*that which is to come*” is ‘mello,’ the same Greek word that is used for “*things to come*” in Colossians 2:17. The Gnostics restricted marriage and certain foods, which were both shadows pointing to things to come—the marriage between the Lamb and His bride (the body of Christ), the marriage supper, and eating monthly from the Tree of Life. Marriage and eating are both supposed to be sacred institutions. But the Gnostics were only looking at the shadows themselves instead of meaningfully enjoying them in their fullness *in Christ*.

The Sabbath became strict ceremonialism, for they lost sight of the Lord of the Sabbath, who is all the *fullness* of Sabbath rest. So, Paul’s main message to the Laodiceans was to experience the *fullness* of Christ rather than the forms themselves. The shadows are useless unless we see that they are pointing us to things to come in light of Christ and His resurrected body. The promised *rest* to come is already *in Christ*, for He is in heavenly places. He is our *Rest and Refreshing*. The living waters flow from His throne above, provided by His sacrifice made at Calvary with His open, healing wounds. His victorious body is our Rest from sin since He abolished the enmity of sin in His flesh. He is the Head of the spiritual body, and so He nourishes it with His eternal life that flows to it by His Spirit. Sin is only *unrest*; but the life of Christ cleanses us from all sin.

So, how is it with the Laodiceans of today? We have thought that this text in Colossians 2 does not apply to us because we have applied it to “the ceremonial law” rather than ceremonialism as A.T. Jones correctly applied it. We have thought that the ‘Sabbaths’ in Verse 16 are “ceremonial Sabbaths” rather than Sabbath ceremonialism, the real issue; and thus we have not applied it to ourselves. But that would never stand in a court of law during the Sunday laws when everything we believe will be scrutinized. In no other text in the New Testament are the Sabbaths anything other than the *weekly* Sabbath, yet certain Laodicean “scholars” have used all sorts of theological gymnastics to try to disprove the seventh-day Sabbath being in this passage when people have challenged our traditional interpretation of it. The fear is that it would destroy the seventh-day Sabbath and the Ten Commandments because it is thought that it would be classified with the ceremonial law. This is the same fear that Butler and Smith had in 1888 when E.J. Waggoner challenged them with the Law of Galatians. But we have discovered that the real issue in this text is not dealing with the ceremonial law but rather ceremonialism—a worship of forms rather than the fullness of Christ in it. This is the very problem that many Laodiceans have today. The Sabbath is kept as a shadow only, but not in substance.

A.T. Jones correctly taught that the “Sabbaths” in Colossians are weekly, not “ceremonial” (if there were such a thing):

Is it not written in the Scriptures, “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, OR OF THE SABBATH DAYS?” Col. 2:16. And yet all over this land there are “Sabbath laws” on the statute books; Sunday laws, Lord’s day laws, or whatever they may be called, and whosoever does not regard that day according to the law IS JUDGED BY MEN in the enforcement of the law. But the Scripture says, “Let NO MAN JUDGE YOU.” Then that scripture requires every person who receives the Scripture as the Word of God, to protest against every law that is proposed, or that ever could be proposed, in favor of the enforcement of the observance of any day for the Sabbath. (*The American Sentinel*, 3/9/1899, emphasis not mine)

If we had followed the light that God used Jones and Waggoner to bring to us we would be much further along right now. Even though Paul calls the weekly Sabbath “a shadow of things to come,” he does not destroy the Sabbath at all; instead, he proclaims the Sabbath *more fully!* The Sabbath is more than just a day, more than what we see written in words in the Fourth Commandment. In its fullness, it is the *spiritual rest* we have *in Christ* and is built up seven days a week, climaxing on the seventh day when we commemorate this *rest*. His rest from sin is our rest from sin, for He is we; we just need to *let* this be true for us and it will be. Then the Sabbath is a delight and not a burden; we do not do our own ways, nor find our own pleasure, nor speak our own words, such as speaking about everything in the world but the Lord of the Sabbath on His holy day at church potluck (see Isa. 58:13); but now we have great and glad things to talk about!

Merely refraining from work and meeting in assembly on the seventh day is no better than doing it on Sunday. The shadow without the substance will not sanctify us but will only foster self-righteousness, legalism. If Laodiceans would turn from *the shadow* of the Sabbath to *the Lord* of the Sabbath, the latter rain would be falling in every Sabbath service. Many, young and old, would be continually joining us, and everyone would be refreshed. Is that happening, or is Christ with His rich blessing left outside knocking? May we receive eyesalve to see our need. Many Laodiceans would think that the weekly Sabbath can in no wise be a shadow, but it is because they do not understand the difference between the *written* Law and the *Living* Law, nor the old covenant of focusing only on the *written* Law and the new covenant of focusing on the *Living* Law. A couple segments ago we saw how *all* of the written Law is a shadow, and its ceremonies just added another layer since they were shadows in themselves. Could Laodiceans today still be under the old covenant of observing the Sabbath and other commandments out of obligation rather than *receiving* it as the sanctifying life of Christ because they see only the shadow and not the substance? Well, what you are about to hear before we close this section is very enlightening:

E.J. Waggoner, portions of *The Everlasting Covenant*, Chapters 29 and 30:

***If the Law on the lifeless tables of stone was but a shadow, it was nevertheless an exact shadow, of the Living Law on the living stone, Christ Jesus.*** God would have all men know, wherever His voice is heard, that the righteousness which Christ’s obedience imparts to the believer is the righteousness that is described in the Law spoken from Sinai. Not one letter can be altered. It is an exact photograph of the character of God in Christ. A photograph is but *a shadow*, it is true; but if the light is clear it is an exact representation of some substance. In this case the light was “the light of the glorious Gospel of Christ, who is the image of God,” so that we may know the Ten Commandments to be the literal and exact form of God’s righteousness. They describe to us just what the Holy Spirit will print in living letters of light upon the fleshy tables of our hearts if they are but sensitized by living faith.

From what has preceded, it will be evident that there are two laws just as there are two covenants, occupying the same relation to each other that the two covenants do to each other. One is the *shadow* of the other, the result of placing the veil of unbelief before the light of life. “For the commandment is a lamp, and the Law is light; and reproofs of instruction are the way of life.” But Christ is the only Light of the world, the Light of life; so that ***the true and Living Law is found only in Him.*** It is His life, because it is in His heart, and out of the heart are the issues of life. He is the Living Stone, where we find the Law in Person, full of grace as well as of truth. Of this, ***the Law on tables was but the shadow, albeit an exact and perfect shadow. It tells us exactly what we shall find in Christ...***

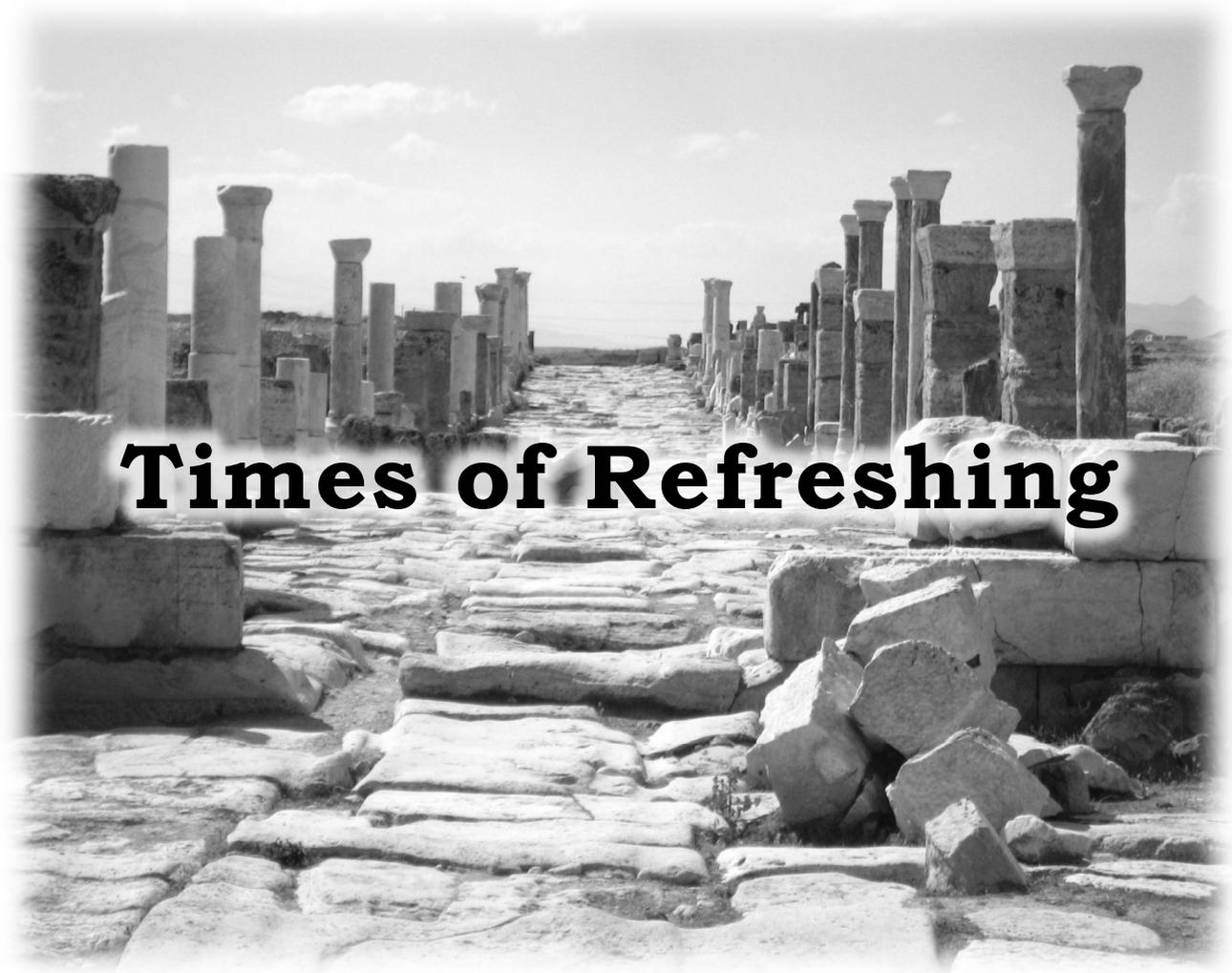
There have always been men who have trusted in their own words and promises, and in ceremonies; but that does not prove that God wished them to do so. In the days of Moses and of Christ the majority of men trusted mostly in form and ceremony; and so they do to-day. *Men have always been more ready to grasp the shadow than the substance.* But that does not prove that in the ancient days God expected men to be saved by the Law of works, any more than it proves that justification is not by faith now...

One word further as to the shadow and the substance. As we have seen, ***the Law delivered to the people in the wilderness of Sinai was but the shadow of the real Law, which is the life of God.*** This is often urged in depreciation of the Law; many people seem to think that since *the Law is but the shadow of good things*, therefore we should choose that which is as opposite to it as possible. Not so do men argue in temporal matters. If we have a photograph—a *shadow*—of a man whom we wish to find, we do not light on a man whose features bear no resemblance to the likeness, and say, “This is the man.” No; we find a man of whom the photograph is the exact likeness, and then we know that we have the one we seek. ***Now the real Law is the life of God, and the Law delivered to the children of Israel—the shadow of good things—is the photograph of God’s character.***

Thus, E.J. Waggoner taught the biblical concept that ***“the Law having a shadow of good things to come”*** is *“not the very image of the things”* (Hebrews 10:1). This aligns with Romans 3:21 as well: “Now the righteousness of God *without the Law* is manifested, being *witnessed* by the Law and the prophets.” Righteousness is of God. We obtain it from Him, not the Law. *“The very image”*—the real thing—is in God. Thus, Sabbath rest is not in the Law. We cannot go there to attain it. Christ gives us Sabbath rest. The Law does but two things: (1) it points out what sin is, (“for by the Law is the knowledge of sin,” v. 20), so that we can go to Christ to take the sin and give us righteousness; (2) it *witnesses* via shadows to the reality of God’s righteousness when we have obtained it from Him.

In conclusion, we should have no misgivings over the fact that the seventh-day Sabbath is a shadow of good things to come. It was not nailed to the Cross, but rather *the victorious body of Christ* was, and that’s what judges how the Sabbath is to be observed: *in fullness instead of merely its form.* Formalism is nothing but the crucified enmity of sin. The form is disconnected from the body unless Christ fills it; and when He does, eating, drinking, and Sabbath-keeping become *receiving the very life of Christ that we may become the fullness of Him as His victorious Spirit-filled body.* In addition, we will receive even more of the fullness of Christ through annual and monthly revivals. Our camp-meetings must turn from the formalism of mere sermonizing to the fullness of Christ in the latter rain. We will explore this later, but first we will begin the next section by seeing yet more of the importance and glory of the Sabbath that we profess. Laodicea must turn from the shadow of the Law to the Lord of the Law—*letting Him in*, and He will then be the fullness of the form. Then we will be living stones, hewn out of *the Living Stone—Christ our Righteousness*—for He is the Victorious Life that overcame all sin, and His life is to fully flow through us all. In due time, this mystery of God will be completed. *Times of refreshing* are in store for us.

# *Section 4*



## **Times of Refreshing**

- ❖ ***Sabbath Refreshing***
- ❖ ***Perpetual Cycles of Refreshing***
- ❖ ***Latter Rain Refreshing from the Living Law***
  - ✓ *To Flow as Water*
  - ✓ *To Flow in Tithes and Offerings*
  - ✓ *To Flow as the Israel of God Repents*



*R*EPENT 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).

## Sabbath Refreshing

*A.* T. Jones, portions of *The Third Angel's Message*, Number 20, 1895 GC Session:

"The seventh day is the" rest—"the Sabbath"—the rest "the Lord thy God." Whose rest is it? [Congregation: "God's."] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: "God's."] Then the man who takes his own rest and enjoys his own rest and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] He keeps Saturday, doesn't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day, is not keeping the Sabbath, the Lord's rest, and even though he enjoys it, he keeps Saturday only and not Sabbath ... *What kind of rest was that, or is that, which is in the seventh day?* [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which He could possibly have is spiritual rest. **Then the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest;** it is God's rest, and that alone.

"Elohim created man in His own image, in the image of Elohim He created him; male and female He created them. And Elohim blessed them." What day was that? [Congregation: "The sixth day."] Then God blessed the man before He blessed the seventh day ... What was the *blessing*? Whose *blessing* was it that He put upon the man? [Congregation: "*The blessing of God.*"] Whose *blessing* did He put upon the day? [Congregation: "God's blessing."] Well, then, when that blessed man came to that blessed day, did he *receive additional blessing in the day beyond what he had, before he came to the day?* [Congregation: "Yes."] ... Well then He made the day holy ... What was it that made the day holy? [Congregation: "The presence of God."] The presence of God makes things holy. It makes a place holy. It makes a man holy. The presence of God made the day holy. Then the holiness of God is attached to the day. The presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then when the man comes to that day, as only man can come to it, spiritually-minded—with the mind of the Spirit of God—and receives the spiritual rest, **the spiritual refreshing** that is in it, *the spiritual blessing* that is in it, does he not also receive that presence, become a partaker of that presence, in which is the holiness of God to transform him? He does indeed. *And that is Sabbath-keeping.*

W.W. Prescott, portions of *Christ and the Sabbath*:

It is the presence of Christ that makes holy, and **His presence has been put into a particular portion of time in a special manner**, and that portion of time has been bounded off, separate and distinct from other portions of time...

**When Christ dwells in our hearts by faith, we are made holy by His presence, and this is the blessing of Sabbath-keeping...**

When man, upon whom *the blessing of God* already rests, comes to the seventh day, upon which *a blessing* rests, there are two *blessings*, and both of them for man; and so it is possible upon the seventh day of the week to enjoy **a blessing which cannot be enjoyed upon any other day because it is not there.**

E.J. Waggoner, portions of “The Seventh Day” in *The Gospel of Creation*:

**The Sabbath is for the purpose of keeping in mind the creative power of God,** which is His distinguishing characteristic. *But creative power is the power of the Gospel, so that that which celebrates creation also celebrates redemption.* Christ is the Redeemer, because *in Him* were all things created. He bestows the grace of God to men by His creative power. The power that saves men is the power that created the heavens and the earth...

*To keep God’s Sabbath, or rest, is to enjoy spiritual rest.* The Sabbath is not designed for mere physical rest, but for spiritual. It has a higher meaning than is commonly attached to it. True, we are enjoined from doing our own labour on that day, but the cessation from physical labour on the Sabbath day is but an emblem of the spiritual rest which God gives to those who accept Him as the Creator of all things. **Without spiritual rest there is no true Sabbath-keeping ...** A man may refrain from labour on the seventh day as scrupulously as ever the strictest Pharisee did; yet if he does not know and delight in the Lord Jesus Christ, he is not keeping the Sabbath of the Lord. **True Sabbath rest can be found only in Christ...**

**We are to come and rest upon the word that upholds the universe. This is what the Sabbath means.** It commemorates creation; but redemption is simply the power that created all things, working to restore them...

The Sabbath is not only a portion of the original Eden preserved for us, *but it is also identical with that rest that will be enjoyed by the saints of God throughout eternity.* Heaven does indeed begin upon earth for those who fully accept the Saviour, and who give themselves to Him without reserve. **The Sabbath - a fragment of Paradise - spans the chasm from Eden lost till Eden restored, and as it is the memorial of the first, it is the pledge of the second.** Is not the Sabbath, then, indeed *a delight*? Can anyone who understands what it means regard it in any other light than *a blessing*?

Thus, Jones, Prescott, and Waggoner all testify that the Sabbath is more than just a day on the calendar, which is but a shadow; the Sabbath means ‘rest’—spiritual rest that comes from the presence of Christ who lived a perfect life in our sinful flesh and whose creative power upholds the universe. Our redemptive rest comes from the enmity that He abolished on the Cross. This rest will last for all of eternity, and we enter into it today and every day, for the whole week is Sabbath; but the seventh day is the special day with extra blessings that cannot be enjoyed on any other day. *Therefore, to miss out on observing this memorial each week, and in the faith of what it stands for, is to miss out on the refreshing that can come by no other means.* This is how we need to present the Sabbath to people. Many a time we have presented it in a legalistic manner. But God is not arbitrary. He does not tell us to do something for the sake of commanding to us an obligation. He gives us the Sabbath to bless us and sanctify us and refresh us. Every commandment God gives us, especially the Sabbath, is a *gift*—something we *receive*. Therefore, true Sabbath-keeping is Sabbath-*receiving*—*receiving* the seal of the Living God.

God had more in mind for us than to just “remember the Sabbath *day*,” but “*to keep it holy*” (Exodus 20:8)—to remember the *meaning* of the day and be made holy in entering into His rest as the Sabbath builds each week. Are you having this experience, or is Sabbath-keeping just something you do out of habit? Do you go to church and sing hymns mainly out of habit, or are you truly being refreshed as you enter into the *spirit* of the Sabbath? Many Laodiceans are steeped in formalism and do not even realize it. God is now calling us up higher: to receive the Sabbath more fully—in the fullness of Jesus. God wants to refresh us until Eden is restored in us, sealed in us. As the Sabbath builds each week, He wants to build up our characters with His creative, restorative power. He wants us to be more intimately connected with the days of His week, having thoughts of *Sabbath refreshing* as we count each sunset of evening worship up to seven.

## **Perpetual Cycles of Refreshing**

**G**OD created time and He continues to create time, for we have learned that God does not just set things into motion and leave them alone. God through Christ is upholding the cycles of the heavenly bodies that make up time—for example, the earth’s cycle of rotation being a day and seven days building up the Sabbath. God fills time with the refreshing of His presence, with a special measure of His presence in His designated worship portions of the cycles. Worship and praise belong to the Lord and we belong to the Lord and the Lord’s Day belongs to the Lord; therefore, our worship of Him on the Sabbath day belongs to Him and is not our own. Merely observing this day (which is a shadow) is not worshipping Him, but rather it is receiving the blessings that He gives us in the Sabbath day—and in the whole Sabbath week, for that matter—and acknowledging them with heartfelt praise. There are no creature merits in worship, for God already owns our worship, and all true worship originates in the life of Jesus which is given to us to be exercised by His faith. Worshipping the Father through His Son will be a natural response to receiving the Sabbath refreshing in the presence of God as our hearts are drawn upward.

The week is not the only cycle with designated worship as a part of it since Creation, but it is the *primary* cycle for worship, thus the one that God chose to engrave in the Fourth Commandment. But just because that is the only one written in the *summary* of that broad commandment does not mean that it is the only one we should acknowledge. Let us not forget about the daily cycle with its evenings and mornings (the dark and light portions of the cycle following their mixing together of twilights). Twilight was when the Earthly Sanctuary services were anciently held, thus the designated time for worship. It cannot be stressed enough how vital our daily time with God is. First, we should worship Him as close to morning twilight as we can—both alone and with our families. Then we should keep up a communion with Christ as we work throughout the day, which is difficult to do unless we have spent a good deal of time with Him in the early morning so that our mind can be stayed on Him. Finally, in the dazzling colors of evening twilight we can thank God for our daily blessings; it is also a time of reflection.

O let us not neglect these precious times with our Creator and Redeemer; if we do, we are missing out on His refreshing presence and fullness that make us holy. Remember, the Sabbath refreshing must build in us throughout the Sabbath week as it builds in time; only then we can be holy on its day. And since the substance of Sabbath rest is in Christ, we must be built up with the life Christ. We are entering the final time of sealing before the plagues and must receive the Sabbath more fully. Therefore, let us be like Enoch and walk with God in our *daily* lives, for He was translated without seeing death.

Special sacrifices were corporately offered in the Earthly Sanctuary system at the designated worship times of the various cycles, for this is how worship centering around the promised Lamb was expressed before the Heavenly Sanctuary system began. These appointed worship times are all listed in Numbers 28 and 29. Verses 3 to 8 of Chapter 28 refer to the mornings and evenings. Verses 9 and 10 refer to the seventh-day Sabbath. Oh yes, there is such a thing as a *typical* Sabbath (just as there is a typical Day of Atonement). Typical sacrifices had to be made on the Sabbath day to sanctify the worship day in an appreciation of Christ who is our Rest and Refreshing. The typical Sabbath day points to the antitypical Sabbath of everlasting rest. Now, does the typology make the appointed time of the Sabbath typical (and therefore temporary) in itself? No! It gives the Sabbath meaning. *It shows us that without Christ’s sacrifice, we would have no rest from sin! There must be a sacrifice! The types are in the Law and its times for a reason.*

Thus, the times of worship are independent of the types and antitypes associated with them. We lose *moral* strength when we neglect our daily and weekly worship times, for we lose the refreshing of Christ in them that is needed for the wellbeing of the soul. Therefore, it is sin to neglect worshipping God at His appointed times—not merely from a legal standpoint, but we are breaking our relationship with Christ when we are not spending time with Him. No relationship holds together without time spent together. Not only this, but we are withholding worship that is due unto God, that belongs to Him. He gives us days and weeks and months and years to live and breathe in Him, and He expects us to honor Him in gratitude for each of these cycles of time. He has told us in His Law when the designated times are to worship Him—in these *perpetual cycles of refreshing!* He wants us to be refreshed! He wants our joy to be full! And there is no greater joy than in being in the special presence of יהוה (YAHUAH) with a thankful heart!

Continuing on, Verses 11 to 15 refer to the New Moon. We have already seen the New Moon appear in Scripture here: “From one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says יהוה (YAHUAH)” (Isaiah 66:23). Some have speculated that it should be “from one *month* to another,” but that would also mean that it should say “from one *week* to another” to be consistent, for just as the Hebrew word ‘Chodesh’ is used for both ‘New Moon’ and ‘month,’ ‘Shabbat’ is used for both ‘Sabbath’ and ‘week.’ Therefore, both New Moons and Sabbaths will be special worship times in Paradise, just as they were both anciently celebrated; the Spirit of Prophecy agrees:

The redeemed host shall be in the city of God and observe the Sabbath there, and *especially* come up to worship God from Sabbath to Sabbath *and from one new moon to another.* (*Manuscript 173, 1897*)

At the time of the new moon a sacred festival was celebrated in Israel. (*Patriarchs and Prophets, 654*)

Work was not forbidden on the New Moon, but Ezekiel 46:1 and Amos 8:5 show that it was not considered a secular day. Like the Sabbath, Numbers 28 explains the special corporate sacrifices that were to be made on that day in the Earthly Sanctuary system, but this does not affect the individual who celebrates the New Moon—whether an Earthly Sanctuary system is in effect or not. Again, the worship times are independent of the types, but the types show us that the New Moon experience comes only by the sacrifice of Christ. What is this experience? Well, just as ‘Sabbath’ has deep meaning, ‘New Moon’ does as well. ‘Shabbat’ means ‘rest,’ while ‘Chodesh’ means **‘renewal.’** Its cycle is the same length as that of a woman’s menstruation cycle. And in Revelation, we see a woman representing God’s church who is “clothed with the sun, and *the moon* under her feet” (12:1). This has great spiritual significance. The sun represents “the Sun of Righteousness” (Malachi 4:2), Jesus Christ, and the moon represents the church reflecting His glory, His character. It is also true that the sun and the moon are the two heavenly bodies that govern all the cycles of time. Could it be that when the prophetic woman returns to the cycles of time and receives the fullness of Christ in them according to their meanings that she will experience *spiritual rest, renewal, and refreshing* from the presence of the Lord (Acts 3:19)? What we are about to study suggests that this is the case.

And Elohim said, *Let* there be lights in the expanse of the heavens to divide the day from the night; and *let* them be **for signs, and for appointed times, and for days, and years:** and *let* them be for lights in the expanse of the heavens to give light upon the earth: *and it was so.* And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. (Genesis 1:14-16)

If God says, “*Let,*” will we *let* what He says be so? If He has ordained the cycles of time, with each having designated times of worship, will we *let* it be so, that His creative power may produce spiritual refreshing in us? Everyone is already experiencing the blessings of temporal life as they are living within these cycles of time, but few will honor their Creator in worshiping Him for the life that they receive from Him in time; and few will receive the *spiritual* blessings that can only be experienced in His appointed times of worship and convocation. There is no command in Genesis to keep the Sabbath day or any other appointed time holy, and that is why many claim that they are just for the Jews. But just because they were not *written* commands until the Exodus does not mean they were not *verbally* commanded before that time, for Genesis itself had not been written until then and the Psalmist says that יהוה (YAHUAH) “*made the moon for appointed times*” (Psalm 104:19). That word ‘*made*’ shows that it was at Creation. The phrase ‘*appointed times*’ (‘*seasons*’ in KJV) is used for the Hebrew word, ‘*moedim,*’ which means the appointed time or place of assembly. It is used for all the designated worship times listed in Numbers 28 and 29 (see 28:2), as well as for the weekly and annual appointed times in Leviticus 23 as we will see in the next quote. So, when in the context of God and the sun or moon that He made, it would have to be referring to the times that יהוה (YAHUAH) has appointed for worship. The cycles of time are thus for worship purposes.

And יהוה (YAHUAH) spoke unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning *the appointed times of יהוה (YAHUAH)*, which you shall proclaim to be *holy convocations*, even these are *My appointed times*. Six days shall work be done: but the seventh day is *a Sabbath of rest, a holy convocation*; you shall do no work therein: it is *a Sabbath of יהוה (YAHUAH)* in all your dwellings. These are *the appointed times of יהוה (YAHUAH)*, even *holy convocations*, which you shall proclaim in their *appointed times*. (Leviticus 23:1-4)

There are several things to notice here:

**(1)** The weekly Sabbath is showcased in the heading of a list of annual festivals; the rest of the chapter covers the Passover and the Festival of Unleavened Bread with its two holy convocations (non-work days for convocation/assembly) in the Spring, the Pentecost Holy Convocation in the summer, and the Trumpets Holy Convocation (the Sabbath New Moon), the Day of Atonement Holy Convocation and Sabbath, and the Festival of Tabernacles with its two holy convocations and Sabbaths in the Fall. **Thus, the seventh-day Sabbath—the Fourth Commandment in letter—is the model Sabbath and holy convocation of a list of seven others.**

**(2)** **These appointed times belong to יהוה (YAHUAH);** they do not belong to man or the Jews as many have claimed. It is *His* rest and refreshing that He showers to us at *His times of refreshing*; we simply receive it. We belong to Him and He wants to fill us at His special times.

**(3)** **The primary purpose of these appointed times is to have “holy convocations.”** This is their declared purpose in the heading before any typical sacrifices are mentioned. The *secondary* purpose was for the types and antitypes to be carried out according to the appointed times (see Leviticus 23:37), thus giving them meaning in the plan of redemption. But because we have looked at the form instead of the fullness—the typical offerings themselves instead of Jesus—we, like erring Israel of old, have thought that the typical sacrifices were the end in themselves; but this was never the case! O may we see our lovely Jesus in the types!

**(4)** **These convocations are all holy—set apart, sanctified—just like the weekly Sabbath!** And when God declares something as *holy*, He *makes holy* all who recognize Him in the thing. The Hebrew word for ‘*holy*’ is ‘*qadosh*’ and the verb form of it is found in Genesis 2:3 where it is written that God “*sanctified*” (Hebrew: ‘*qadash*’) the seventh day. So, putting this together with what we read from Genesis 1 and Psalm 104, He made the moon for these appointed times, thus He sanctified these Holy Convocations from Creation; they were simply not associated with the types and antitypes until the Exodus (likewise with the Sabbath being a symbol of deliverance from Egypt, Deuteronomy 5:15). The *apocryphal* book of Sirach confirms their Creation origin.

I saw that *the Apocrypha* was the hidden book, and that *the wise of these last days should understand it*. I saw that the Bible was the standard Book, that will judge us at the last day. (16 Manuscript Releases, 34)

Note: Ellen Harmon's family Bible (the 17-pound one she miraculously held in the air for a long time while in vision) contained the Apocrypha. If certain verses were added to insert Catholic doctrine, that does not make the entire Apocrypha corrupt any more than the Trinitarian text does in 1 John 5. See *Manuscript 5*, 1849 for the complete vision she had about the Apocrypha, describing that those who removed it from the Bible "would think that they are doing God service. Why? Because they are led captive by Satan at his will." 2 Esdras should especially be read as it is the one James White cites the most in *A Word to the Little Flock*, and it pertains to the sealing.

**'The Splendor of the Moon'** (*Sirach 43:6-8, RSV*)

*He made the moon also, to serve in its season  
to mark the times and to be an everlasting sign.*

*From the moon comes the sign for feast days,  
a light that wanes when it has reached the full.*

*The month is named for the moon,  
increasing marvelously in its phases,  
an instrument of the hosts on high  
shining forth in the firmament of heaven.*

**'Differences in Nature and in Mankind'** (*Sirach 33:7-9, RSV*)

*Why is any day better than another,  
when all the daylight in the year is from the sun?  
By the Lord's decision they were distinguished,  
and He appointed the different seasons and feasts;  
some of them he exalted and hallowed,  
and some of them he made ordinary days.*



The Lord's special blessing and presence makes one day better than another, and the moon is *an everlasting sign* of His authority to distinguish *festivals* for holy convocations. The prophetic women stands upon the divine authority of this heavenly sign for the crucifixion, death, and resurrection of her Husband; His continual atonement in the Heavenly Sanctuary and outpouring of His Spirit; the sound of the trumpets proclaiming His Glad Tidings; the cleansing of His Sanctuary and the marriage; and His Second Coming and tabernacling with Him forever. So, based upon God's calendar that He sets in the sun and the moon, she reflects her Husband's glory who gives her light and life from His hands and side through His atonement, timed according to His calendar. And this is why "that old serpent, called the Devil, and Satan" (Revelation 12:9) is at war with her and persecutes her, for not only does God's calendar testify of His supreme authority to rule the world but it establishes the complete plan of redemption that puts an end to the kingdom of the dragon, exposing him as a murderer and traitor of Heaven.

The bride meets with her Husband at His appointed times—not out of duty to earn His favor, but out of His great love for her in what He has done for her at these times, thus winning her love. It is all about the marriage between the Lamb and His bride. In fact, the root Hebrew word for the 'moedim' (appointed times/feasts) is ya'ad, which can mean 'to betroth (for marriage)!' Thus it is translated as such in the KJV in Exodus 21, Verses 8 and 9, which is the first instance of the word in the Scriptures. In other places it is translated as 'meet,' 'agree,' 'assemble,' 'gather together,' or 'appoint.'

The Lamb wants to ‘meet’ and ‘assemble’ with His bride—daily, weekly, monthly, and yearly—to ‘betroth’ her for the marriage! He wants her to ‘agree’ to all of His Law and all of the Glad Tidings of His healing salvation, for these are the terms of the marriage. She will then *shine* in His *sunshine* of love, and at the appointed time He will take her home to forever tabernacle with her, and the Last Great Day will be the marriage supper! Meanwhile, the wicked dragon will be utterly cut off, cast into the bottomless pit.

*But unto you that fear My Name shall **Shemesh Tsedakah (the Sun of Righteousness)** arise with **healing** in His wings; and you shall go forth, and grow up as calves of the stall ... Remember **the Law of Moses** My servant, which I commanded unto him in Horeb for all Israel, **with the statutes and judgments**. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of **יהוה** (YAHUAH). (Malachi 4:2-5)*

Said my guide, “*There is **much light yet to shine forth** from **the Law of God** and **the Gospel of righteousness**. This message, understood in its true character, and proclaimed in the Spirit, will grow to large importance such as you scarcely dream of, and will **lighten** the earth with its glory.*” (Manuscript 15, 1898)

Let no man therefore judge you in eating, or in drinking, or in respect of a **festival**, or of the **New Moon**, or of the **Sabbaths**; which are a shadow of things to come; but the body of Christ. (Colossians 2:16, 17)

It shall come to pass, that from one **New Moon** to another, and from one **Sabbath** to another, shall all flesh come to worship before Me, says **יהוה** (YAHUAH). (Isaiah 66:23)

What do you imagine against **יהוה** (YAHUAH)? He will make an utter end: affliction shall not rise up the second time ... Behold upon the mountains the feet of him that brings **Glad Tidings**, that publishes peace! **O Judah, keep your festivals**, perform your vows: for the wicked one shall no more pass through you; he is utterly cut off. (Nahum 1:9, 15)

Thus, the prophets Isaiah and Nahum indicate that all three kinds of holy days will be kept in eternity: monthly, weekly, and yearly. Malachi prophesies that the Glad Tidings of the Sun of Righteousness and the Law of Moses, with the statutes and judgments, will be restored in the Elijah message “before the coming of the great and dreadful day of **יהוה** (YAHUAH).” Sister White says, “In the time of the end **every divine institution is to be restored**. The breach made in the Law at the time the Sabbath was changed by man, is to be repaired” (*Prophets and Kings*, 678). Prophet Daniel said that the beast power that made this breach would “think to change appointed times and law” (Daniel 7:25).

*Multiple “times” would be tampered with: the daily cycle beginning in the darkest part of the night instead of the sacred twilight of eventide; the Sabbath being the first day instead of the seventh day; the months no longer having connection to the moon; and the ecclesiastical year beginning in the cold of winter instead of the newness of Spring. The power of the beast, the persecutor of the Lamb’s espoused bride, would leave none of the divine cycles of time alone. A.T. Jones explains that the origin of both Sunday sacredness and papal suppression, stems from the biblical Passover on the 14th (of the 1st month) changing to Easter Sunday; ‘Easter Sunday’ led to every Sunday exalted:*

The first Christians being mostly Jews, continued to celebrate the Passover in remembrance of the death of Christ, the true Passover; and this was continued among those who from among the Gentiles had turned to Christ. Accordingly the celebration was always on the Passover day—the fourteenth of the first month. Rome, however, and from her all the West, adopted the day of the sun as the day of this celebration. According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years revolved. *The rule of Rome was that the celebration must always be on a **Sunday—the Sunday** nearest to the fourteenth day of the first month of the Jewish year ...*

One reason of this was not only to be as like heathen as possible, but to be as *unlike* the Jews as possible: this, in order not only to facilitate the “conversion” of the heathen by conforming to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. *It was upon this point that the bishop of Rome made his first open attempt at absolutism.*

We know not precisely when this began, but it was practiced in Rome as early as the time of Sixtus I, who was bishop of Rome A. D. 119-128 ... Victor, who was bishop of Rome A. D. 192-202, likewise proposed to oblige only those under his jurisdiction to conform to the practice of Rome; but he asserted jurisdiction over all, and therefore presumed to command all ... *Upon this the thunder of excommunication began to roar.* Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome. (A.T. Jones, *The Two Republics*, 213-15)

The word “Easter” in Acts 12:4 is not a translation, but a sheer insertion by the translators; as the Greek is pascha, meaning “passover.” Another item worth noticing, in this connection, is that this Eostre, or Ostára, of the ancient Britons, is identical with the Ishtar, or Astarte, of Babylon and Nineveh, and the Ashtaroth of the Phoenicians. She was the female of Bel in Babylon and Nineveh, and of Baal in Phœnicia; and represented the female element in sun worship. (A.T. Jones, *Review and Herald*, 4/17/1900)

About the middle of the fourth century there was added another form and element of sun-worship. Among the pagans for ages, December 25 had been celebrated as the birthday of the sun. In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the Persian sun-god, Mithras, as the birth festival of the unconquered sun—*natales invicti solis*. The church of Rome adopted this festival, and made it the birthday of Christ. And within a few years the celebration of this festival of the sun had spread throughout the whole empire east and west; the perverse-minded bishops readily sanctioning it with the argument that the pagan festival of the birth of the real sun, was a type of the festival of the birth of Christ, the Sun of Righteousness. Thus was established the church festival of Christmas. (A.T. Jones, *The Great Empires of Prophecy*, 579)

And so it was in the fourth century that those who had pure faith became a minority, beginning with the Passover versus Easter conflict. Hate literature against Jews came out, which blamed Christ’s death on them (when we all nailed Him to the Cross with our sins), and this caused all things “Jewish” to be despised and all things pagan to be Christianized! Therefore, biblical festivals were replaced with pagan festivals. Those who maintained God’s Law—keeping His Sabbaths and other holy days and abstaining from unclean meats—were called “Judaizers” and were hated worse than the Jews themselves. They were also called “Arians” and “heretics” for worshipping a nontrinitarian God and were among the Heruli, Vandals, and Ostrogoths—the three horns that Rome plucked out by 538 AD, as prophesied in Daniel 7:8. Throughout the Dark Ages, historical records consistently show pockets of persecuted people who were *distinctively nontrinitarian observers of the Law of Moses*; we will be reading some of these. First of all, the following was written by a prominent Catholic in an infamous anti-Jewish work:

The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: *the feast of Trumpets, the feast of Tabernacles, the fasts*. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will *join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now.* (John Chrysostom, *Against the Jews*, 1:6, 386 AD)

The fact that keeping the festivals had *not* been driven from “the Church” shows that it still prevailed to a certain extent at that time in Roman territory, and in far-away places not controlled by Rome *all* the Christians would have naturally been keeping the festivals of the Bible. Paul celebrated them, *including in non-Jewish settings such as Philippi*:

I must *by all means* keep the coming festival at Jerusalem. (Paul, Acts 18:21, Pentecost of 52 AD)  
He was on his way to Jerusalem to *celebrate* the approaching festival. (*Acts of the Apostles*, 118)

And we sailed away from **Philippi** after the days of Unleavened Bread. (Paul, Acts 20:6, 58 AD)  
**At Philippi Paul tarried to keep the Passover ...** The Philippians were the most loving and truehearted of the apostle's converts, **and during the eight days of the feast he enjoyed peaceful and happy communion with them.** (*Acts of the Apostles*, 390)

For hundreds of years, the biblical festivals were observed after Paul until the wine of Babylon poisoned Rome and Alexandria, followed by most of the Roman kingdom. The prophetic woman was then forced to flee into the wilderness areas for the duration of the Dark Ages (see Rev. 12:6). Her people were known as the Puritans, Cathars/Cathari, Nazarenes, Paulicians, Pasagini/Pasagii/Pasaginians, Bogomils, Bulgars, Waldenses, Vaudois, Albigenes, and Sabbatati. The Catholics claimed that they were “Gnostics” and denied Christ's divinity, labeling them “Arian”; but in reality, their Catholic persecutors were the true Gnostics that denied Christ's divinity as we saw earlier. Those who kept the seventh-day Sabbath of the “Jews” also kept the festivals of the “Jews” until the latter part of the Dark Ages when most of them compromised to join the Reformation. Let us see a couple historical accounts of them written by their opposition:

The Nazarenes ... accept Messiah in such a way that they do not cease to observe the old law. (Jerome, *On. Is. 8:14*)

They use not only the New Testament but the Old Testament as well, as the Jews do ... They have no different ideas, but **confess everything exactly as the Law proclaims it** and in the Jewish fashion—except for their belief in Christ, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and **declare that God is one, and that His Son is Jesus Christ ...** They are different from Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Christ; but since they are still fettered by the Law—circumcision, the Sabbath, and the rest—they are not in accord with Christians...

Today this sect of the Nazoraeans is found in Beroea near Coelesyria, in the Decapolis near *Pella*, and in Bashanitis at the place called Cocabe-Khokhabe in Hebrew. *For that was its place of origin, since all the disciples had settled in Pella after they left Jerusalem*—Christ told them to abandon Jerusalem and withdraw from it because of its coming siege. And they settled in Peraea for this reason and, as I said, spent their lives there. *That was where the Nazoraean sect began.*

But they too are wrong to boast of circumcision, and persons like themselves are still “under a curse,” since they cannot fulfil the Law. For how can they fulfil the Law's provision, “*Thrice a year thou shalt appear before the Lord thy God, at the feasts of Unleavened Bread, Tabernacles and Pentecost,*” on the site of Jerusalem? As the site is closed off, and the Law's provisions cannot be fulfilled, anyone with sense can see that Christ came to be the Law's fulfiller—not to destroy the Law, but to fulfil the Law—and to lift the curse that had been put on transgression of the Law. (“Saint” Epiphanius of Salamis, “Against Nazoraeans,” *Panarion 29*, 375 AD)

Epiphanius accurately diagnosed the two main distinctions of the Nazarenes: Sabbaths and the rest (the festivals) and nontrinitarianism (“God is one,” not three). He also accurately diagnosed their origin: Pella, where the original disciples had settled! He just underestimated where the Nazarenes had spread to by the fourth century, which was very far and wide. He even accurately equated the Sabbath and the three annual festivals as being part of *the same Law* that Christ came not to destroy but fulfill! However, he made the same error that many make today: that the festivals could only be kept “on the site of Jerusalem”; but we just saw how Paul kept the Festival of Unleavened Bread at Philippi. Our worship is now directed to the *heavenly* Jerusalem, and we can assemble ourselves anywhere on earth and still be there with God in Spirit (see John 4:19-24).

The real heresy is the new belief that had crept in regarding the relation between the Law and the Glad Tidings (Gospel): that the Glad Tidings had a *new* Law and dispensation replacing the old. They could not see Jesus in the Law but only as separate from the Law, thus divorcing the Glad Tidings from the Law, making them as bitter opponents. Their satanic hatred of Jews stirred their emotions to relate the opposition of the Law to the opposition of the Jews. Furthermore, since the Law contained an Earthly Sanctuary system that would be in Jerusalem and that this was no longer in effect, they threw away the whole Law—the Sabbath of the Tables, the festivals of the Book, and all! Anything that was not written in the New Testament as a command was discarded (this includes the Sabbath). This is the origin and the thinking behind the Christianity we have today, except that we as SDAs have restored the Ten Commandments and some other statutes such as health laws and the first tithe of our income.

We as a people are now completing our journey. “Every divine institution is to be restored.” Jones, Waggoner, and Prescott brought the Glad Tidings back into the Law and the Law back into the Glad Tidings, and now the rest of the Christian duties contained in the Law are being restored that the outpouring grace of God may reach its fullness for the sealing of the 144,000. **“The Law entered, that the offence may abound. But where sin abounded, grace did much more abound”** (Romans 5:20)—*the Law comes that grace may much more abound* “through righteousness unto eternal life by Jesus Christ our Lord” (v. 21). The Law is not an enemy, but a friend! It shows us more of our need of *Jesus* and reveals Him in symbols; and He is the Life of the Law, our Greatest Friend!

But the Catholic church instituted a new law with its own sacrifice—the papal law of the man of sin—punishable by cruel torture and death in the heart of the Dark Ages—with its sacrifice as the centerpiece of the law: the transubstantial Eucharist, or mass, which supposes that a man can create the life of God; and all were to partake of it lest they die at the stake. Paul calls it “the mystery of lawlessness (iniquity)” (2 Thess. 2:7), for this power sought to abolish God’s Law by changing its times to papal times for its papal sacrifice to be made—daily, weekly, and yearly at their “holy days of obligation.” All were obligated to attend the mass at their weekly and annual feasts. And someday soon, Sunday and holiday laws—in honor of the papal power, its new law, and its bloodless sacrifice—will be decreed upon the whole world with death as the penalty (Rev. 13:15).

This Eucharist is what the prophet Daniel repeatedly declares as “the *transgression* of desolation, to give both the Sanctuary and the host to be trodden under foot” (Daniel 8:13)—that is, the Heavenly Sanctuary and the host of God’s people who honor Christ’s crimson Sacrifice in the Sabbaths and festivals. Why is it the ‘*transgression*,’ and the ‘*abomination*’? It is because it transgresses against the sacrifice of the Lamb in the Heavenly Sanctuary under the Fourth Commandment (via the annual festivals and their types pointing to Christ’s atoning sacrifice in the Heavenly Sanctuary). The Papacy thus transgresses the Fourth Commandment of God’s Holy Law by transgressing the Messiah who gives us rest *from* our sins, for it promises salvation *in* sin as long as you go to Mass on its weekly and annual feasts of obligation. It has its own priests and temples to officiate its own sacrifice. And when the days that honor the new law and its sacrifice are enforced upon the whole world—whether the bloodless sacrifice itself is enforced upon non-Catholics or not—we are to “flee to the mountains” (Mark 13:14) (or desolate areas) as the persecuted Nazarenes and Waldenses did back in the prophetic 1260 days, for that time typified of the time of trouble that is to come in a more universal manner. The final abomination will come, and it will bring desolation upon the earth in the plagues.

But this time will never come until God has a people who will intelligently keep His *true* sacrifice and appointed times associated with it, for this is what we will all be tested on when the legislation passes. We need so much more than to merely know what day to keep the Sabbath day on, for even the devils believe this and tremble. We need to keep the *meaning* of Sabbath, largely through the annual Sabbaths and what they stand for in His plan of redemption involving the Cross and the Heavenly Sanctuary! The Law and the Glad Tidings must be restored together in their purity, blending into one precious message of healing for a broken world. The bright beams of Shemesh Tsedaqah (the Sun of Righteousness) must arise with healing in His wings! Our slowness to walk in the light that God sends us is why we are still here, but now that increased light is coming, we know that the time is at hand. Grace is much more abounding now that more light from the Law has come! The straight testimony is going forth to the Laodiceans, and as their sins are being made plain, much more grace abounds in the showers of latter rain that follow. As God shows us our transgression against His sacrifice under the Fourth Commandment (inherited from Babylon), as the Sabbath is proclaimed *more fully*, let us receive His abundant grace with gladness!

*The third angel is to go forth with great power.* Let none ignore this work or treat it as of little importance. The light we have received upon **the third angel's message** is the true light. **The mark of the beast** is exactly what it has been proclaimed to be. **Not all in regard to this matter is yet understood**, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: "Cry aloud, spare not, lift up your voice like a trumpet, and **show My people their transgression, and the House of Jacob their sins.**" Isaiah 58:1. (6 Testimonies, 17)

It is not of little importance whether or not we choose to keep the statutes under the Fourth Commandment, or any commandment; and it is more than a mere legal issue. Neglecting these things has held off the latter rain and continued this suffering world and our suffering Saviour! There must be a cessation of sin, for this is true *rest*, and all of the antitypes that we celebrate in the annual festivals points to this reality, as the Day of Atonement is the climax of the year. The Sanctuary must be cleansed *in the times of refreshing*—as we observe the times according to their antitypical meaning; and we can expect that the final atonement will be made on the actual Day of Atonement, just as that day *began* His ministry in the Second Apartment. Now, the Heavenly Sanctuary cannot be cleansed until the Sanctuary of God's people is cleansed, and this will not take place until Christ comes into the Laodiceans as the latter rain. Then we will have His rest and refreshing—His grace that much more abounds—as we see that we have transgressed God's Law and have *great need* of Christ filling us at His daily, weekly, monthly, and annual *times of refreshing*. We will see a fascinating chart of all these cycles when we discover a couple of other important ones later. We must fully come out of the Dark Ages! Babylon took away our holy vessels of time and Law from us and it is time for them to be restored!

And he shall ... think **to change appointed times and law.** (Daniel 7:25)

What does Babylon of Rome have to say on this matter? Listen to what she says:

The Pope has the power **to change times, to abrogate laws,** and to dispense with all things, even the precepts of Christ. The Pope has the authority and often exercised it, to dispense with the command of Christ. ("The Pope can modify divine law," Ferraris' Ecclesiastical Dictionary)

***The new law has its own spirit, and its own sacrifice, and its own feasts which have taken the place of those appointed in the Law of Moses.*** If we would know the days to be observed ... we must go to the Catholic church, not to the Mosaic Law. (*Catholic Catechism*, as quoted in *Signs of the Times*, 11/4/1919)

It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law **long after the Bible was written**. Hence said law is not in the Bible. **The Cath. [sic.] Church abolished not only the Sabbath, but all the other Jewish festivals.** (Letter by T. Enright, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905)

Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as *the foremost holy day of obligation* in the universal Church. Also to be observed are the day of the Nativity of Our Lord Jesus Christ, the Epiphany, the Ascension and the Most Holy Body and Blood of Christ, Holy Mary Mother of God and her Immaculate Conception and Assumption, Saint Joseph, the Apostles Saints Peter and Paul, and finally, All Saints...

*On Sundays and other holy days of obligation the faithful are bound to participate in the Mass; they are also to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body.* (Canon Law, Canons 1246 and 1247)

But *it is written*, "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, *but to fulfill*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5:17-18). Which Law is this? Is it only the words written on the *Tables* of the Law, or is it also the *Book* of the Law that describes the Ten Commandments more fully in statutes? *It is written*: "You shall love יהוה (YAHUAH) your Elohim with all your heart, and with all your soul, and with all your mind" (Matt. 22:37, *quoting from Deuteronomy 6:5*); "You shall love your neighbor as yourself" (Matt. 22:39, *quoting from Deuteronomy 19:18*); "If you fulfill **the Royal Law** according to the scripture, You shall love your neighbor as yourself, you do well: But if you have respect to persons, you commit sin, and are convicted of the Law as *transgressors*" (James 2:8-9, *quoting from Deuteronomy 19:18 & 1:17*); "For whoever shall keep **the whole Law**, and yet offend in one point, he is guilty of all ... So speak, and so do, as they that shall be *judged by the Law of Liberty*" (James 2:10, 12); "*Cursed is everyone that continues not in all things which are written in the **Book of the Law** to do them*" (Galatians 3:10, *quoting from Deuteronomy 27:26*).

What does Sister White have to say on this matter? Listen to what she says:

The light given me is that we are to study more than we do the instruction given to Moses by God *after* He had proclaimed the Law from Sinai. The Ten Commandments were spoken by God Himself, and were then written on tables of stone, to be preserved till the judgment should take place. After the giving of the Law, God gave Moses *specifications regarding the Law*. These specifications are plain and explicit. No one need make a mistake. **In the Day of Judgment we shall be asked whether we have lived in harmony with these specifications ... Have we studied these specifications?** I heard them one night some weeks ago. It seemed as if they were being given to Israel, and there was the same solemnity that there was when they were given. I thought, This is given to me that I may tell our people that **we must study these specifications.** (*Australasian Union Record*, 3/25/1907)

In consequence of continual transgression, the Moral Law was repeated in awful grandeur from Sinai. Christ gave to Moses the religious precepts which were to govern everyday life. **These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the Moral Law, and they clearly and definitely explained that Law.** (*Review and Herald*, 5/6/1875)

Sister White's plain words agree with what we read from Matthew, James, and Paul. This should settle this matter once and for all. Only preconceived ideas would hinder our faith. *Let* them be crucified with Christ and His Holy Law and its statutes be exalted.

Listen now to a couple more testimonies of faithful but despised nontrinitarians who kept the Law in its purity in the Dark Ages, this time in the 12th and 13th centuries; and keep in mind that they were being somewhat misrepresented:

*First, they teach that we should obey **the Law of Moses** according to the letter—the Sabbath, and circumcision, and the legal precepts still being in force. They also teach that Christ, the Son of God, is not equal with God, and that the Father, the Son and the Holy Spirit—these three persons are not one God and one being. (Bonacursus, *Against the Heretics who are called Pasagii*, 1185 AD)*

There still remains the sect of the Pasagini. They teach Christ to be the first and pure creature; **that the Old Testament festivals are to be observed**—circumcision, distinction of foods, and in nearly all other matters, save the sacrifices, the Old Testament is to be observed as literally as the New—circumcision is to be kept according to the letter. They say that no good person before the advent of Christ descended into the lower regions; and that there is no one in the lower regions and in paradise until now, nor will there be until sentence has been rendered on the day of Judgement. (Gregorious of Bergamo, *Against the Pasaginians*, 1250 AD)

All biblical and historical evidence is directing us to return to the Law of Moses, which is also the Law of God. It is unfortunate that we need to relearn the very basics of the Christology and the Law of the Bible, and that they have to be so controversial, but without returning to these things that were common practice for true Christians for many centuries, we cannot return to the primitive godliness that they had, nor can we progress into even greater light. So, now that we have covered these things, we will get more practical from this point on, applying what we have learned of Christ and His Law to see the beauty and purpose of it all, as it culminates into the full outpouring of latter rain!

## **Latter Rain Refreshing from the Living Law**

*To Flow as Water*

**W**E have seen that the Elijah message coming before the great and dreadful day of **יהוה** (YAHUAH) has to do with the restoring of “the Law of Moses ... with the statutes and judgments” (Malachi 4:4). It corresponds with the loud cry of the third angel’s message which says, “Here is the cheerful endurance of the holy ones: here are the ones keeping the commandments of God and the faith of Jesus” (Revelation 14:12). This message is proclaimed more distinctly in the fulfilment of the prophecy of Revelation 18. This also corresponds to Sister White’s prophecy in *Early Writings* of the Sabbath being proclaimed more fully, and we have discovered that the Sabbath *statutes* bring out the Sabbath more fully as they are associated with the plan of redemption, particularly commemorating Christ’s ministration in the Heavenly Sanctuary. Babylon took away this knowledge by changing God’s appointed times and instituting the papal mass—the great transgression against Christ’s Sacrifice under the Fourth Commandment. The sins of Babylon will be laid open before the world in the loud cry as the Sabbath is proclaimed more fully. Christ in His plan of redemption will be exalted through the Sabbath and its festivals, while the abomination, marked by Sunday, will be laid bare.

**God designs that the plan of redemption shall come to His people as the latter rain;** for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. *Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God.* There are themes to be dwelt upon which are worthy of more than a passing notice. (1888 Materials, 1690)

**The closing words of Malachi** are a prophecy regarding the work that should be done preparatory to the first and **the second advent of Christ**. This prophecy is introduced with the admonition, **‘Remember the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments’** ... In this time of well-nigh universal apostasy, God calls upon His messengers to **proclaim His Law in the spirit and power of Elijah**. (Southern Watchman, 3/21/1905)

The fourteenth chapter of Revelation is a chapter of the 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. The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel’s message, **“another Angel” is to “come down from heaven, having great power,” and the earth is to be “lightened with his glory”...**

The Word declares: “Then will I *sprinkle clean **water** upon you*, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. **And I will put My Spirit within you, and cause you to walk in My statutes.**” This is the descent of the Holy Spirit, sent from God to do its office work. The House of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.

Amid the confusing cries, “Lo, here is Christ! Lo, there is Christ!” will be borne **a special testimony, a special message of truth appropriate for this time**, which message is to be received, believed, and acted upon...

**As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes**, and will write upon the hearts of the truly penitent His Law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments—*preparing here below for translation*. (Review and Herald, 10/13/1904)

This Elijah Message calling us to the Law is not a legal one, dry as the hills as Gilboa, but it is wet and refreshing! It is coming to us at the latter rain! It is the Glad Tidings, yet it is the Law. But how can this be?

The Law and the Gospel are so *blended* that the truth cannot be presented as it is in Jesus, without *blending* these subjects in perfect agreement. The Law is the Gospel of Christ veiled; the Gospel of Jesus is nothing more or less than the Law defined, showing its far-reaching principles. (1888 Materials, 674)

This blending will especially occur through the proclamation and practice of the annual festivals and other appointed times. These are statutes of the Law, yet they prophesy of the entire plan of redemption. We are to see how Jesus fulfills the prophetic types that were connected to them and then commemorate the various phases of His salvation on His memorials of appointed times. Then the Glad Tidings may continually *refresh* our souls; and as we thus gather together, the latter rain will fall. *It is not just enough to have a head knowledge of what the festivals represent; we must experience them. Just as we cannot fully experience Sabbath rest in our lives without practicing its holy day, we cannot fully experience atonement without practicing its festivals.*

Jones, Waggoner, and Prescott preached the Law and the Glad Tidings together as one most precious message, but they did not have all the light on the statutes. They were right on the threshold of seeing “wondrous things out of the Law” (Psalm 119:18) because of their view of the Law and the covenants. But we have rejected the light that they had and could not see to go forward to where God has been trying to lead His people: Christ in the Law through the shadowy types of the Law that are associated with the appointed times under the Fourth Commandment.

Nevertheless, time is quickly closing and the full light must come. We have seen that the Hebrew word for God’s Law is ‘Torah.’ The concept of ‘Torah’ is much more refreshing than the idea we generally have about ‘law.’ To many, it is a galling yoke, an unpleasant thing that is against us. It certainly *is* against transgressors because it points out their transgression and that they must eternally die unless they accept the Messiah typified in the Torah. To truly grasp the meaning of the Torah we need to go to its root Hebrew word, ‘*yarah*,’ and Strong’s primarily defines this word as **“to flow as water (that is, to rain)”!**

Then shall we know, if we follow on to know יְהוָה (YAHUAH): His going forth is prepared as the morning; and **He shall come unto us as the rain, as the latter and former rain (*yoreh*, active participle of *yarah*) unto the earth.** (Hosea 6:3)

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is time to seek* יְהוָה (YAHUAH), **till He come and rain (*yarah*) righteousness upon you.** (10:12)

The sacred Hebrew language was created to teach spiritual truths in tangible things. Sister White wrote of the schools of the prophets, “The great truths set forth by *the types and shadows of the Mosaic Law* were brought to view, and faith grasped **the central object of all that system—the Lamb of God that was to take away the sins of the world. The Hebrew language was cultivated as the most sacred tongue in the world**” (*Review and Herald*, 10/30/1900). The study of Hebrew in the Scriptures is a treasure house of precious truths. In the ancient paleo-Hebrew, each letter was a symbol depicting truth. These symbols were brought into words to form pictures of spiritual truths. The cryptic symbols were things of nature and common life—such as tents (representing ‘dwelling’), oxen (representing ‘strength’), and seed (representing ‘continuance’). Hence, when we study Hebrew in the Scriptures and then see *water* in everyday life, it is to remind us of the refreshing Torah; and this applies to many other words as well. Each day we can be filled with spiritual truths in the symbols we see! A module is available for the Bible software program called E-Sword that preserves the ancient Hebrew and is called “Ancient Hebrew Lexicon of the Bible”; otherwise, Strong’s and other concordances can assist as well. We must not worship the outward forms of Hebraism like some do, but let us worship God in what He teaches us and drink the life of Christ in His Word.

The significance of the Torah—in its meaning of the flowing of water and rain—is that we realize that the Torah was never meant to be something we try to live up to on our own. The source of the spiritual water, which also physically flows in Paradise, is the Fountain of Life; it is the open wounds of our Saviour, whose life flows to all who have physical life and to all who have the more abundant spiritual life. The old covenant understanding of ‘law’ is something that we try hard to do, but the new covenant understanding is to receive the ever-flowing life of Christ that comes from His sacrifice.

Thus, we can see more clearly what Jones, Waggoner, and Prescott taught—that we have a “*Living Law*.” We receive it, not by trying to do what it says, but by having an intelligent appreciation of Christ’s atonement and *letting* His commandments be reality in us. He has already declared us to be righteous in every commandment, and we have seen that this is how the Ten Commandments are literally written—you are like this; you are not like that. We can accept His righteousness as a free gift. When we are tempted, we do not try real hard to stop a sin or do a right act, but we claim a command or promise in the Scriptures (and every command is a promise) as we fix our eyes on Christ—His merits, His condemning sin in His and our flesh, His fountain opened up for us! Our eyes are off ourselves and on Him, and *in Him* we already have victory over whatever we are struggling with! What a refreshing message this is! What a refreshing way to live!

Now we can more clearly discern how the restoring of God’s Law with all its statutes is the outpouring of the latter rain as it refreshes thirsty souls who *let* God’s Word be true for them. But many are waiting for an emotional enthusiasm with great miracles and a mystical Holy Spirit that does not convict of sin through the light of the Law. They do not realize that the latter rain is primarily a *message*—not a mystical, magical experience—and not just any message, but the Elijah message that our dry and thirsty souls need. It is the outpouring of pure doctrine, especially the Law of Moses and the fullness of the Fourth Commandment as brought out in the spirituality of its statutes.

God has given His people a special emblem to remind us of the Living Law that flows as water. It is found in the “Law of Moses” that we are called to “remember.” Since water reflects the sky of blue, this is the designated color for water. The Tables of Stone for the Ten Commandments, carved out of God’s eternal throne, were made out of sapphire—a stone of rich blue (see Exodus 24:10, 12). Now, with this background of *blue*, listen to what God bids His people to wear—not to those living in the 1800s before the light from the statutes and judgments was shining, but to us who are living in the generation of the “restoration of all things” (Acts 3:21); for it is written, “Elijah truly shall first come, and restore all things” (Matthew 17:11).

And יהוה (YAHUAH) spoke unto Moses, saying, Speak unto the children of Israel, and *bid them that they make them tassels on the corners of their garments throughout their generations, and that they put upon the tassel of the corners a cord of blue: And it shall be unto you for a tassel, that you may look upon it, and remember all the commandments of יהוה (YAHUAH), and do them; and that you seek not after your own heart and your own eyes, after which you use to go a whoring: That you may remember and do all My commandments, and be holy unto your Elohim.* (Numbers 15:37-40)

*You shall make tassels on the four corners of your garment, with which you cover yourself.* (Deuteronomy 22:12)

God’s Law calls us to observe every commandment that is possible to be carried out; and practicing this commandment is for our moral benefit to remind us that יהוה (YAHUAH) has set us apart to Himself by a marriage covenant. The blue tassels legally mark the four corners of our Father’s purchased property—marking who we are and *whose* we are—as a sign of our betrothal to His Son for the long-awaited marriage. And as we are walking along the Way (the journey to the Kingdom) our fringes of blue appear like flowing water. *Unseen*, the Bridegroom comes to us as the Living Law—raining on us His refreshing Words, saying, “You are Mine.” The purpose of eating and drinking, of New Moons and marriages, of festivals and tassels, is to direct our minds from the things that are seen to the things that are unseen—especially our Living Saviour, who is our Life, our Lover, and our *Healer*:

Behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and *touched the tassel of His garment*: For she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned around, and when He saw her, He said, Daughter, be of good comfort; *your faith has made you whole. And the woman was made whole from that hour.* (Matthew 9:20-22) When the men [of Gennesaret] had knowledge of Him, they sent out into all that surrounding region, and brought unto Him all that were diseased; and besought Him *that they might only touch the tassel of His garment: and as many as touched were made perfectly whole.* (14:35-36)

Those who touched the tassels of Jesus were healed—physically and spiritually—not because the tassels had magic powers but because the believers had faith to see the meaning of Christ’s tassels and the life that is *in Him*. Their faith grasped the healing grace of Jesus, and so their outward act was only a manifestation of their inward faith.

The Scriptures have no specific directions on how the tassels are to be made or worn other than at least one blue thread to be part of it. This leaves room for creativity. The Hebrew word for tassel is ‘tzitzit’ (tsee'-tseet), hence what they are called online—either for purchase or for directions on how to make them. The tassels are delightful in appearance and often lead to “divine appointments” for sharing our faith. They can be tied onto belt loops, pinned on with safety pins, or sewed into clothing or prayer shawls. The church should provide each baptismal candidate with a set; and they can be worn right into the living waters of baptism! They should also be made available for purchase and provided for our poor. Let us do what God commands us on this matter and yet respect others’ convictions, especially until we reach a blessed unity on God’s Law and statutes.

So, with this refreshing background on the Law and its flowing emblem of blue, let us see how *latter rain refreshing* will come about by a renewal of God’s appointed times and other statutes related to them. We are about to discover how the people of Laodicea will be totally revived and all the people of the world will have the knowledge of salvation brought near to them. Wondrous, refreshing things are in store for us and this world! The work of preparing a people—previously hindered by our ignorance of the statutes of God’s Law—will go forth unhindered. Let us accept everything that the Lord shows us without reserve, even if it means sacrifice. Why? Because Christ is our Sacrifice, and we are the fullness of Him by drinking of Him, receiving His life—the living fullness of the Law.

*That the obligations of the Decalogue might be **more fully** understood and enforced, **additional precepts were given.** (Patriarchs and Prophets, 310)*

*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.** (Early Writings, 33)*

*God who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, **that stumbling blocks which have hindered the progress of truth may be removed,** and God have a clean and holy people **to declare His statutes and judgments.** (1 Testimonies, 332)*

***There must be no withholding on our part, of our service or our means,** if we would fulfill our covenant with God. “This day יְהוָה (YAHUAH) your Elohim has commanded you to do these **statutes and judgments:** you shall therefore keep and do them with all your heart, and with all your soul.” The purpose of all God’s commandments is to reveal man’s duty not only to God, but to his fellow man. **In this late age of the world’s history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves and rob our souls of the richest blessings of the grace of God.** Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and *made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure.* God will have no controversy with us in regard to **these binding precepts.** It is enough that He has said that obedience to **His statutes and laws** is the life and prosperity of His people. (Manuscript 67, 1907)*

There are certain statutes pertaining to “our service and our means” that we have withheld through selfish ignorance of God’s binding statutes. This has “hindered the progress of truth.” This hindrance—which has prevented the loud cry from going out to all the earth *as the waters cover the sea*—is about to be removed. Do you know what these statutes might be? The biggest one, which is connected with the annual festivals, was even kept in Sister White’s day. It is straight testimony, straight from the Scriptures, and Laodiceans are about to learn large lessons of biblical duty that will prepare the people for the Lord. Those who receive the straight testimony will be refreshed by it; they see what awesome results will come in the outpouring of abundant grace to the world! A great opportunity lies before us to pour out the self-sacrificing love of God we receive.

## **Latter Rain Refreshing from the Living Law**

### *To Flow in Tithes and Offerings*

**EVEN** from the days of your fathers **you are gone away from My statutes, and have not kept them.** Return unto Me, and I will return unto you, says יהוה (YAHUAH) Tsebaoth (of Hosts). But you said, Wherein shall we return? Will a man rob Elohim? Yet **you have robbed Me.** But you say, Wherein have we robbed you? **In tithes and offerings.** You are cursed with a curse: for you have robbed Me, even this whole nation. **Bring you ALL the tithes into the storehouse,** that there may be food in My House, and prove Me now in this, says יהוה (YAHUAH) Tsebaoth (of Hosts), if I will not open you the windows of heaven, and **pour you out a blessing,** that there shall not be room enough to receive it ... And all nations shall call you **blessed:** for you shall be a delightsome land, says יהוה (YAHUAH) Tsebaoth (of Hosts). (Malachi 3:7-12)

O dear Laodiceans, יהוה (YAHUAH) Tsebaoth has tremendous latter rain *blessings* to pour out if we will return unto Him from our backsliding that we inherited from Babylon—that we may return unto Him in His *statutes*, including returning to Him what is already His *in tithes and offerings*. Then, we as the spiritual nation of Israel, will be a *blessing* to all other nations, ministering to their physical needs, and then their spiritual needs. Let us see how this will all come about, starting with the writings of our very own prophet:

*The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand, **the devotion of a second tithe for the relief of the poor and other benevolent uses,** tended to keep fresh before the people the truth of God’s ownership of all, and of their opportunity to be **channels of His blessings.*** (Education, 44)

**To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required.** Concerning the first tithe, the Lord had declared, ‘I have given the children of Levi all the tenth in Israel.’ Numbers 18:21. But in regard to the second He commanded, ‘You shall eat before יהוה (YAHUAH) your Elohim, in the place which He shall choose to place His Name there, the tithe of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear יהוה (YAHUAH) your Elohim always.’ Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a **thank offering** to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. **Thus provision was made for the thank offerings and feasts at the yearly festivals,** and the people were drawn to the society of the priests and Levites, *that they might receive instruction and encouragement in the service of God.*

**Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor,** as Moses said, “That they may eat within your gates, and be filled.” Deuteronomy 26:12. **This tithe would provide a fund for the uses of charity and hospitality. And further provision was made for the poor.** There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. (Patriarchs and Prophets, 530)

O how terribly conservative God’s professed people are today! It has very much to do with our conservative view of Calvary and Christ’s atonement—which is full and free for the whole world, and which cures selfishness—and our conservative view of God’s Law—which is much more than merely the words written on the Tables of Stone. Due to this conservatism, many people are not even returning to God their *first* tithe, let alone a *second* and the various offerings that are prescribed. Many poor are suffering among us, even in America, because of the selfish conservatism of their brethren and their ignorance of God’s Law. Oh yes, many Laodiceans are liberal in worldliness, but they are conservative “in righteousness and true holiness” (Ephesians 4:24).

Were those tithe statutes just written for the time when the Earthly Sanctuary with a Levitical priesthood was in effect? They cannot be! Giving to the poor and receiving all the benefits of the annual festivals—both for our own nation and for the other nations—are *moral* issues. In our ignorance of God’s calendar, our annual camp-meetings sufficed in Sister White’s day, but since then they have become sermonizing and socializing centers among ourselves, with outreach and free training of workers being largely left out; and many are not attending camp-meetings at all, for they see no *moral necessity* of it.

Let all who possibly can, attend these **yearly gatherings**. All should feel that God **requires** this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. *Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast.* (2 Testimonies, 575)

**The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain ...** At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for *the perfecting latter rain*. If we pray for the *blessing* in faith, we shall receive it as God has promised. (*Review and Herald*, 3/2/1897)

The latter rain can pour out all the more now that we can gather at God’s appointed *times of refreshing* and make use of the second tithe for its services. Not one family should be able say anymore that they cannot attend due to short finances. If one family’s second tithe is not great enough to pay the travel expenses, then the second tithe of wealthier members can support the poorer members through a special fund. Not only this, but if everyone returns their second tithe, enough should be available for medical missionary work, especially when and where the holy convocations are held.

*The hindrance*—that we have had before in reaching the world with the mighty third angel’s message through its right arm of medical missionary work—*will be removed!* At holy convocations being held all over the world—drawing people to their physical and spiritual Healer—*the latter rain will come in full measure!* God will pour us out a blessing through His second tithe in connection with the annual festivals. We will not be ministering merely to ourselves, but we will be a blessing to the world. They will call us a blessed nation in our being a light and a healing channel from God, the Source, for His beneficent laws that He has given to us, making us the blessing we are to the world.

**In the last days** it shall come to pass, that the Mountain of the House of יהוה (YAHUAH) shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. **And many nations shall come,** and say, Come, and let us go up to the Mountain of יהוה (YAHUAH), and to the House of Elohe Ya’acov (God of Jacob); and He will teach us of His ways, and we will walk in His paths: for **the Law shall go forth out of Zion,** and the Word of יהוה (YAHUAH) from Jerusalem. (Micah 4:1-2)

Behold, I have taught you **statutes and judgments** ... Keep therefore and do them; **for this is your wisdom and your understanding in the sight of the nations,** which shall hear all these **statutes,** and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who has Elohim so nigh unto them, as יהוה (YAHUAH) our Elohim is in all things that we call upon him for? **And what nation is there so great, that has statutes and judgments so righteous as all this Law?** (Deuteronomy 4:5-8)

Are you still unsure about the second tithe, dear Laodicean? Did you know that we practiced it during the latter years of Sister White’s ministry? Did you know that she wrote a pamphlet called “The Second Tithe” (*Pamphlet 148*, 1901)? Here is a selection of it:

*This tithe would provide a fund for the uses of charity and hospitality. The contributions required of the Hebrews for religious and charitable purposes amounted to **fully one-fourth of their income**. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, *the faithful observance of these regulations was one of the conditions of their prosperity.* Malachi 3:11.*

*Shall we, who enjoy the full light and privileges of the Gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? Shall we not as a people awakened to our responsibility? Shall we not manifest our love for God and our fellow-men by giving of our means to carry forward the work for this time, while the way is still open for work to be done? (7-8)*

Sister White also wrote of the second tithe in letters and manuscripts during the years of 1901 to 1905, showing that it had indeed been implemented, but somehow it became forgotten over the years and it disappeared. Here are excerpts of A.T. Jones discussing how the second tithe had been brought to light:

At the late camp-meeting and conference at Fresno there was *unanimously passed by delegates and people* the following recommendation:— “9. We recommend to the prayerful consideration of our people in this conference the advisability of paying **a second tithe, for the support of the church-schools and other financial needs in our churches.**”

*This was done after the study of the Bible and careful thinking on the subject.* There was a serious consideration of the manner of our raising means for the support of the different phases of the cause, apart from the direct work of the gospel ministry. The work of the gospel ministry is supported according to the Lord’s directions, by the Lord’s tithe. But there are other phases of the cause of God that are important and worthy of liberal, systematic support, such as the poor, the church-schools, the furnishing of light, fuel, and general expenses involved in keeping up the regular worship...

In the absence of any systematic plan, the necessities of the cause have required that in general meetings precious time has had to be spent in urging, and at times excessive urging, the people to give. Indeed, the spirit of prophecy has spoken, long ago, to this effect, thus: “Greater efforts should be put forth by responsible men in the different churches to have *all* follow *the plan of God’s arrangement*. If systematic benevolence is carried out, urgent calls for means at the camp-meetings for various enterprises will not be necessary. *God has devised a plan* by which all may give as He has prospered them, and which would make giving a habit.”

These things have caused the brethren all over the land to consider and inquire whether there is not a better way than we have found for raising means for the different phases of our work. This led to *the searching of the Scriptures*, to see whether we have been following fully “*the plan of God’s arrangement*.” *This searching of the Scriptures brought brethren in different parts of the country, at the same time, and without any communication with one another, to the plan of God’s arrangement, as in **the second tithe; for it is the truth that in the Bible, in the plan of God’s arrangement for the support of His cause, a second tithe is as clearly arranged as a first.*** This is so plain that after two sessions of Bible study on the subject at the camp-meeting, the delegates and the people *unanimously passed* the recommendation quoted at the beginning of this communication, and a large number of them there took their stand upon it, and publicly declared their intention of immediately putting it into operation in their affairs.

We take it that all our people stand in about the attitude of one of our sisters, who said: “I have not studied up the subject myself, but if **the second tithe** is revealed in the Bible, that is enough for me. I will recognize it.” (A.T. Jones, *Pacific Union Recorder*, 12/4/1902)

If we would be like that sister and *let* Bible truth be truth, the work would prosper. Tithes were intimately connected with the Earthly Sanctuary’s Levitical priesthood before the Cross, but that does not make the statutes of tithes and offerings null and void, just as the annual festivals were before held at the Earthly Sanctuary but the appointed times *themselves* have their origin at Creation—with the cycles of time requiring our worship of the Creator, which will ever be. God has been progressively leading His people into all of His statutes since we embraced the Ten Commandments after 1844: the first tithe, then the clean and unclean meats, then the second tithe (which we let go of), and now all of the others that would still apply (that do not require an Earthly Sanctuary or an earthly theocracy). Notwithstanding, we still need to *study* the ceremonial portion of the Law—the most shadowy part of the Law, yea, the most *important* part of the Law, for it points to the loving sacrifice of Jesus which we must truly *keep* in our hearts.

*Think of this: It is impossible to destroy a shadow without destroying its body, which, in this case, is the crucified and risen body of our Messiah! The enmity of sin was destroyed, not God’s Holy Law or any of its sacred statutes! Jesus fulfills the Law—for us, and in us.*

Sister White said that the systematic tithes and offerings made up “fully one-fourth of their income” in the old time. What did this 25% consist of?

**The first-fruits offering** (or ‘*heave offering*’) came out before any tithes. A quarter tithe (2.5% of income) was considered to be a decent one. This offering is brought out in the following Scriptures: Ex. 23:19a; Lev. 23:10; Prov. 3:9-10; Deut. 6:10-11; Num. 18:11-12.

**The first tithe** was a tenth (10% of income) by definition. See Leviticus 27:30-33.

**The second tithe** was another tenth (10% of income), bringing the total up to 22.5%. It was known as the “festival tithe” for the first, second, fourth, and fifth years of the seven-year cycle, though non-agricultural work in the seventh year would also be tithed. In these years it was used for the three annual festivals. For the third and sixth years, it was known as the “poor tithe” since it went to feeding the poor. We will dedicate our next segment to God’s seven-year cycle and how they lead to times of refreshing.

The final requirement was for **the corners of the land to be left unharvested for the poor** (Lev. 23:22). This amounted to about a quarter tithe of the land (2.5%), thus a quarter tithe of equivalent income should be held to give to the poor. SDA institutions should establish poor funds—especially for our own poor among us—from this and the “poor tithe.” The wealthier will spontaneously give far beyond the minimum as they are filled with the Holy Spirit as the primitive Christians were. They “had all things common; and sold their possessions and goods, and parted them to all men, as every man had need” (Acts 2:44-45).

Altogether, the *systematic* tithes and offerings make up a quarter of one’s income. In addition, Sister White speaks of a “one third”; this includes the *supplementary* offerings:

***No less than one third of their income was devoted to sacred and religious purposes.*** Whenever God’s people, *in any period of the world*, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. *But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him.*

Some will pronounce this one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures were strengthened by withholding that men lost sight of eternal considerations and valued their earthly treasures above souls. ***There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel.*** There is a great and important work to be accomplished in a very short time. ***God never designed that the law of the tithing system should be of no account among His people; but, instead of this, He designed that the spirit of sacrifice should widen and deepen for the closing work.*** (3 Testimonies, 395-96)

We will be examining the details of the various *supplementary* offerings shortly, but from a more practical standpoint for the closing work, could it be that we have not received the greater outpouring of latter rain because we have robbed God—and thus ourselves—of His *times of refreshing* coupled with His system of benevolence declared in His Holy Law? Let us take a moment to reflect on what it would be like with these blessings restored:

**Unhurried morning and evening worship would revive our personal spirituality. New Moon services with a full communion meal would be special seasons of renewal. Latter rain would especially fall at our annual festivals if rightly conducted. How? In proclaiming the most precious message of Christ and His righteousness, undiluted! How? In training evangelists, Bible workers, and medical missionaries free of charge with the new funds available that they may go out from the meetings fully equipped! How? In sending people out on buses from the meetings to evangelize the cities and towns—not just in one city a year like the Generation of Youth for Christ (GYC) currently does, but *twice a year in cities all across the globe at the same time!* How? In inviting the poor and sick to come to the meetings and receive food and free health treatments, that their souls may see the smiling faces and crave the Glad Tidings of a crucified and risen Saviour! How? In especially reaching out to the Jews who will see that we are finally walking in the light of the Law, and we can share with them the precious Messiah’s pure message! How? In praying for the outpouring of the Holy Spirit and finally receiving it because we are no longer robbing God of our time and money, so that His spiritual blessings may freely flow! How? In finally receiving the gifts of the Spirit in their fullness—“the word of wisdom,” “the word of knowledge,” “faith,” “the gifts of healing,” “the working of miracles,” “prophecy,” “discerning of spirits,” “divers kinds of tongues,” and “the interpretation of tongues” (1 Corinthians 12:8-10)!**

The latter rain that we have long been waiting for is now brought into view, and it will all quickly come to pass if we as Laodiceans will just *let* God make it happen and *let* His Law be true for us! Shall we allow the flesh to get enraged over it because it feels “bound” by the new duties brought before us? No! *Let* the flesh *die!* *Let* it be crucified with Christ as it legally already is on the Cross! *Let* the faith of Jesus condemn the sin of unbelief in the flesh and crucify that enmity that wars against the tremendous blessings of God’s Law. The statutes and judgments are not our enemy; it is the enmity of *sin* that is against us, and it must be slain *in Christ*.

We must learn this lesson of sacrifice—sacrificing our pride and prejudice, our money and time, for the finishing of the work and the final harvest of souls! Christ will come in a few short years if we will just *let* it happen! He will come in just a few rounds of the annual festivals, completing their designated purpose in lightening the earth with the character of God, which includes sacrifice and benevolence and all the beauty of the matchless Saviour! Voices all over the world will be heard saying, “*Come to the Festival and meet with Jesus!*” “*Come and be healed—physically, mentally, and spiritually!*” “*Behold, the Bridegroom comes; go you out to meet Him!*” (Matthew 25:6).

Listen to a remarkable prophecy of this latter rain revival, based on a familiar text:

Ask of יהוה (YAHUAH) **rain** in the time of **the latter rain**; so יהוה (YAHUAH) shall make bright clouds, and give them showers of **rain**, to every one grass in the field. (Zechariah 10:1)

And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up **from year to year** to worship the King, יהוה (YAHUAH) Tsebaoth (of Hosts), and **to keep the Festival of tabernacles**. And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem to worship the King, יהוה (YAHUAH) Tsebaoth (of Hosts), *even upon them shall be no **rain***. And if the family of Egypt go not up, and come not, that have no **rain**; there shall be *the plague*, with which יהוה (YAHUAH) will smite the nations that come not up **to keep the Festival of Tabernacles**. This shall be the punishment of Egypt, and the punishment of all nations that come not up **to keep the Festival of Tabernacles**. (14:16-19)

This is clearly a prophecy of the last days, which is verified in the Spirit of Prophecy; Verses 12 and 13 (of Zech. 14) are quoted in *Great Controversy* on Page 657, where the context is the seven last plagues before the Second Coming: “And this shall be **the plague** with which יהוה (YAHUAH) will smite all the people that have fought against Jerusalem; their flesh shall *consume* away while they stand upon their feet, and their eyes shall *consume* away in their holes, and their tongue shall *consume* away in their mouth...” Verses 4 to 11 are looking forward to the end of the Sabbath millennium, but the other verses are referring to the last days that we are now entering. **The seventh plague** of Revelation 16 (vv. 17-21) is being referred to. It is also written of those who are of “the lawless one” (the pope), “the Lord shall *consume* with the breath of His mouth, and shall destroy with the brightness of His coming” (2 Thessalonians 2:8).

The only **“rain”** before this in the book of Zechariah is that of Chapter 10, Verse 1—**“the latter rain”**—so this must be the **“rain”** that is being referred to in Chapter 14, especially since we know that the timing for this prophecy is in the last days. The only two options are to receive **“the latter rain”** or **“the plague.”** The means of receiving the latter rain is to gather **“from year to year”** (on the festivals) and receive the refreshing. **“The Festival of Tabernacles”** is specially brought out here because it is a shadow of the Second Coming, traveling for one week to Paradise, arriving on the Last Great Day for the marriage supper, and forever tabernacling with God. *Therefore, to come up to this festival is, in effect, to come up to the New Jerusalem, for those who do not receive refreshing in the times of refreshing will not be sealed but will be destroyed by the seventh plague!*

So let us come up to worship King יהוה (YAHUAH) during each Festival of Tabernacles until the one He comes! There will be plenty of funds to enjoy it and to evangelize with via the *systematic* one-fourth of our income and the *supplementary* offerings that the Lord prospers us with. In Israel of old, this made up no less than one-third of their income, but today we have greater needs. We just need to exercise the faith of Jesus—that the Law of King יהוה (YAHUAH) is perfect and just and that He will always provide for us.

“Bring you,” says God, “all the tithes into the storehouse, that there may be food in My House.” *If all the **sin-offerings and peace-offerings and thank-offerings** are brought into the treasury, we shall see that souls will not be so dark and backslidden from God.* (Review and Herald, 11/21/1878)

Many have withheld means which God claims as His, and in so doing they have committed robbery toward God. Their selfish hearts have not given the tenth of all their increase, which God claims. *Neither have they come up to **the yearly gatherings with their freewill offerings, their thank offerings, and their trespass offerings***. Many have come before the Lord empty-handed. (3 Testimonies, 510)

*The temple, acquiring costly offerings and sacrifices, with its priests, is passed away. But the occasion for giving still exists while there are sinners to be saved and the poor to cry unto us, “give.” We are called upon to acknowledge the continual blessings and gifts of God’s benevolent hand in the tithing system as well as in **sin offering, trespass offerings, and freewill offerings.** (Letter 39, 1874)*

We need to ask ourselves a very important question: *Why would Sister White make these distinctions of offerings if they did not matter?* What we normally think of when we give an offering is a free-will offering, which is a biblical offering; but it is not the *only* kind of biblical offering. There are actually three categories of offerings: *the burnt offering, the sin offering, and the peace offering.* They are in the first seven books of Leviticus.

**The burnt offering** was a *whole* sacrifice burnt on an altar, thus representing *wholeness* and consecration. It was corporately made on behalf of all Israel morning and evening, perpetually, and typified Christ’s sacrifice made on the Cross. He will be the corporate sacrifice for all of eternity as bright beams shine from the wounds of His hands and side to testify that He is the Life of all who live. He gave His *all*—the *whole* of Himself—both to His Father and to His creation, especially mankind which He became one with. Christ is our Burnt Offering and He was the Burnt Offering for ancient Israel as well.

Should we not respond to His great love in giving an offering of consecration to Him, especially for New Moons and annual festivals when we commemorate His great sacrifice in our behalf? There are no creature merits in this at all. We cannot give ourselves, for we already belong to God through Christ; but we can *yield* ourselves to God, claiming the merits of Jesus that we are already consecrated *in Him*. We are simply acknowledging this fact when we make an offering. These offerings are an act of worship, but as a bonus to this, the proceeds may support the festivals—meetings, ministers, and outreach—beyond the second tithe, allowing God’s work to greatly prosper!

By the merits of Jesus, will we consecrate ourselves to this work until it is finished? Sure, we can get enraged over the statutes under the Fourth Commandment, giving into our Laodicean need-of-nothing syndrome and say that these distinctions of tithes and offerings is all “ceremonial law” and not for us, but the work will never get finished with this attitude. Let us look a little higher; the Advent band is almost to Canaan Land!

**The sin offering** is just that—an offering for sin. Now, Christ is our Offering, and the typical ceremonies of the Earthly Sanctuary system have ended. But does that end the moral obligation for us to offer up a token of *appreciation* to God? No. We are all called to demonstrate our *acceptance* of the tremendous expense of Christ’s sacrifice for our sins. Please understand that the offerings of the Bible—whether carried out before the Cross or thereafter—are but a *response* to the true Offering of Christ our Righteousness. He is we, so His offering is our offering, and the portion of our possession that we offer up for our sin is a *symbol* of the tremendous expense of His offering. So, with this understood, why should not our standard be as high as the standard of the pre-Cross era? Why should we not show that we too despise our sins and that it has cost us something? We need to take sin more seriously, and we are robbing God of offerings when we neglect a sin-offering. There is simply no biblical consistency in neglecting sin-offerings and yet giving tithes and free-will offerings. True, “the sacrifices of Elohim are a broken spirit” (Psalm 51:17), but does this inward sacrifice replace the outward? Does resting in Christ replace the outward sacrificing of our time on the seventh day? Does spiritually fasting in the time of the antitypical Day of Atonement replace the outward fast and the yearly commemoration of this awesome time we are living in? These are things we must consider.

**The trespass offering** is a type of sin offering for a sin of a more serious nature. It is made for dishonesty with either God (in sacred things such as tithes and offerings) or with our fellow men. Sister White speaks on this kind offering very explicitly:

*It would be well to have a **trespass-offering** box in sight, and have all the household agreed that whoever speaks unkindly of another or utters angry words, shall drop into the **trespass-offering** box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. (Review and Herald, 3/12/1895)*

Let us shun every mean action, all dishonesty, all overreaching; and if anyone is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring **a trespass offering** to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life. (Review and Herald, 4/29/1884)

You cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you. In these cases *the best you can do is to bring a trespass offering to the altar of the Lord, and He will accept and pardon you.* But where you can, you should make reparation to the wronged ones. (5 Testimonies, 339)

**The peace offering** is a third category of offerings. Leviticus 7 mentions three kinds of peace offerings, two of which Sister White mentioned: *the thank offering, the vow offering, and the voluntary, or free-will, offering:*

Should we not give a token of appreciation for the great things that God is doing in our lives by giving a **thank offering**, moist with the merits of Jesus?

**The vow offering** should be made under strict new covenant motives and not be taken lightly. The motive that “I will always do this” or “I will never do that again” is an old covenant motive. If we make a vow, it should be under the new covenant idea: “I am crucified with Christ” (Gal. 2:20). It is accepting the reality that we are already righteous *in Christ* since He is we, and thus allowing Him into our hearts to condemn sin in His spiritual body—in us—as He did in His physical body—for us. Some vows might be best set up with a stiff, predetermined fine established that would be paid as *a trespass offering* if the vow should ever be broken; this can be particularly helpful for habitual sins or things that lead to sin, until new, holy habits are formed.

Last, but not least, the familiar **free-will offering** is but one of many biblical offerings, and we are very short in even this kind of offering, for recent studies show that American Adventists sent, on average, 6% of their income to overseas missions 80 years ago, compared to only 0.28% now! That’s a twenty-fold decrease! It is just another symptom of our need-of-nothing syndrome. Things can be done so much more efficiently now through the technology we have, especially overseas, so we should really be making the most of it, especially since time is so short. As we behold how liberal Christ’s sacrifice is for us and how liberal His Law is, our offerings will naturally become much more liberal, and God’s blessings will be upon us the more we share. Our Saviour is a Fountain of grace and blessing, and we are His *channels* of grace as long as we are connected to Him.

When the statutes of annual festivals, tithes, and offerings are restored, the earth will be quickly lightened with God’s glory. Our people will no longer be in a weak and sickly state, but revitalized with the pure message and holy convocations. The living waters of tithes and offerings will spread salvation to the entire world! We will especially reach out to the Jews who will see us walking in the whole Law, and they will join with us and reach more Jews! We will also especially reach out to the wealthy class whose means will help springboard the finishing work of the Glad Tidings!

**When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah ...** In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth ... **Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the Law of God.** The God of Israel will bring this to pass in our day. (Acts of the Apostles, 382)

**The time has come when the Jews are to be given light.** The Lord wants us to encourage and sustain men who shall labor in right lines for this people; *for there are to be a multitude convinced of the truth, who will take their position for God.* The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. (Manuscript 66, 1905)

**There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince.** (Manuscript 75, 1905)

### **Latter Rain Refreshing from the Living Law** *To Flow as the Israel of God Repents*

It is now time for us to explore two additional cycles on God’s great time clock: the seven-year cycle with its Sabbath year and the Jubilee cycle with its 50th year. These are declared together in Leviticus 25—the basis for Leviticus 26. And there we find a prophecy that is critical in understanding our past of sin so that we may repent from it.

The 70-week prophecy of Daniel (9:24-27) pinpoints the seven-year cycle for us; we know this to be the case because everything else in history fits perfectly in line with it. The commandment to restore Jerusalem after its desolation took effect in the Jubilee year beginning in the fall of 457 BC. By the next Jubilee, the street and the wall were built (v. 25). Then, after 62 more weeks, came the 70th week, commencing with the Messiah being anointed by the Spirit of God at His baptism. This was in the fall of the Sabbath year of 27 AD. 3½ years later, Christ was crucified in the Spring of 31 AD—“in the midst of the week,” the 70th week of years (v. 27). The week ended with the stoning of Stephen in the fall of 34 AD—the beginning of a new Jubilee when the Glad Tidings could go to all the nations. Though the 70-week prophecy ended at that time, the weeks of God’s time clock did not end. To find where the Sabbath and Jubilee years are, we only need to count by 7s and 49s, either forward or in reverse. As we do this, we discover that *most major prophetic events have taken place according to God’s calendar:*

723 BC	<b>Sabbath</b>	Israel taken captive; Pagan desolation of 1260 years begins	2 Ki. 17:6; Lev. 26:18-20
538 AD	<b>Sabbath</b>	Ostrogoths destroyed; Papal desolation of 1260 years begins	Dan. 7:25; Rev. 13:5
1755	<b>Sabbath</b>	Great Lisbon Earthquake	Rev. 6:12
1798	<b>Jubilee (fall)</b>	Papacy mortally wounded, freeing Israel from desolations	Dan. 7:25; Rev. 13:3
1833	<b>Sabbath</b>	Stars fall; Miller begins preaching; 3rd day from Rome (158 BC)	Rev. 6:13; Hos. 6:1-3; Luke 14:32
1840	<b>Sabbath</b>	Ottoman Empire falls; first angel given power	Rev. 9:15
1848	<b>Jubilee</b>	Sealing of the 144,000 begins; four 40-year generations begin	Rev. 7; 14
1888	<b>Sabbath (fall)</b>	Loud cry of justification by faith begins; end of first generation	Rev. 14:12; Rev. 18:1
2001	<b>Sabbath</b>	9/11; militant Islam re-emerges for the third woe to come	9 T 11-13; Rev. 11:14; Dan. 11:45
2008	<b>Sabbath</b>	four generations end; world economy irreversibly damaged	Ex. 20:5; Joel 1:4
* All indicators point to this as the last generation; fullness of latter rain after 4 spent generations is promised in Joel 2:25-29 *			
2015	<b>Sabbath</b>	LGBT law; Pope addresses U.S. and U.N.; secret Sun. law mtgs.	Rev. 13:3

# God's Great Time Clock –

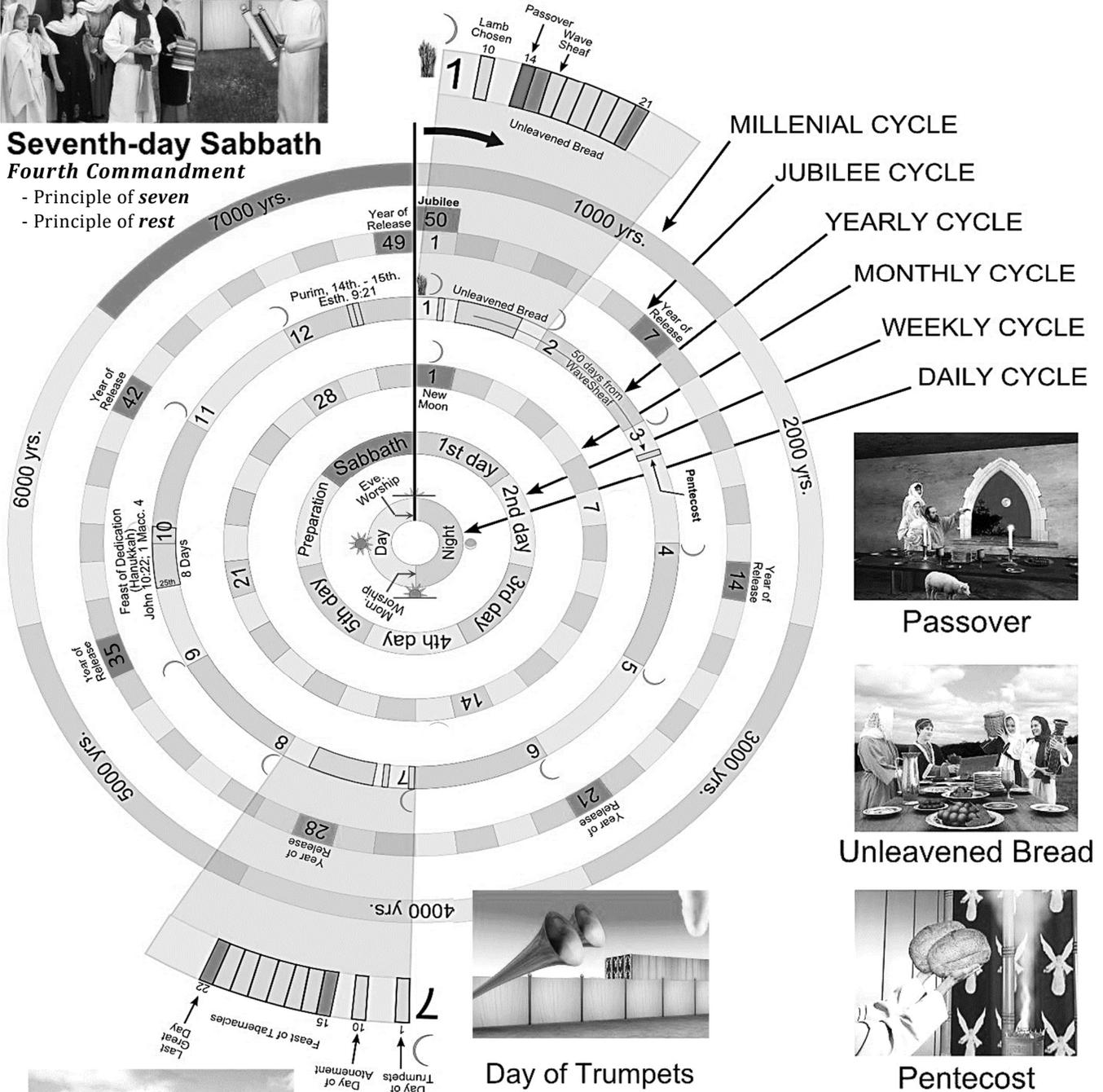
## Appointed Times for Worship and for Land Rests



### Seventh-day Sabbath

#### Fourth Commandment

- Principle of *seven*
- Principle of *rest*



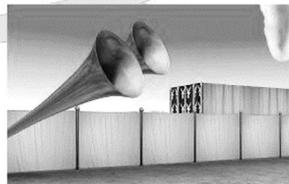
Passover



Unleavened Bread



Pentecost



Day of Trumpets



Day of Atonement



Tabernacles

Please note: The charts and information in this segment are both fascinating and challenging. Glean what you can, and if you feel overwhelmed with anything you can return and restudy later. Just understand the big picture.

Sister White wrote a very interesting commentary on Leviticus 25:

**Every seventh year was a sabbatical year. This would be a wonderful arrangement down in this age of great light.** Not only the agricultural processes were to be intermitted, but the cultivation of the soil was not permitted. It lay in its spontaneous growth *for the benefit of the poor*. All had free access to it—the strangers and the flocks and the herds. This was *to invigorate the productive, worn-out soil*, and to teach the Hebrew nation that God was the Householder, and the people were His tenants. *The land had a sabbath, or yearly sabbath. Then the jubilee, the fiftieth.* The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive, *if they were obedient*, by giving them His blessing upon their lands ... The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder, and the land was His. I cannot write out all that is contained in **Leviticus and Deuteronomy**. But I think our people in this enlightened age of 1899, *if they would go back to the period they call the "Dark Ages" and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them.* (Letter 221, 1899)

History and the Spirit of Prophecy both testify to the perpetuity of God's seven-year cycle, and thus other statutes "in Leviticus and Deuteronomy." As with the other cycles, the Sabbath and Jubilee years are under the jurisdiction of the Fourth Commandment, inheriting the Sabbath number of seven, and the Sabbath principle of rest. Each new seven-year cycle begins on the Day of Atonement. Typically, this was when atonement had been made for the sins of Israel which had accumulated throughout the year and the Sanctuary was cleansed. Then the new year could begin, only to repeat the cycle leading up to the next Day of Atonement. The purpose of all this is to draw our minds to the Heavenly Sanctuary being cleansed and the end of slavery to sin. Then the sowing of the Glad Tidings and the harvesting of souls will come to an end. Thus, the land-rests are a shadow of things to come, in addition to the practical provision of allowing the soil to rest and regenerate. Fulfillment of recent prophecies indicates that we are approaching the final harvest. But first there must be *times of refreshing* to ripen the grain. These times are the restoration of all the appointed worship and convocation times merging with the antitypical Day of Atonement that we have been living in for many years. The ingredients are now coming together for this to take place, but the people of God must:

**Repent** 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)

The times we are living in call for *repentance*. Only then will we experience *refreshing*. Therefore, let us proceed with a simple study of Leviticus 26, which is designed to inspire God's people, Israel, with repentance. It has been a controversial chapter in recent years, but we need the precious light therein. Four punishments of "seven" are pronounced; they are purposed to bring us to repentance. We will be investigating these with the aid of time charts. Now, William Miller and our early Adventist pioneers claimed that these were a direct prophecy of seven prophetic years; hence, 2520 literal years. Were they right?

The Hebrew word for 'seven' is 'sheba;' the "times" in the KJV are not in the original but are supplied. It means 'seven,' but spiritually it also means 'completeness' or the swearing of an oath. Some have tried to resurrect the early pioneer understanding of the 2520. Others have tried to counteract it by saying that the 'seven' is of magnitude, meaning "sevenfold"; James White believed this and removed the 2520 from the 1863 prophecy chart accordingly. However, a different Hebrew word, 'shibathayim,' is used for "sevenfold," which is not present in Leviticus 26.

Theodore Turner’s research shows that neither side of this issue was fully correct. He published a paper of his research through the Concordia University of Edmonton called “Why There is Not a Period of 2520 Years of Continual Punishment for Literal Israel Found in Leviticus 26.” It is online at [www.concordia-ab.academia.edu/TheodoreTurner/Papers](http://www.concordia-ab.academia.edu/TheodoreTurner/Papers). His research shows that the ‘sevens’ are four periods of punishment that utilize the seven-year cycle of Leviticus 25. One of them is the 70 years that Adventists are the most familiar with: Daniel’s captivity in Babylon. However, most of us do not realize the *cause* for this time period. Turner’s chronology shows that Saul was anointed king in 1097 BC—exactly 490 years before Daniel’s captivity started in 607 BC. We as Israel chose to have human kings reign over us instead of Christ, and these kings did not let the land rest every seventh year (see 1 Sam. 8). 70 land-rests were missed during those 490 years; thus, a ten-fold ‘seven’ (70 years) would be the chastisement judged by יהוה (YAHUAH)—both for our people (including Daniel) and our temple 21 years later (586 BC):

I, even I, will chastise you **seven** for your sins ... And I will make your cities waste, and bring your Holy Places unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the nations, and will draw out a sword after you: and your land shall be desolate, and your cities waste. *Then shall the land enjoy her Sabbaths, as long as it lies desolate, and you be in your enemies’ land; even then shall the land rest, and enjoy her Sabbaths. As long as it lies desolate it shall rest; because it did not rest in your Sabbaths, when you dwelt upon it.* (Leviticus 26:28-35; see also 2 Chronicles 36:21)

Our main interest here is what caused the punishment. We see here that it was transgressing the land rests; in a broader sense, it was transgressing the “statutes” (vv. 3, 15, 43, 46) and “commandments” (vv. 3, 14, 15) as well as the “covenant” (vv. 9, 15). “Sabbaths” are mentioned in Verse 2, which would include the weekly, the yearly, and the seventh year. When these are all kept, God will give “rain in due season” (v. 4). This is symbolic of the latter rain of refreshing which the 144,000 will receive as the first-fruits of the harvest and the final spiritual remnant of the twelve tribes of Israel. *The covenant will be made with the Israel of God at the fall of Babylon in the seventh plague* (see *Early Writings*, p. 34). The curse will be reversed from Israel and laid upon Babylon, for she brought physical and spiritual Israel into captivity. But first Israel must *repent*:

*If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lies desolate without them: and they shall accept of the punishment of their iniquity: because, even because, they despised My judgments, and because their soul abhorred My statutes.* And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am יהוה (YAHUAH) their Elohim. *But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their Elohim: I am יהוה (YAHUAH).* These are the statutes and judgments and laws, which יהוה (YAHUAH) made between Him and the children of Israel in Mount Sinai by the hand of Moses. (Lev. 26:40-46)

Thus, this *oath* of ‘sevens’ and the promised restoration following repentance is built into God’s Law, the Torah. It has a corresponding *curse* of captivity in Deuteronomy 28; and as our example, Daniel refers to both of these in his prayer of **corporate repentance**, acknowledging the cause of the curse and accepting the punishment:

*All Israel have transgressed Your Law, even by departing and not obeying Your 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. (Daniel 9:11)*

The Hebrew word for “oath” is ‘shebuah,’ a sister word to ‘sheba’ (seven). This is clearly referring to Leviticus 26 with the oath of sevens which Daniel was living in. *But then something remarkable happens in response to his penitent prayer: the 70-week prophecy is given. This is the same period of time that was between the anointing of Saul, the first king, and Daniel’s captivity in Babylon! **God was thus giving Israel a second chance to revive the 490 years that was wasted before!*** This would come immediately after the ‘sevens’ of punishment making up for the lost land rests of the former 490 years. Probationary time was granted Israel “to make an end of sins” (v. 24); but since we refused to be reformed, we crucified our Messiah in the 70th week. Apostasy had crept in by Malachi’s time, which was shortly after the 70 weeks began. Malachi prophesied to us—for both then and now—against our breaking the statutes, especially in *tithes and offerings*:

*Even from the days of your fathers you are gone away from **My statutes**, and have not kept them. Return unto Me, and I will return unto you, says יהוה (YAHUAH) Tsebaoth (of Hosts). But you said, Wherein shall we return? Will a man rob God? Yet you have robbed Me. But you say, Wherein have we robbed You? **In tithes and offerings.** You are cursed with a curse: for you have robbed Me, even this whole nation ... **Remember the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.** Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of יהוה (YAHUAH): And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 3:7-9; 4:4-6)*

The first “curse” was the forfeited probation of 70 weeks leading to the destruction of Jerusalem in 70 AD. The second “curse” is the plagues at the end of time. The “fathers” are Abraham, Isaac, and Jacob (who God promised the covenant to) along with others.

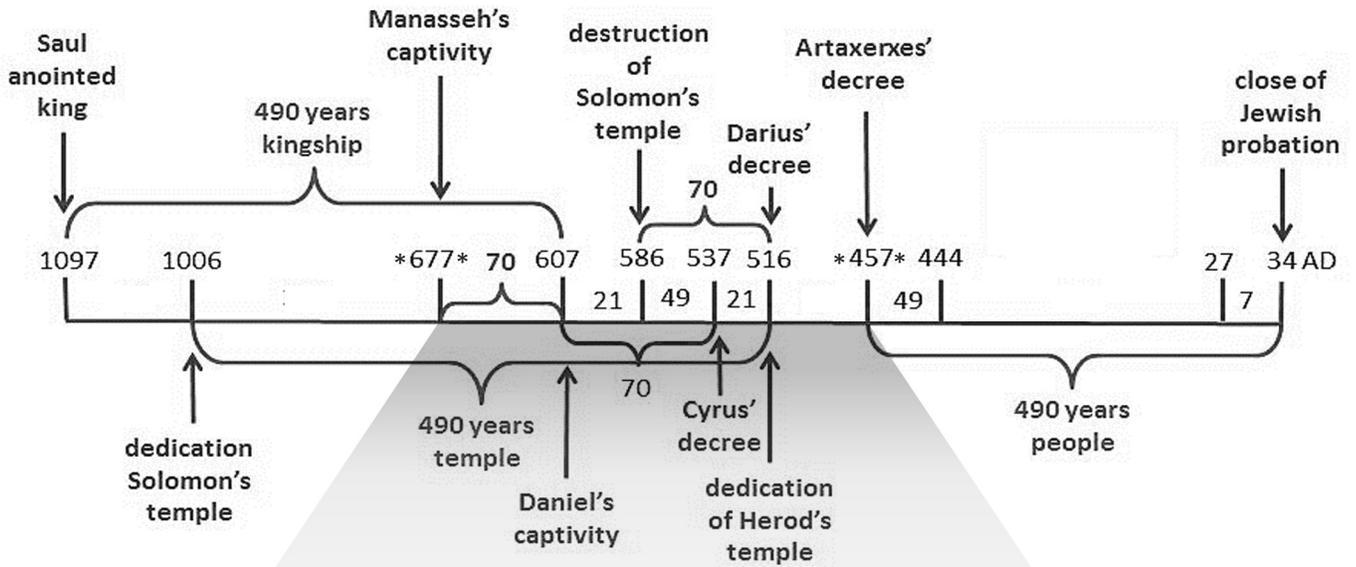
And these all, having obtained a good report through faith, *received not the promise*: God having provided *some better thing for us*, that they without us should not be made *perfect*. (Heb. 11:39-40)

The covenant is to have the Living Law, Jesus, in our hearts. He brings us His eternal life, which is perfect, eternal righteousness (Romans 8:10). The covenant was *promised* to our fathers, but it was not *received* by the people. The blood of Christ in the 70th week sealed the covenant for all mankind, but we have yet to fully *receive* Christ in all of His righteousness. Israel ceased to exist as a physical nation after 70 AD, but the 70 weeks were cut off from the larger 2300 days (Dan. 8:14), thus leading to 1844.

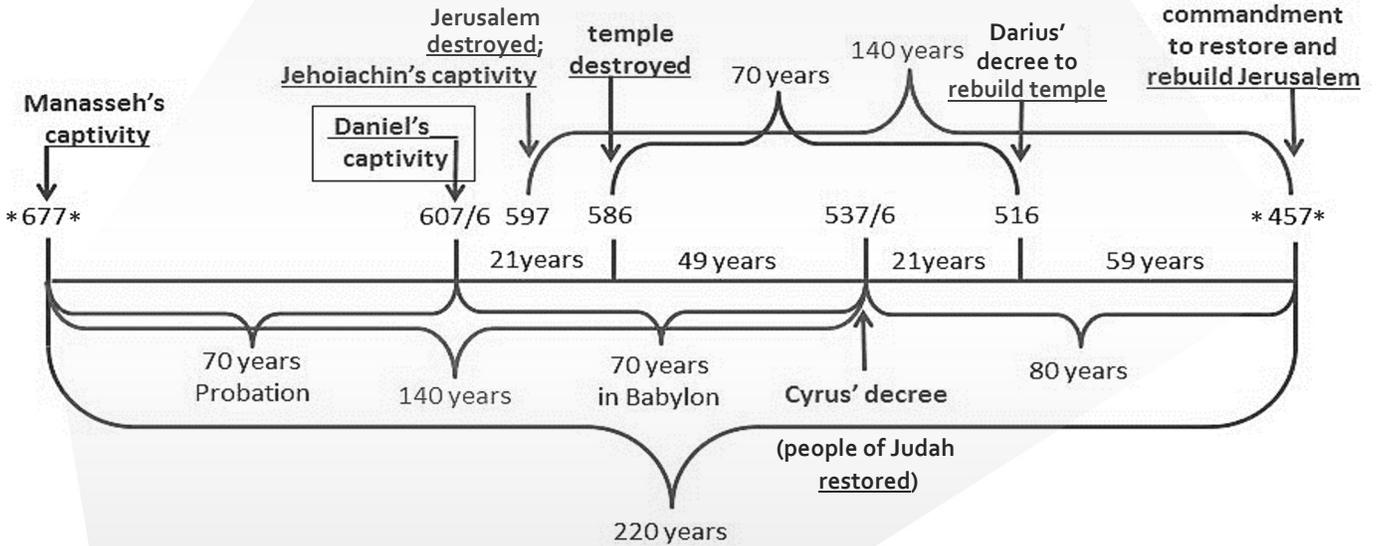
Significantly, 1844 was exactly seven prophetic years (2520 literal years) from when Judah’s king was taken captive to Babylon (677 BC), thus beginning the first ‘seven’ (Lev. 26:18), which was twentyfold, or 140 years; and this included a 70-year probation followed by Daniel’s 70-year captivity (the second ‘seven’ in v. 21). These ‘sevens’ ended in 537 BC when Cyrus’ decree was given to rebuild Jerusalem. The third ‘seven’ (v. 24) is another twentyfold seven (140 years). This began in 597 BC when Jerusalem was destroyed and ended in 457 BC when Artaxerxes’ decree was given to restore and rebuild Jerusalem, thus starting the 70 weeks. The fourth ‘seven’ (v. 28) was a tenfold ‘seven’ that began in 586 BC when the temple was destroyed and ended in 516 BC when Darius’ decree ended its desolation and it was rebuilt.

*Do you see the striking significance of this? After each ‘seven’ was a decree to restore, and from the beginning of the first ‘seven’ to the end of the last ‘seven’ is 220 years, which, when added to the 2300 years coming after it, makes 2520 years—a complete seven!*

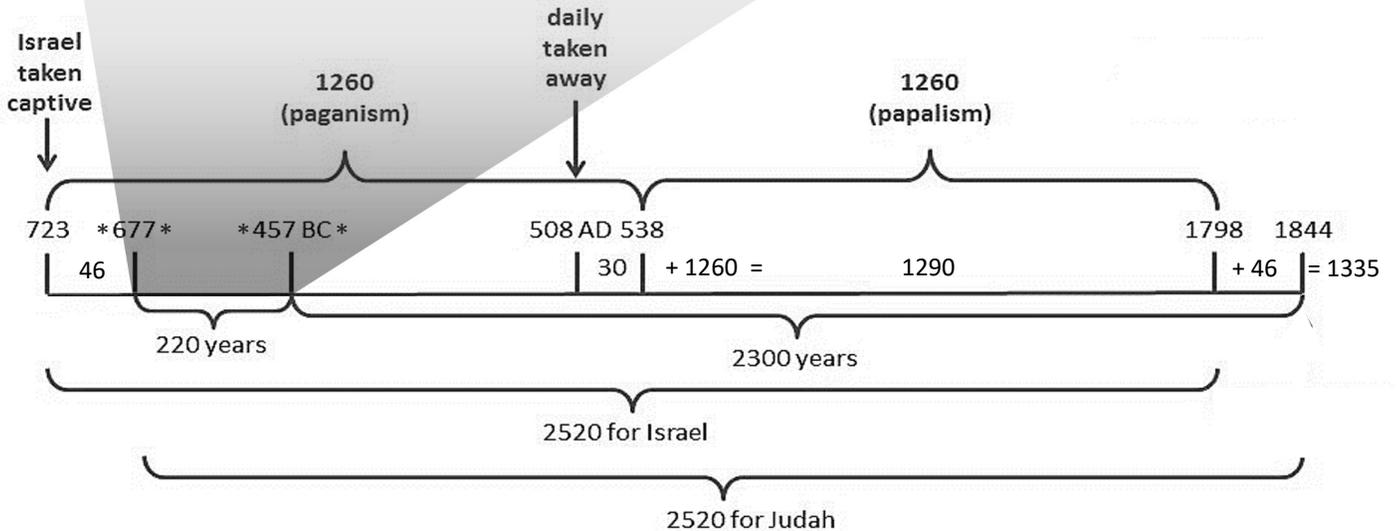
**Three 490's**



**The Fulfillments of Seventy Years for Judah**

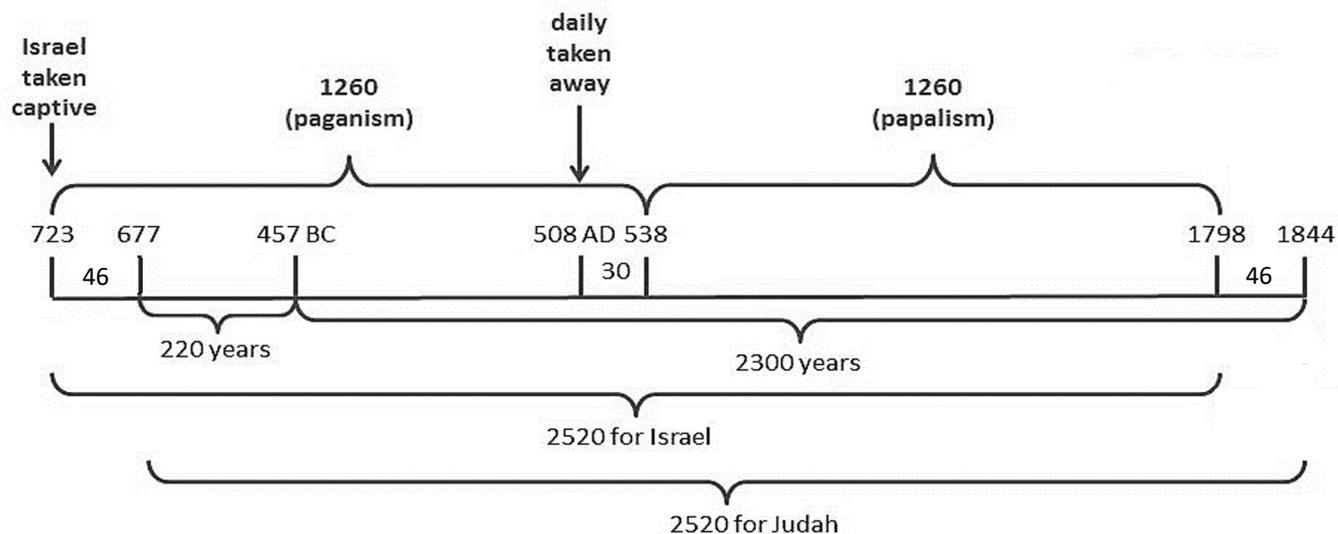


**two indignations.**



The above charts are a courtesy of Theodore Turner.

Please notice that there are actually two 2520s: one for Israel and one for Judah. This is because the ten tribes of Israel/Samaria in the north had apostatized while Judah in the South, where Jerusalem was, remained pure for a time. So, God treated them independently and each incurred their own complete ‘seven’ of desolations. Israel’s ended in 1798, when the pope was taken captive, while Judah’s ended in 1844. The 46 years in between sealed them back together, and Israel was once again a nation since the Law in the Most Holy Place of the Heavenly Sanctuary was recovered. We are the same spiritual nation except that it is no longer physical, but it will be soon.

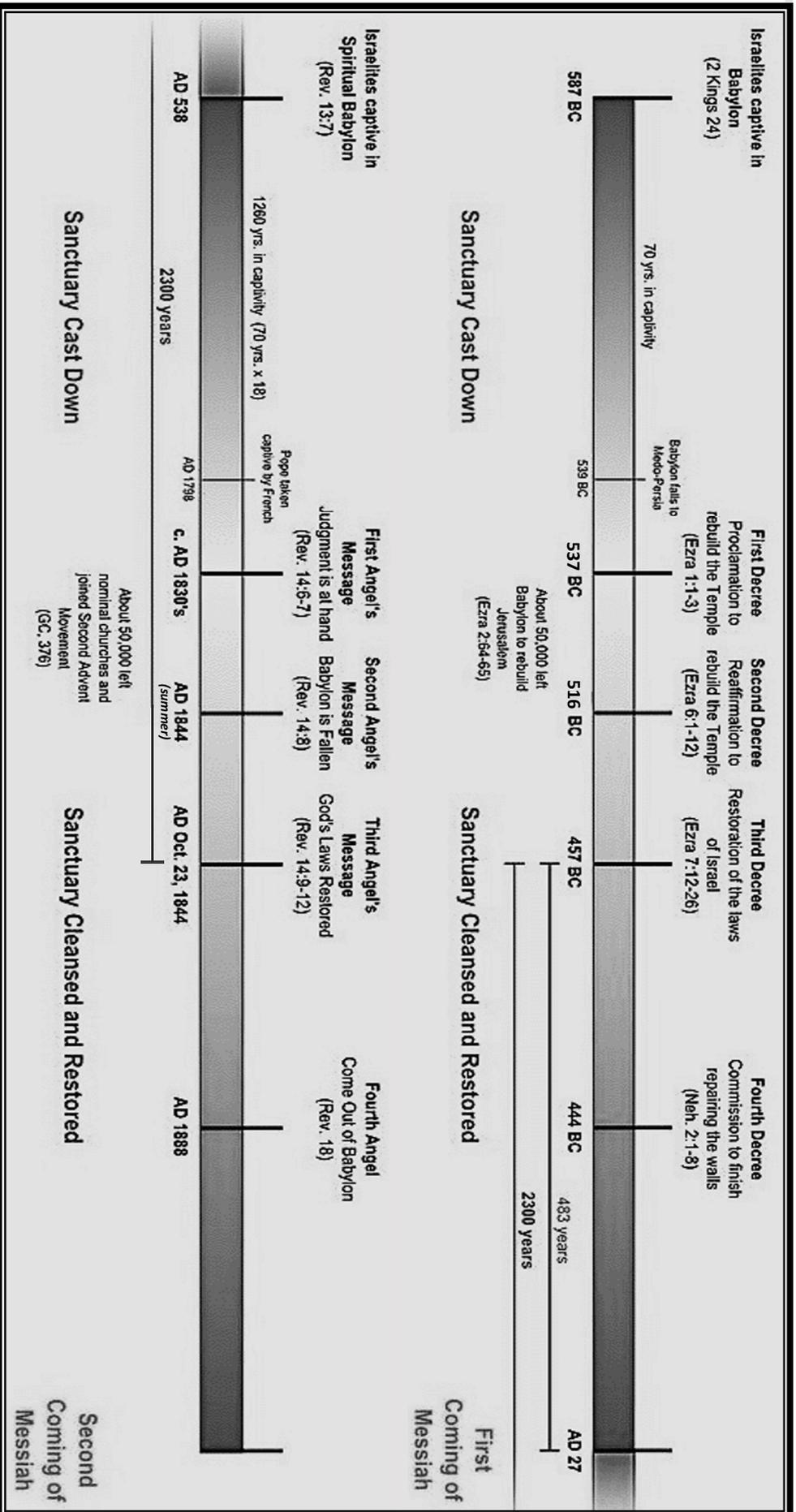


The whole point of studying these prophecies is to see the need for *the building up of the spiritual Kingdom*. We noted the amazing discovery that there were three decrees to rebuild the physical Kingdom, each one being right when one of the ‘seven’s closed. This was all typological, pointing to three decrees to come at the end of prophetic time to rebuild the *spiritual* temple. We know these today as the “three angels’ messages.” In addition to these, there is a fourth decree, both typically and antotypically. Typically, it was the decree for rebuilding of the walls of Jerusalem in 444 BC, thus giving impetus to completing the work that the third decree had begun but had not completed. Likewise, the Third Angel’s Message has not finished its work among Israel today. But the Fourth Angel in Revelation 18 is the fourth decree to restore all things. The beginning and basis of it was in 1888 when Jones and Waggoner presented the subject of justification by faith, thus giving power to “the commandments of God and the faith of Jesus” (Revelation 14:12).

The time of test is just upon us, for the loud cry of the third angel has already begun in ***the revelation of the righteousness of Christ, the sin-pardoning Redeemer***. This is the beginning of the light of the Angel whose glory shall fill the whole earth. (*1888 Materials*, 1073)

But our people, Israel, have largely rejected that decree as we have studied earlier. That was the beginning of what God would show us, and now we have seen a special emphasis on the statutes of the Law of Moses. The rejection of these is what caused the ‘sevens’ of punishment and the big ‘seven’ of 2520 years (hence, the 2300 years) to begin with. All of this light combined, and perhaps more that is yet to be discovered, makes up the fourth decree to rebuild the spiritual temple—that is, the fullness of Christ in His people. More light from the Law is only to bring us more abundance of Christ, for then we see our need for more of His living righteousness to fill us and refresh us.

# Four Decrees to Restore – Type and Antitype



The prophet Zechariah gives us a remarkable prophecy of these things:

Then the angel of יהוה (YAHUAH) answered and said, O יהוה (YAHUAH) Tsebaoth (of Hosts), how long will you not have mercy on Jerusalem and on the cities of Judah, against which You have had indignation these 70 years? And יהוה (YAHUAH) answered the angel that talked with me with good words and comforting words ... Therefore thus says יהוה (YAHUAH); I am returned to Jerusalem with mercies: ***My House shall be built in it***, says יהוה (YAHUAH) Tsebaoth (of Hosts), and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus says יהוה (YAHUAH) Tsebaoth (of Hosts); My cities through prosperity shall yet be spread abroad; and יהוה (YAHUAH) shall yet comfort Zion, and shall yet choose Jerusalem. Then I lifted up my eyes, and saw, and behold 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. And יהוה (YAHUAH) showed me ***four carpenters***. Then said I, What come these to do? And he spoke, saying, These are the horns which have scattered Judah, so that no man lifted up his head: but these” ***[the four carpenters]*** “are come to fray them, to cast out the horns of the nations, which lifted up their horn over the land of Judah to scatter it. (Zechariah 1:12-21)

The “four carpenters” are typically the four decrees to restore Jerusalem and antitypically the four angels’ messages. In both cases, the main decree is the third one. The typical one *began* the 2300-year period (in 457 BC) and the antitypical one *finished* it (in 1844). The fourth decree, then, finishes what the main decree began. The “four horns” would be the same kingdoms that we see displayed in Daniel: Babylon, Medo-Persia, Greece, and Rome. The prophecy applies more for today than in Zechariah’s time since it was well before Greece and Rome came into universal power. The focus of this book has been on this mighty fourth decree, which we can also call the Elijah Message, or the Sabbath proclaimed more fully. This decree calls us to repent since we see that we and our fathers have broken many statutes of God’s Law and that is why we are still in captivity to Babylon and her sins. We have not received complete victory over every sin because we have not received the fullness of the righteousness of Christ.

The corporate repentance of Ezra and Nehemiah is the typical model for us to follow. Therefore, Ezra and Nehemiah, along with Chapters 50 to 57 of *Prophets and Kings*, should be of special interest to us. *Spiritual* Jerusalem is to now be rebuilt. Babylon made many breaches in the wall of God’s fiery Law that have gone unrecognized until now. Christ is the great Carpenter who builds the wall. He is being formed in us, and we are His hands and feet. Like Nehemiah, we are doing a “great work”; we cannot “come down” from the wall until it is finished (Nehemiah 6:3), just as our Master Carpenter could not “come down” from the Cross until He had borne all the sins of the world and made a corporate atonement. We must remember that the Cross transcends time and space through His Infinite Spirit. He is still bearing the sins of the world as long as sin continues.

The remnant who come out of Babylon are “to make an end of sins” (Daniel 9:24). Our physical nation failed to accomplish this in the 70 prophetic weeks; thus, 2300 years were added to the 220 years of typical ‘sevens’ to make one great ‘seven’ (2520 years) so that four decrees could come at the end of it, just as typified in the ‘sevens’ before! Therefore, Christ crucified is in us, bearing our sins, waiting until His work of crucifying our sins is finished in us. Until then, He cannot come down from the Cross, or likewise from the Heavenly Sanctuary. We are in Him, and He is in us. We are to be the fullness of Him—His body, His temple. Once His spiritual body is all built up, His physical body (the head of His spiritual body) can “come down” and unite with His spiritual body.

Be zealous therefore, and repent. (Revelation 3:19)

The work cannot finish, sin cannot end, until all righteousness is known and practiced; hence, the need for the Elijah Message, the fourth carpentry decree. All breaches in God's Law must be healed. Then we will be hedged in from all sin. Once God sees that we are thus protected, He will no longer hold back the plagues that will destroy Babylon with her four horns. Thus, the "four carpenters" will destroy the "four horns" which have scattered God's people. The fourth decree is now sounding:

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 you be not partakers of her sins, and that you receive not of her plagues**. For her sins have reached unto heaven, and God has remembered her iniquities. (Revelation 18:1-5)

Before this decree can go out to the whole world with "great power," it must first go out to us. If we say that we are Commandment-keepers but are not practicing, or even professing, some of them, then how can we give the decree upon the rest of the world to cease from all sin? The fact of the matter is that, even after 1844, we are still partially captive to Babylon. She changed God's appointed times. Are we not still wondering after her in this area and other areas? Or are we even still practicing well-known sins in our lives? Then we have more repentance, more "coming out" to do, for Babylon is the system that stands for all sin, and we will receive of her plagues if we yield to sin of any kind. As long as we are still sinning, some of our heart is still dwelling with Babylon. Therefore, O Laodiceans, let us repent and receive the Living Law of Jesus into our hearts!

Zechariah's prophecy continues in Chapter 2:

**I, says יהוה (YAHUAH), will be unto her a wall of fire round about, and will be the glory in the midst of her.** Ho, ho, come forth, and flee from the land of the north, says יהוה (YAHUAH): for I have spread you abroad as the four winds of the heaven, says יהוה (YAHUAH). Deliver yourself, O Zion, that dwells with the daughter of Babylon. (vv. 5-7)

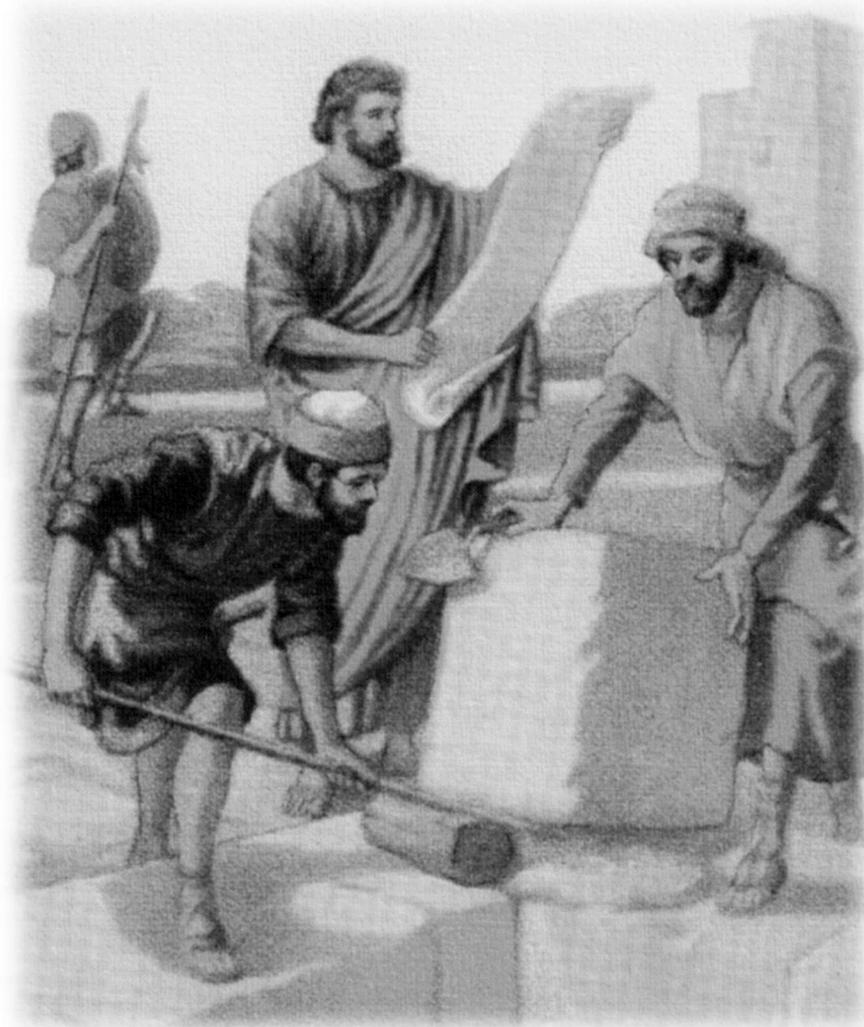
We can now see that our Adventist father, William Miller, was not wrong on the 2520-year period after all. He was only wrong in deriving it *directly* from Leviticus 26. The 'sevens' are really series of 70-year periods typifying the big 'seven' of 2520 years to come. The 2520 is more directly brought out in Daniel, with the 2300 years adding to the 220 years of typical sevens and decrees to rebuild. Turner meticulously has shown that Millers' *times* were not wrong. The 1843 and 1850 prophecy charts were just the way that God had arranged them to be, just as Sister White said (see *Early Writings*, p. 74). Miller was only wrong in the *event* that would come at the end of the 2520 years and 2300 years. Even more directly, Daniel and Revelation prophesy of two consecutive 1260-year periods making up the 2520 years, as correctly explained by Miller. The first is the *Pagan* desolation of Jerusalem, which can be found in Daniel 12:7 and Revelation 11:2. Then the *Papal* desolation commenced in the Sabbatical year of 538 AD—the half-way mark of the big 'seven,' with 3½ prophetic years on either side. This was a prophetic month (30 years) after France gave power to the Papacy to overthrow the three "Arian" kingdoms. The Papacy violently established her throne through her Trinity doctrine beginning in 508 AD; hence, the 1290 prophetic days of Daniel 12:11 (from 508 to 1798) which follow the 1260 years (v. 7). We see the same thing in Revelation 11, Verses 2 to 3. The *Pagan* kingdoms scattered Israel among the nations; then the *Papal* desolation cruelly followed.

This came upon us for the same reason as anciently: we wanted to be like the other nations and have kings (popes) to reign over us. We invited the world into our church and left behind our purity. The desolation switched over from that of the Earthly Sanctuary to that of the Heavenly Sanctuary. It fell upon those who held fast to Christ's atonement rather than to the enforced Papal Mass held during its counterfeit appointed times. After 1798, the time came for the three decrees to rebuild from this desolation of Sanctuary truths. God's people who held fast to them were no longer desolated with persecutions. However, only the fourth decree can *finish* the work of rebuilding. The Spirit of Christ is also called "the Spirit of Truth" (John 14:17) and He must be built up in us, His spiritual temple. Every truth that Babylon destroyed must be restored, along with the truths that were destroyed by LeRoy Froom and others after Sister White died (when we retreated back to Babylon in Christology and soteriology). It is so vitally important for us to understand and recognize this desolation that we have been in for over four generations due to our slowness and stubbornness. This review of prophecy calls us into a state of personal and corporate repentance, thus fulfilling the promise at the end of Leviticus 26 that יהוה (YAHUAH) would remember the covenant He promised to our fathers. He will make the covenant with us once the Living Law is fully sealed in our hearts.

O Laodiceans, we must know the ancient history of our people. Our enemy wants us to distance ourselves from our ancient fathers and our one spiritual nation, Israel. He wants us to *forget* the Law of Moses, with the statutes and judgments—the Law of our nation, the basis of the covenant that is to be restored (see Deut. 4:13-14). *It is not enough to have a head knowledge of the time prophecies. We need to know why they exist, and it is because we and our fathers have transgressed God's Law and His covenant to seal it in our hearts.* This was never fulfilled in the times of our fathers, but the Elijah message is bringing reconciliation between us and our fathers.

Therefore, we must repent of our sins and the sins of our fathers as Daniel did, acknowledging our sins and accepting the punishment of 'sevens'—ultimately, the 2520 years which contains all of Daniel's time prophecies, founded on the 'sevens' of Leviticus 26 and thus built into the statutes. In addition, Adventism has undergone four generations of iniquity, as shown on the first chart. The third and the fourth generations bore the iniquities of our fathers in rejecting the sealing message that came in the Jubilee year of 1848 and in its fuller representation of 'justification by faith' that came in the Sabbath year starting in the fall of 1888 (the beginning of the 2nd 40-year generation). Finally came the Sabbath year of 2008—a major turning point in the world. It closed the four generations and forecasted troubling times ahead.

The Elijah message is faithfully coming right on time. We must repent and return to יהוה (YAHUAH) in His statutes—in all of His Sabbaths, in all of His tithes and offerings. Then He will return to us as the latter rain. ***The refreshing follows repentance.*** Our physical nation failed to repent when the spirit of Elijah came the first time in the person of John the Baptist. Thus, we should repent of crucifying our Saviour with our sins and stop blaming it on "those Jews." The spirit of Elijah is now returning. Let us offer Daniel, Ezra, and Nehemiah-type prayers of corporate and personal repentance. Our prayers for the latter rain will not be effectual unless we are actually walking in the statutes that we and our fathers have transgressed, but when we receive from Christ the gift of repentance unto the restoration of all things, the long-awaited refreshing will come. O let us receive the living waters of the Living Law, for then, very soon, we may all be gathered (after our long scattering) to drink and bathe in the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1)!



*I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before Elohe haShamayim (God of Heaven), And said,*

*I beseech you, O יהוה (YAHUAH) Elohe haShamayim (God of Heaven), haEl haGadol w'haNora (Great and Awesome God), that keeps covenant and mercy for them that love Him and observe His commandments: Let Your ear now be attentive, and Your eyes open, that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned. We have dealt very corruptly against You, and have not kept the commandments, nor the statutes, nor the judgments, which You commanded Your servant Moses. Remember, I beseech You, the word that You commanded Your servant Moses, saying, If you transgress, I will scatter you abroad among the nations: But if you turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from there, and will bring them unto the place that I have chosen to set My Name there. Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. (Nehemiah 1:2-10)*

*So the wall was finished in the twenty-fifth day of Elul, in fifty and two days. (6:15)*



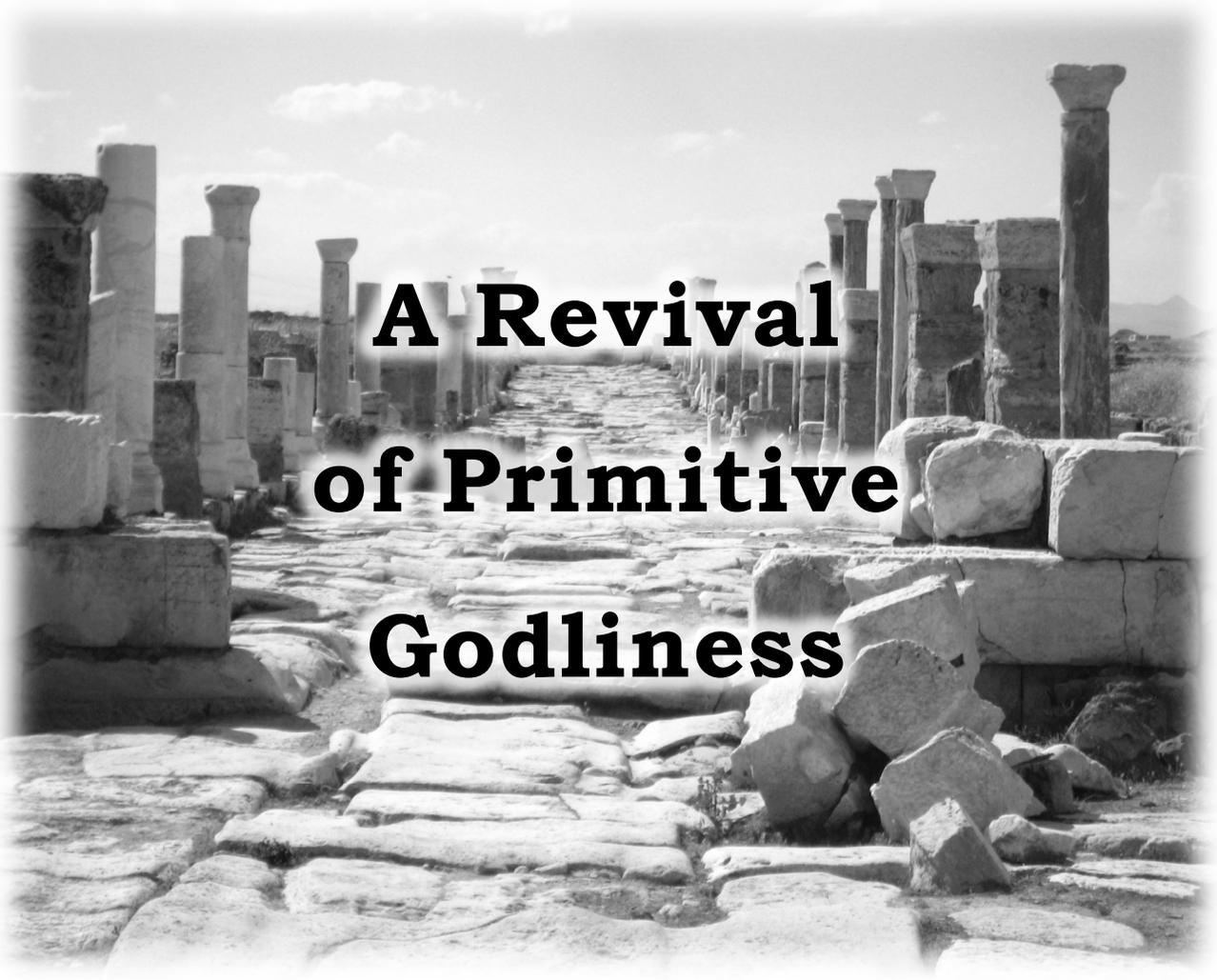
*And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke unto Ezra the scribe to bring the Book of the Law of Moses, which יהוה (YAHUAH) had commanded to Israel. And Ezra the priest brought the Law before the congregation both of men and women, and all that*

*could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the Book of the Law ... So they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading ... And there was very great gladness. Also day by day, from the first day unto the last day, he read in the Book of the Law of God. And they kept the Festival [of Tabernacles] seven days; and on the eighth day was a solemn assembly, according unto the manner. (8:1-3, 8, 17-18)*

*Let the Israel of God today do likewise,  
and we will see a revival of primitive godliness.*

*The fourth decree to restore all things is now sounding!*

## *Section 5*



# **A Revival of Primitive Godliness**

- ❖ *What the Revival Will Look Like*
- ❖ *The Modest Apparel of Primitive Godliness*



*B*EFORE 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. (Great Controversy, 464)

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### What the Revival Will Look Like

*A* **revival of true godliness** among us is the greatest and most urgent of all our needs. To seek this should be **our first work**. (Review and Herald, 3/22/1887)

The very fact that we are still here over 100 years after the death of Sister White is proof that we have need for revival and reformation. Before there are great efforts to evangelize the world, we ourselves need to be evangelized with the Glad Tidings that we rejected in 1888. Then we need a greater outpouring of the Holy Spirit that comes from a greater understanding of the Law. Each additional statute of the Law means additional abundant grace and refreshing from the life of Christ, the true Fulfiller of the Law. Christ in us, the hope of glory, is our great need; but it is not just enough to talk about it. A revival of the life of Christ will lead to many practical reforms and these reforms will, in turn, impress us to have greater revival.

**A revival and a reformation** must take place, under the ministration of the Holy Spirit. **Revival and reformation** are two different things. *Revival* signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. *Reformation* signifies a reorganization, a change in ideas and theories, habits and practices. *Reformation* will not bring forth the good fruit of righteousness unless it is connected with the *revival* of the Spirit. **Revival and reformation** are to do their appointed work, and in doing this work they must blend. (Review and Herald, 2/25/1902)

Revival is fairly straight-forward, but we need to know what reformations will attend the full revival. To see how far we are from experiencing it, here is a taste of what it will be:

In visions of the night, representations passed before me of **a great reformatory movement among God's people**. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be **a reformation such as we witnessed in 1844**. (9 Testimonies, 126)

Do we want to see that happen? Then we need to remember this:

It is only as **the Law of God is restored to its rightful position** that there can be **a revival of primitive faith and godliness** among His professed people. "Thus says יְהוָה (YAHUAH), Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls." Jeremiah 6:16. (Great Controversy, 478)

We have seen that the rightful position of the Law is to accept all of its statutes that we may have all of Christ, the Living Law. We have already reflected on many reforms that will need to be made, such as festivals, tithes, and offerings. These were not presented legalistically but practically. In addition to receiving a greater abundance of the Holy Spirit, we have seen that these are the very means that God will use to make our evangelism successful. But we still need to get more specific.

How will the holy convocations be conducted so as to promote more of a revival? We have already seen that it will involve preaching the Glad Tidings in purity, reaching out to the Jews, training workers, providing for the poor, and giving healing treatments. But we need to look at some more details:

If our camp meetings are conducted as they should be, they will indeed be a light in the world. *They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks.* It may sometimes be advisable to hold a camp meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp meetings in a few localities, *more good would be done by having smaller meetings in many places.* Thus the work will be constantly extending into new fields ... Properly conducted, the camp meeting is a *school* where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a *school* where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an *education* that will help them to help others. (6 Testimonies, 33, 49)

Our habit has been to hold camp-meetings for just a few days, mainly to sermonize. We can already get sermons without even leaving home if we have an internet signal. But *educating* people is a whole different matter. It involves interaction and hands-on experience. Many can only stay for the allotted week, but extended training should last for several weeks for those who need or desire it. And we are not to keep our festivals to ourselves but purposely hold them where we can reach different communities. This means that workers should be sent out well in advance of the convocation to send out invitations for many to receive the blessings. It also means having workers stay in the area long afterwards to follow-up where an interest was aroused and raise up new churches and outposts. So much more can be accomplished if we make such reformations! To observe the right “times” and associate among ourselves and hear good sermons is not nearly enough. These are just forms. We need the *fullness* of Christ to shine to the world!

Much more could be said about how our festivals are to be held, but as we begin in these things, God will surely lead us forward step by step. He is waiting for us to accept His methods and means to bless us. We just cannot tarry any longer. The ailing people of this world are counting on us to be channels of blessing, and we must begin to embrace these reforms at once. But it does not end with the convocations themselves. They are to equip us to evangelize and plant churches, and then our churches are to follow the model of the revived annual gatherings; we are to be “the light of the world” (Matt. 5:14):

I saw ***jets of light*** shining from cities and villages, and from the high places and the low places of the earth. God’s word was obeyed, and as a result ***there were memorials for Him in every city and village.*** His truth was proclaimed throughout the world. (9 Testimonies, 28)

O how far we are from seeing this reality! Most communities, even in North America, do not have an Adventist presence, and yet *every* town of a decent size should have houses for worship (which Sister White calls ‘memorials’). This begs the question, “How can this even be possible?” The answer is that it only becomes impossible when we make it impossible by our usual methods. Acquiring and maintaining buildings, properties, and pastors is now very expensive; it consumes resources that could be used to save perishing souls by more efficient means. This dilemma actually opens up a whole new realm of thought to us—a new area in which we may expect much greater revival and reformation.

Is “church” a building—a place we go to on Sabbath to hear a good sermon and have a good potluck, and then we *leave church* to go home? Or is “church” something far greater than what we have known—something that we take with us to lighten the earth?

Current Laodicean ideas of “church” are not biblical. We have copied what other denominations do. According to the Scriptures, “church” is not a building. It is not a program that is printed out and acted out. It is not a corporate structure recognized by an earthly government. The Greek word for ‘church’ is ‘ekklesia,’ which literally means **“called out ones”**—out of sin and darkness. Christ fills us and we become vessels of light!

You are **the temple of the Living God**; as God has said, I will dwell in them, and walk in them; and I will be their Elohim, and they shall be My people. *Wherefore come out from among them, and be separate*, says the Lord. (2 Corinthians 6:16-17)

“Church” is a *spiritual* temple, not a physical one; and it is filled with the Holy Spirit of Christ. Yes, our Saviour says, “Where two or three are gathered together in My Name, there am I in the midst of them” (Matthew 18:20). We learned from Ephesians that the church is “His body, **the fullness of Him that fills all in all**” (1:23). It is Christ in His Spirit-filled people, the magnificent mystery. Sister White gives the same testimony:

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in My name, there am I in the midst of them.” *Where Christ is even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabits eternity can alone constitute a church.* Where two or three are present who love and obey the commandments of God, Jesus there presides; let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. (*Letter 108*, 1886)

In the early days of Adventism, the buildings where believers assembled were not called “churches”; they were called “meeting houses.” We have since departed from that. We also departed from raising up new meeting houses and from the pastor doing more than just preaching. In the New Testament, you will never find “church” being used as a building. Instead, you will find it as Christ’s body of believers who are from a particular town or region. They did not meet in special buildings but in private homes. And as religious liberty becomes more restricted, this will become a necessity. History shows that public buildings of worship did not come along until Constantine started building them—at the very time that the Trinity doctrine came in and God’s holy days were replaced with pagan ones. We must return to pure and primitive Christianity, continuing where the apostles left off and expanding it to the rest of the world until it is all lit up with the glory of God!

Now, there is nothing wrong with buildings dedicated for assembly if rightly conducted, but if that is our only idea of “church” and it inhibits us from assembling ourselves together in *every* town across the land, then “church” will remain a curse to us. If it is not serving its purpose as being a light to the world and continually sending out missionaries and raising new churches of called-out believers, then it is more of a curse than a blessing. Currently, evangelism is far too centralized. Certain agencies do all of the mission work while *local* missionary work is neglected, and many parts of the body are deadened, in need of a revival of life. Evangelism is made into sermonizing (also known as “prophecy seminars”) and people only come to hear the preaching. Then they are baptized according to a list of doctrines they are supposed to prescribe to. Many who become “church” members are never converted, never part of the true church, and the world is brought into the church instead. They have not heard the Glad Tidings in purity, nor had home visits and mentoring. They have not learned the distinctive biblical life but have retained their worldly ways, bringing them into the professed church. Prophecy seminars have their place, but true evangelism is getting the *whole* church involved and having one-on-one contact with those who God leads us to.

*There should be a school established where there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers. In all of our churches there should be schools, and teachers of these schools who are missionaries ... The Bible must be made the ground-work and subject matter of education ... Used as a text-book in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy ... In localities where there is a church, a school should be established, **if there are no more than six children to attend.** A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential in these last days, and which it is so important for them to understand. (*Gospel Medical Messenger*, 12/3/1913)*

Is this being practiced today? No. Most places that have a church have no school for the church. Again, the word ‘church’ means “*called out ones.*” Sending our children to public schools is antithetical to the true idea of ‘church,’ and now more than ever. Children at a young age are taught sexual “education” and that there is nothing wrong with the sexual perversions condemned in God’s Word. They are bullied. They are taught many satanic sciences. They are taught the love of self. They are taught just about every principle that is contrary to the Word of God! Many of our children are being sacrificed to devils—their souls lost—because we have rejected the testimonies of the Spirit of Prophecy.

In planning for the education of their children outside the home, *parents should realize that **it is no longer safe to send them to the public school,*** and should endeavor to send them to schools where they will obtain an education *based on a Scriptural foundation. (Counsels to Parents, Teachers, and Students, 205)*

Our prophet has told us that public schools were no longer safe *over 100 years ago*, and today the public schools are at least ten times worse! This can be corrected simply by each church having a teacher. Children should never have to be sent away from their families to attend far-away academies! And the children should be very much part of the local outreach, for they can be more effective than adults at warming hearts to reach souls. As the latter rain falls, God will raise up child preachers who will not keep silent.

Not only is there to be a *school* in every town where there is a church, but also *healing centers*. As God’s church we must *come out* of both the public school system and largely out of the public healthcare system with its sorcery of drugs and psychology.

***In every city where we have a church there is need of a place where treatment can be given.*** Among the homes of our church members there are few that afford room and facilities for the proper care of the sick. A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing not only to our people, but to their neighbors. (*6 Testimonies*, 113)

Before our evangelism will be very effective, *our own people* will need to be revived and reformed through fresh messages of Glad Tidings and practical instruction, especially brought out at the annual festivals. We must be trained and funded, as promised in the statutes of the Law, through its festivals, tithes, and offerings. Then we will receive the latter rain refreshing as the living waters of the Living Law shower upon us. Christ is currently left outside knocking, yearning to come into us with His many blessings. Meanwhile, Laodiceans are patting themselves on the back on how good the “church” seems to be doing. We are living in a false reality, thinking that our big numbers of baptisms alone will finish the work. We think we are prospering when we are failing. The entire world could be baptized as Seventh-day Adventists, but this is not what finishes the work. Christ must come into us in all of His fullness through the fullness of the Law and the Glad Tidings. This will bring an end to sin, and the Sanctuary will be cleansed.

We have been focusing too much on “church” programs, not on the heavenly work of cleansing the church of sin. Our programs are often conducted so formally that little room is left for the Holy Spirit to work. In neither the time of our pioneers or of the early Christians, was everything planned out according to the entertainment-style programs like we have today. We need to be moved more by the Holy Spirit and less by man’s formal mechanics. Rather than sticking to a predefined schedule, there are times when God would have us meet for many hours on Sabbath studying and praying together, and there are other times He would have us labor for souls in an organized fashion.

*The church of Christ is **organized for service**. (Ministry of Healing, 148)*

*Those who have the spiritual oversight of the church should **devise ways and means** by which an opportunity may be given **to every member** of the church to act some part in God’s work. (9 Testimonies, 116)*

“Every member” should be organized in teams and assigned work—some conducting medical work, some giving Bible studies, some praying, according to their various talents. When our churches become that of primitive Christianity—mission outposts instead of sermonizing and socializing centers—the work will quickly finish. There is absolutely no reason why the same organized system of working used in overseas missions cannot be used for local and regional churches in America and throughout the world. Let us begin this effort without delay—one place at a time—until this system spreads like wildfire! The Holy Spirit will empower us as we work together with holy angels; and the whole earth will be enlightened with God’s glory, thus declaring His Kingdom and the end of Babylon!

So, we have seen what the revival of primitive godliness will look like evangelistically, and in the next segment we shall see what the revived people will look like—what we will wear inside and out, for the indwelling Christ must shine forth through our primitive, peculiar manner of countenance, character, and clothing. His love and purity will shine! Jets of light will thus overspread the earth when all of these reviving elements combine!

### ***The Modest Apparel of Primitive Godliness***

**C**OLOSSIANS and Ephesians—the twin letters to the Laodiceans—have brought many things to our view. Their theme all the way through is us *in Christ* and Christ in us. This is the great mystery of redemption. We are all *in Christ* already through His redemption at Calvary, and we are already receiving His expensive life temporally. He has also given each and every one of us eternal life. When we appreciate His gift of life and mindfully partake of it when we eat and drink and keep God’s appointed times and in whatever we do, Christ is formed in us, the hope of glory.

But how do we gauge how much of the Holy Spirit of Christ we have in us? That is the subject of the latter parts of Colossians and Ephesians where Paul explains the character attributes of Christ—the condition of inheriting the Kingdom of God—and the opposing attributes which bar us from the Kingdom of God. If we find that we are falling short in any particular area, it just means that we need more grace, more of Christ. But all too often we have been legalistic and tried to make reformatory changes ourselves. Well-meaning, but deceived, legalists among us have focused so much on lifestyle reforms without the remedy of the gift of Christ first presented. It is putting the cart before the horse. That is why we are covering it last here.

We will take a survey of the rest of Colossians and Ephesians and notice that much of it has to do with character. Many people who think of themselves as reformers are the most unchristian in their character—backbiting, filled with pride and malice, argumentative, formal and cold, and unmerciful. This is not the reformation that God has called us to. Laodiceans have been called to *let* Christ in the heart through abiding in Him and partaking of Him. This involves many reforms in our thinking on Christology, the Law, and evangelism, but it will result in primitive Christianity and beyond!

*Light and grace will be given to those who thus obey God. **They will behold wondrous things out of His Law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity.** To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. (1888 Materials, 1651)*

Is this not what we have gathered in our studies so far? Praise God! We no longer have to be slaves to sin! We can now receive the Spirit of Christ in much greater measure, with all of His lovely character attributes! Great truths from the first Christian Pentecost, stolen from us by Babylon, are being restored, resulting in *primitive godliness*. Beyond this, we are to see things that prophets and apostles did not see. Thus, the whole world (which the apostles did not have access to) will see a display of the glory of Christ. Technology of travel and intelligence will be to our advantage, *and the whole earth will be lightened with His glory. **Jets of light of the Fourth Angel will go forth and conquer Babylon, causing her to utterly fall and never more arise. Thus, every territory of this earth will become the Eternal Kingdom of God!*** Then Christ will finish His atonement for sin and marry His Kingdom, His bride—His land and His people. But it will only happen as we are filled with the attributes of Christ and become His living epistles, proclaiming the kingdom of sin as forever *fallen* and calling people into the Eternal Kingdom of righteousness. We live in awesome times, even the times of refreshing!

Those who wait for the Bridegroom's coming are to say to the people, "*Behold your God.*" ***The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.*** *The children of God are to manifest His glory.* In their own life and character they are to reveal what the grace of God has done for them. ***The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness.*** (*Christ's Object Lessons*, 415)

Listen carefully now as Paul declares a message of *total separation from the spirit of this world*, basing it on what he said before about being crucified and risen *in Christ*—who is our Life, that we may be His hands and feet—His spiritual body on the earth. Our affections should all be *in Him* who is *in heavenly places*. Then character transformation will follow, for we will be *in Him* and He in us as we feed our minds on Him.

If you then be *risen with Christ*, seek those things which are above, where Christ sits on the right hand of God. *Set your affection on things above*, not on things on the earth. *For you are dead*, and your life is hid with Christ in God. When ***Christ, who is our Life***, shall appear, then shall you also appear with Him in glory. *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil lust, and covetousness, which is idolatry: For which things' sake the wrath of God comes on the children of disobedience: In which you also walked some time, when you lived in them. But now you also put off all these; anger, wrath, malice, blasphemy, shameful words out of your mouth. Lie not one to another, seeing that ***you have put off the old man with his deeds*** [the sinful nature of the old Adam that Christ mortified]; ***and have put on the New Man*** [the divine nature of the New Adam that won the victory over sin and death], which is renewed in knowledge after the image of Him that created him: Where there is neither*

Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but **Christ is all, and in all**. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do you. And above all these things put on love, which is the bond of perfectness.

And let the peace of God rule in your hearts, to which also you are called in one body; and *be thankful*. **Let the Word of Christ dwell in you richly** in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, *singing with grace in your hearts to the Lord*. And whatever you do in word or deed, do all in the Name of the Lord Jesus, *giving thanks* to God and the Father through Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatever you do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ. But he that does wrong shall receive for the wrong which he has done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that you also have a Master in heaven. Continue in prayer, and watch in the same with *thanksgiving* ... Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man. (Colossians 3:1 – 4:6; brackets mine)

What a wonderful book was written to the Laodiceans! Notice that Paul mentioned being *thankful* three times! The thankfulness is based on the Glad Tidings of what Christ has done to save us, and we are to be continually grateful for His life which we continually receive from Him. Thankfulness will make us joyful, and others will take notice. We should be beaming with radiant joy in this new experience that God is now giving us. Christ dwells in us through His Word, and this is what brings us peace. *Our singing of hymns will no longer be weak and heartless, but we will sing with all of our hearts as our shining faces will show!* We will be pleasant people to be with, for the Holy Spirit of Christ will be dwelling in us. The unholy spirit of angry words will no longer be manifested, for our old nature is condemned and crucified with Christ. We will treat our husbands, wives, and children with the same—no, greater—kindness and respect than we show to others. Our families, friends, co-workers, employers, and strangers will want what we have, and we will point them to the living Jesus.

What are we to do when we read things like this, seeing that we fall short and knowing that our own sins will condemn us unless we change? We are simply to *believe in the creative power of the Word to do what it says*. This was a major emphasis of Jones' and Waggoner's message. The power is not in ourselves and not in believing in theories of the Word, but in the Word itself. *The life of Christ is in the Living Word, and we are to put our faith in that victorious power alone*. We are simply to *hear* the Word, *letting* the truth be truth. This *hearing* is faith (see Rom. 10:17). When we battle with a temptation and we claim a Scripture related to that temptation (2 Peter 1:4), our passions will stay under—dead, crucified in Christ—and not rise up. The very instant we feel an angry or lustful passion trying to resurrect itself, that is the instant we say, “It is written” with our eyes not on the temptation—not on ourselves—but on the crucified and risen Saviour who abolished the enmity of sin that it may never rise again. Believe it! Believe in the creative power of the crucified and risen Saviour in His Word, and your sins are dead! *Primitive godliness* will be wrought out in your life. And living this way—living by the Word—will become habitual as the old pathways of disobedience disappear.

What a wonderful way to live! The paths of righteousness, life, and judgement are the paths of peace. When trials come we will rise far above them in heavenly places. The sinful, complaining nature is dead. True, our flesh may feel pain and hardship, but our spirit—our mind, our thoughts, our affections—is in the New Jerusalem because that is where “Christ, who is our Life” is; it is where our eternal mansions are. And through His Spirit, He is always with us as our comforting Supporter. Therefore, temporary earthly loss means little to us. We can afford to be mistreated and abused without speaking a word of retaliation. This is what we see in the holy life of Christ, which is ours to live if we will believe it. Forget trying to live up to what the Word says; take the naked Word just as it is and receive it as a gift! Then the life of Christ will fill it full in you! Sin will come to its end.

Now let’s see how Paul proceeds in Ephesians. Since it is longer than Colossians, we cannot cover it in totality. In Chapter 3, he discusses the “mystery” of redemption: **“That Christ may dwell in your hearts ... being rooted and grounded in love”** (Ephesians 3:17). The distinction between the counterfeit revival of being filled with “the Holy Spirit” and the true revival of being filled with the Holy Spirit is the agape love that is produced. The focus is not on a mystical experience but on the indwelling Word; not a metaphysical being (that demons take pleasure in personating) but the character attributes of Christ, His agape love. Again, a proper Christology helps us to discern this. Continuing: **“...to know the love of Christ, which surpasses knowledge, that you may be filled with all the fullness of God”** (v. 19). To be filled with the character attributes of Christ is to “be filled with all the fullness of God,” because Christ as the Son of God has all the power and attributes of God. Again, our eyes are on Christ, not on ourselves. He is our fullness—He fills full the Law of Love in our hearts, not we ourselves. This is the mystery of godliness—yea, *primitive, Pentecostal godliness*. It is the creative power of Christ in His Word, fulfilling all godliness in us; and this is what it means to be filled with the Holy Spirit. *We as His body become the fullness of Him, who is all the fullness of God; and the great mystery of godliness is all fulfilled, the spiritual temple is all built up!*

Now with a very strong Christ-centered foundation in place, Paul describes primitive godliness in terms of *the body of Christ*. Let us carefully consider these words, realizing that every bidding is an enabling, a promise of the power of God unto salvation:

I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation with which you are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all.* But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He says, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, *that He may fill all things.*) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of the holy ones, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ...*

**Put off (concerning the former behavior) the old man,** which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and ... **put on the New Man, which after God is created in righteousness and true holiness.** Wherefore *putting away* lying, speak every man truth with his neighbor: for we are members one of another. Be angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands

the thing which is good, that he may have to give to him that needs. Let no corrupt word proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be *put away* from you, with all malice: And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

Be therefore followers of God, as dear children; and walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as is suitable for holy ones; neither filthiness, nor foolish talking, nor jesting, which are not proper: but rather *giving of thanks*. For this you know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things comes the wrath of God upon the children of disobedience. Be not therefore partakers with them. For you were sometimes darkness, but now you are light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them ... ***Be filled with the Spirit;*** speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; *giving thanks always for all things* unto God and the Father in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as ***Christ also loved the church, and gave Himself for it; that He may sanctify and cleanse it with the washing of water by the Word, that He may present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*** So ought men to love their wives as their own bodies. He that loves his wife loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord nourishes and cherishes the church: ***For we are members of His body, of His flesh, and of His bones.*** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ***This is a great mystery: and I speak concerning Christ and the church.*** Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord: for this is right. Honor your father and mother; which is the first commandment with promise; that it may be well with you, and you may live long on the earth. And, you fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatever good thing any man does, the same shall he receive of the Lord, whether he be bond or free. And, you masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him. (Ephesians 4:1 – 6:9)

Before we finish Paul's epistle to the Ephesians, we need to cover some imperative things relating to reformation and the time in which we live. We have clearly seen the need for an inward reformation of character. Much of it is relational. The strongest relationship is between a man and his wife, and Paul reveals that it is symbolic of the "great mystery ... concerning Christ and the church". But today, the marriage relationship is becoming very confused due to the issue of "gender equality"—the politically correct term. But let us get down to the very root of this issue because it is not as it appears on the surface; an evil agenda is behind it which has nothing to do with true social justice.

A more definitive term for this movement is “androgyny,” which is the blending of masculinity and femininity. It is part of a greater movement, the sexual revolution, which began by the 1960s. Satan is the instigator of it and he has one determined goal: to confuse and break down the relationship between Christ and His church. He wants to defile the prophetic woman so that she is not a pure and holy wife.

Many drastic changes took place in Western culture by the end of the 1960s. It was a time of rebellion against the relatively moral social norms before that. Carnal music is the vehicle that has driven in the sexual revolution. Its satanic drivers have had but one goal: to demoralize society. Then they could be more easily controlled. Outside of the music, the most obvious change was how women dressed. Before that time, women wore distinctive clothing from men and their skin was covered to protect the sacred dignity of their bodies. Slacks, or pants, were rarely worn by women. Men treated women like women, women dressed and acted like women. Men went out of their way to treat women with utmost kindness and respect. Women were escorted and protected by men. Women were seen as very special, set-apart, just as Christ sees His church bride. But “women’s liberation” (or “lib”) came about with the “sexual liberation.” It was not *true* social justice at all. Women were given “liberty” to murder their young in the womb, thus defiling their consciences. Women and children were allowed to rule over men because men had become too demoralized to hold the house together as the house-band (husband). Families were destroyed and divorces became a common thing, thus causing all manner of evil, especially among the victims, the children. Much of this was perpetuated on television and in the movies, which became more and more corrupt with profanity, sex, and violence; the viewers became changed by what they beheld. Our society fell to pieces.

After decades of desensitization, another androgynous movement has arisen: LGBT. The Law of the Bible—the Torah—calls this “*an abomination*” (Leviticus 18:22; 20:13), for sin involves cherishing the thoughts that lead to the outward sin (see Matthew 5:28); this includes identifying ourselves with those unlawful desires, for if we are crucified with Christ, our identity is with Him. In this darkest hour of earth’s history, God is raising up Elijah messengers who are calling people to remember “the Law of Moses ... with the statutes and judgments” (Malachi 4:4). *The third angel’s message* is swelling into a loud cry together with *the “third woe”* (Revelation 11:14), for we are in the time of the seventh trumpet, reaching its climax. Torah Law and Sharia law are rising up together in contrast, with the latter being God’s wrath resulting from transgressing the former.

The nations were angry, and Your wrath is come. (v. 18)

He will be a wild man; his hand will be against every man. (Genesis 16:12)

The “wild man” of Arabia is Ishmael, the illegitimate son of Abraham. He has been the executing power of God against Rome throughout the centuries of the seven trumpets. Remember, all the powers of the universe are of Elohim—good and evil. Evil powers execute His judgment when He rightly *judges* that His protection must be withdrawn from evil individuals and nations. America is the second Rome, and in 2015 she passed *Sodomy legislation*, thus destroying the twin institution to Sabbath. Marriage was instituted on the sixth day, the Sabbath on the seventh; and *Sunday legislation* is coming next. Militant Islam is enraged by homosexuality and immorality, and the West has allowed Muslims to infiltrate their countries so that it is only a matter of time before they unitedly strike. The *chaos* that results will be utilized to bring social *order* and, ultimately, Sunday legislation. Those opposing it will be labeled as radical “fundamentalists” for taking the Bible literally, as do the true Muslims with their Koran, thus leading to a death decree.

But unlike with Ishmael, the line of Isaac—the legitimate son of the covenant—will be protected in the seven last plagues and *not* incur death, for his people will be hedged about by the Living Law as a “wall of fire” (Zechariah 2:5). God will deliver His everlasting covenant to them in the seventh plague, *but only after His Law is fully sealed in them*. All of His statutes must be proven perfect before time can close. Will we hasten this reality?

*The woman shall not wear that which pertains unto a man, neither shall a man put on a woman’s garment: for all that do so are an abomination unto יהוה (YAHUAH) your Elohim. (Deuteronomy 22:5)*

There is an increasing tendency to have *women in their dress and appearance as near like the other sex as possible*, and to fashion their dress very much like that of men, but God pronounces it abomination. (*1 Testimonies*, 421)

Sister White was here referring to the “American costume,” which involved wearing *pants* under a knee-length dress. All forms of androgyny are an abomination to God, but that is not the only issue here. Women can switch from wearing pants to wearing skirts to dress like a woman, but if it is not done properly, it can actually make matters worse!

O virgin daughter of Babylon ... **remove your veil, draw up the skirt, uncover the leg**, pass over the rivers. Your **nakedness** shall be uncovered, yea, your **shame** shall be seen. (Isaiah 47:1-3)

So it is with Babylon. How is it with Laodicea? The True Witness tells us:

Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and **naked**: I counsel you to buy of Me gold tried in the fire, that you may be rich; and **white garments**, that you may be clothed, and that the **shame** of your **nakedness** do not appear; and anoint your eyes with eyesalve, that you may see. *As many as I love, I rebuke and chasten: **be zealous therefore, and repent.*** (Revelation 3:17-19)

According to the Bible, *nakedness* is a symbol of *shame*. Until the sexual revolution, almost every culture in the world recognized this. In contrast, the *white garments* are a symbol of “the righteousness of the holy ones” (Revelation 19:8) and a symbol of “the great mystery ... concerning Christ and the church”, the great marriage mystery. In the last days, Christ will have “a glorious church, not having spot, or wrinkle, or any such thing,” but currently, Laodicea is courting with the world in its immodest apparel to the point where Christ, her future Husband, is left outside knocking. Laodicea is currently naked and desolate, as epitomized by her ruins left in Turkey. The deep spiritual issue is not the way our women are dressing, but it is that we are devoid of Christ and His righteousness. It has been the subject of this book to present the solution to that. As a revival of true Christology and soteriology (the study of salvation) is embraced, a revival of *primitive godliness* will follow with its reforms, with the biggest one being dress reform. This topic must now be addressed, for we have been desensitized for so long that we can no longer clearly discern biblical modesty. May God’s prophets sensitize us.

According to our text in Isaiah 47, biblical nakedness includes the exposure of *legs*. This may come as a shock to many Westerners, but we must decide whether we will follow fashion or receive every Word that proceeds out of the mouth of God. The West drew away from biblical culture, which is still practiced in the East (but less and less so as more countries become Westernized). But our own prophet, Sister White, reveals to us the true modesty that God expects, and as we learn these things, remember that our true Husband calls for us to “be zealous therefore, and repent,” for it is a more serious issue than we have thought since its influence greatly affects our spirituality:

Will not those professing to be followers of the meek and lowly Jesus clothe themselves in **modest apparel**, *adorning themselves with good works, as becometh women professing godliness?* Great neglect has been shown in the matter of bringing our church members up to the standard of the Bible in this matter. After admonition, after time for Bible study and reflection, *those who are walking contrary to the Scriptures, and will not reform, should be **suspended from the church.*** (*Review and Herald*, 6/2/1891).

**Obedience to fashion** is pervading our Seventh-day Adventist churches and **is doing more than any other power to separate our people from God.** I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the Word of God, should be **sufficient reason for church discipline ... There is a terrible sin** upon us as a people, *that we have permitted our church members to dress in a manner inconsistent with their faith.* We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become **demoralized.** (*4 Testimonies*, 647-48)

These were written in the late 1800s and things have only become much worse. The two main components of modesty are plainness and covering bareness. Both are moral issues, but the latter is doubly important because skin exposure—especially of the legs and chest—can tempt the best of men to lust. Many women do not understand this and will cast blame upon the men for enforcing rules of modesty, but they need to be taught that men are not wired exactly the same as women; therefore, women need to submit to the discretion of men by faith. Baggy pants obviously pertain to a man, while slim pants are quite immodest; but many women will wear skirts that expose their legs, and this is the most immodest. Therefore, the only modest solution is to wear dresses that *cover the legs* and have enough material to *fully obscure the female form—the hips and breasts. The collar bone should be covered. These have been common practices in the East, but they need to be taught to Westerners, who are desensitized. Women need to be taught that they are sacred and that sacred things are covered;* we learn this from the Sanctuary, with its outer and inner veils and the Ark of the Covenant enclosing the Tables of the Holy Law. Sister White was not silent on the issue of covering the legs, but many have sadly not read her Testimonies and are unaware of it:

**The dress should reach somewhat below the top of the boot,** but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. (*1 Testimonies*, 462)

At the time that she wrote that vision, two main dresses were in fashion: One was unhealthful because it was heavy, compressed the hips, and became filthy as it touched the ground, and it was immodest because the woman wearing it had to lift it up, exposing her legs, when she walked; the other, called the “American costume,” was an abomination since it was a short skirt with pants showing underneath and it was also immodest. By the late 1800s, both of these styles had vanished and it became popular to wear a long dress, similar to the dress that Sister White saw in vision; so, at that point, she said that it was fine to conform to the fashion since it was consistent with modesty. But today, it is supposed that modesty is relative and that it is fine to wear whatever is modest according to current worldly culture. Oh, how Laodicean it is to think that way! Truth is not relative; it does not change! It has always been immodest for a woman to uncover herself in the presence of men, especially her legs. Yet, there is another part of a woman’s body that is to be covered in the presence of men of which we cannot ignore:

**Remove your veil,** draw up the skirt, uncover the leg ... Your **nakedness** shall be uncovered, yea, your **shame** shall be seen. (Isaiah 47:2-3)

The *nakedness* of Babylon will be exposed in the last days as God’s final remnant make **a clear distinction** between their *spiritual and physical* apparel and that of Babylon:

*I was shown that some of the people of God imitate the fashions of the world, and are fast losing their **peculiar, holy character**, which should **distinguish** them as God's people. I was pointed back to God's ancient people, and then was led to compare their apparel with the mode of dress in these last days. What a difference! What a change! **Then the women were not so bold as now. When they went in public they covered their face with a veil.** In these last days fashions are **shameful** and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who "being past feeling (without any conviction of the Spirit of God), have given themselves over unto lasciviousness to work all uncleanness with greediness." *If God's professed people had not departed greatly from Him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty.* The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and **the line of distinction** must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall upon God's professed people...*

*The third angel is leading up a people, step by step, higher and higher. At every step they will be tested. (2 Spiritual Gifts, 227-230)*

The vast distinction between our primitive godly character and the spirit of the world will be matched by the clothing that symbolizes it. God's faithful remnant will be stepping higher and higher away from the world, not closer to it. We will do a brief study on women's head coverings (garments that cover a woman's head and sides of the face), but first we must address the emotional issue that may be intensifying by now.

The standard approach to address issues like these has been to sugar coat, to say that such practices are only of minor importance and should not be spoken about. Our problem is that we want to be like the other nations and discount our spiritual nation's peculiarities, essentially selling ourselves to the world. Thus, we have embraced their music, their entertainment, their Trinity doctrine, their belief that all atonement ended at the Cross, and that the nakedness of our known sins can magically be covered by Christ so that we can continue sinning! We have not wanted to offend, **but selfish self will always be offended, and that is the very enmity that must die!** We must accept the fact that we are *crucified* with Christ! Where has the principle of self-denial gone? We have lost it! We have lost sight of the Cross of Calvary—the Son of the God who left His eternal throne to come and *die*. Therefore, *primitive godliness* has been *far* from us, but the time has come for it to be revived. It is time for ministers and messengers to arise from their slumber and say that enough is enough! After the Glad Tidings has been clearly presented, the people need to be properly educated as to what true godliness is, in character and in lifestyle, especially concerning dress—the symbol of our character. If presented intelligently with the *Glad Tidings*, not forcing it on a woman who is not ready, fanaticism will not be an issue and the women will *gladly* cover themselves.

Did you know that women have traditionally worn head coverings for thousands of years and that they began to be no longer worn around the same time that long dresses disappeared in the sexual revolution of the 20th century? In the century before, Ellen White lamented that women were exposing the lower half of their pants with high dresses and part of their head with "small bonnets." Women's liberation had but partially begun. Then, in the first half of the 20th century, the wearing of head coverings was restricted to just church services in the West, and by the latter half of the century, they had disappeared from most denominations. Yet, in the East, head coverings are still worn to this day. So, the change of lifestyle in the Western part of our church is all one giant package to destroy our distinction of spirituality and the distinction of male and female; and what we wear outside drastically changes what we wear inside, and vice versa.

So let us now study *head* coverings and male *headship* from the Scriptures. The two go hand-in-hand. If women had worn the modesty of meekness on their heads, inwardly and outwardly, male headship would have been preserved among our people. Let us examine the first 16 verses of 1 Corinthians 11 and take one part at a time:

Be followers of me, even as I also am of Christ. Now I commend you, brethren, that you remember me in all things, and hold fast the traditions, as I delivered them to you. (vv. 1-2)

The traditions Paul is speaking of here are not “not after man” but were “by the revelation of Jesus Christ” (Galatians 1:11-12), such as the Lord’s Supper (covered later in the chapter). Sabbath-keeping is a tradition, and it is a biblical one.

But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God. (v. 3)

This is the biblical order of headship; it is stated clearly here, and it is assumed throughout the Scriptures, for we never find a woman in a headship position such as priest or elder. *Pagan* priestesses existed, but these were not of Israel. Paul thus uses Verse 3 to serve as the foundation for *head* coverings in what follows:

Every man praying or prophesying, having his head covered, dishonors his Head. But every woman that prays or prophesies with her head *uncovered* dishonors her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. (vv. 4-9)

We can clearly see that the tradition of a woman covering her head is not based on human culture but on God’s order of creation; however, Western culture has departed from God’s order, and so women’s head coverings and men’s beards *appear* as being “cultural.”

You shall not round the sides of your heads, neither shalt you destroy the sides of your beard. (Leviticus 19:27; 21:5 repeats this command, adding the stipulation of balding the head)

Just as it is biblically considered to be nakedness and shame for a woman to not cover her head, it is a shame for a man to destroy the hairline of his beard, which is the God-given sign of his dignity. It distinguishes him from the woman and sets him apart from the other nations that shave off their beards—a practice that crept into Catholicism along with all other modes of apostasy. God did not give man a beard just to shave it off.

God is masculine, not feminine. Therefore, man is “the image and glory of God.” He represents the masculine dignity of God on earth. Thus, for man to cover his head during public worship would dishonor his Head (Christ). And so it is customary to this very day, even in the West, for a man to take off his hat when he prays or preaches. But Paul says that if a woman does not cover her head when she prays or prophesies, she might as well shave her head since her hair alone is an insufficient covering when she is in public, particularly in public worship—where the conflict was in Paul’s day since women were coming to the services uncovered. For a woman to shave her head, even to this day, is an obvious disgrace; but to the Greek Corinthians of the West, even back in Paul’s day, not wearing a head covering to religious services did not seem to be disgraceful, for they had been desensitized in the same way we are today. But women are recorded as wearing head coverings as far back as the time of Moses, for Numbers 5:8 shows that women were expected to wear them. It is a moral practice passed down from Eve since she lost her robe of light, witnessed by God and angels.

For this cause ought the woman to have authority on her head: *because of the angels.* (1 Corinthians 11:10)

What do the angels have to do with woman placing a token of authority on her head, representing her husband's authority? It is very critical to understand what is meant here. *It involves more than just woman honoring man. The whole issue has to do with **authority**.* God is the ultimate Head. All the angels veil themselves with their wings when they come before His presence, and they are offended when our women do not also veil themselves. When any link in the chain of God's order of headship is broken, it affects the top of it. In other words, when a woman does not honor the authority of her husband or of men in the church, it dishonors the authority of God, which angels honor. *This lack of submission to authority affects the entire church.* This is really the core of the whole matter and of all the issues in our church. It transcends far beyond headship roles in church.

*Will we honor the customs and traditions of this world, or will we honor God in what His Word says? When God commands us to do something, will we be too attached to the things of this world to listen and comply? Laodicea is naked, uncovered. Christ, our Head, is outside knocking, wanting to come in and clothe us with His righteousness, but we are not recognizing His authority and that of His Father. Until our people recognize God's authority in all things, as the angels do, the marriage will tarry. What will we do with His Law and its divine statutes? Will we recognize His authority in His marriage covenant?*

Let us be to Christ what Rebecca was to Isaac when he came to propose to her, for it is prophetic for us as today—just before the marriage of the Lamb and His bride:

And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel. For she had said unto the servant, What man is this that walks in the field to meet us? And the servant said, It is my master: *therefore she took a veil, and covered herself ...* And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. (Genesis 24:64-67)

Women covering themselves will have a profound impact on the church due to its symbolic meaning of *submission and holiness unto God*. His authority will be restored in His people, and great power of the Holy Spirit will attend us to finish the work!

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. *Judge in yourselves: is it suitable that a woman pray unto God uncovered?* Does not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. *But if any man seem to be contentious, we have no such custom, neither the churches of God.* (vv. 11-16)

The issue at hand was Corinthian Christians contentiously coming into church with their women “uncovered”—a custom that was not recognized in the churches of God. Some have said that a woman's long hair can be her covering in *all* situations, including while praying and prophesying, but Paul's own words show that this is not so: “For a man indeed ought not to cover his head.” If hair can be a covering for church service, then a man would have to keep his head shaved in order to remain *uncovered*. Paul is simply using hair as an illustration. He uses “nature” to show that it is not natural, or instinctive, for a man to have long hair, but it is for a woman; thus, Paul is showing why women should veil their heads and not men. He first used God's order of creation, then angels, and now “nature” to make his point clear. Will we recognize Paul's apostolic *authority*, which is God's *authority*, or will we follow worldly customs?

Getting back to the headship issue, Paul makes it clear that women are not to covet the position of men; he bases it on God’s order of creation *in His Law*, not culture:

I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not); a teacher of the nations in faith and verity. I will therefore that *men* pray in every place, *lifting up **holy** hands*, without wrath and disputing. In like manner also, that *women adorn themselves in **modest apparel***, with shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which is suitable for women professing **godliness**) with good works. *Let the woman learn in silence with all subjection. But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence.* For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and **holiness** with sobriety. (1 Timothy 2:7-15)

*Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be in subjection, as also **the Law says**. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.* (1 Cor. 14:34-35)

First of all, in the first text above, Paul establishes his apostolic authority; and it is written that we are to be “built upon the foundation of the apostles and prophets, Jesus Christ Himself being chief cornerstone” (Ephesians 2:20), for we are “a holy temple in the Lord ... built together for a habitation of God through the Spirit” (vv. 21-22). So, we—both men and women—first need to establish this foundational authority. If we do not, then we cannot be part of this spiritual temple—the mystery of godliness, Christ in us. We are “*professing godliness*”, but are we *practicing godliness*? If we were, we would not be seeing such a wide departure from the purity and simplicity of the primitive Christian faith, for its principles and practices are lacking among us. Where is the proper modesty in our women? It is largely absent. And this is having an untold influence on our men, women, and children. We are speaking of more than physical modesty here.

Notice how Paul innovatively speaks of the adornment of *modest apparel*: *he blends the inward and the outward adorning of modesty together*. ‘Shamefastness’ and ‘sobriety’ are both *inward* attributes. A woman possessing ‘shamefastness’ is held *fast* by an honorable shame. She is not ashamed, but has an inner quality of reverential restraint when in the presence of God or man (God’s representative), which is manifested outwardly. In church, she is in the presence of both, and so this is when she especially exercises it. This quality is sadly rare today, as with so many other qualities of godliness. Our Western culture has greatly hindered us, but when Sister White speaks of a revival of *primitive godliness*, this is one of the things that needs to be revived. *The revival we need is the Spirit of Christ clothing our hearts with pure holiness, our minds with pure doctrines, and our bodies with pure apparel*. Our inner and outward nakedness will be covered. It is all from Christ, for it is He who asks Laodiceans to buy of Him white garments, the essential wedding apparel for the marriage of the Lamb! Therefore, the *modest apparel of primitive godliness* is modesty in spirit and in truth.

Laodiceans today also greatly lack ‘sobriety’—both men and women. Many are drunk with the vain entertainments of this world. There is levity and jest, even in the pulpit. Sobriety is a solemn yet cheerful holiness—the exact opposite of the spirit we see in the world where everything is a vain silliness. We are living in the time of the judgment, just before the destroying plagues, and it is time for us to start living and dressing like it.

When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. ‘We are made a spectacle unto the world, and to angels, and to men.’ (*Review and Herald*, 1/9/1894)

The two major take-away themes that consistently show up in Paul's writings are *the Glad Tidings of Christ crucified and risen* and the *pure holiness* which results from it, our current theme; but somehow our Laodicean minds tend to glaze right over the specifics of these themes. Paul bids us to "pray in every place, *lifting up holy hands*, without wrath and disputing." O, how terribly far we as Laodiceans have departed from this! First of all, our prayers are lifeless. Some of this is due to the manner in which we pray, and some to our hands (symbolic of our lives) being stained with defilement. One sin, if cherished and not let go of, can spiritually drain us to the point of total lifelessness. We are truly in need of a great *revival!* But praise God, He has given us the Glad Tidings in a greater measure than we have ever seen before! Yet we must daily abide in it. The Glad Tidings must become a habitual, living experience in us, lest all of the light that we have gained becomes darkness because of our rejection of it in our daily lives. When temptation comes, we are to flee to Christ. We can imagine that Holy One hanging on the Cross, dying to our sin that is in our flesh, and it becomes reality to us as we believe. Our wrath and disputing—in the church and in the home—must be crucified with Christ; otherwise our prayers will remain lifeless. Paul teaches us about the quality of peacefulness, for both men and women. In prayer, there is an atmosphere of perfect peace—a realm in which no angry heart can penetrate. So, Paul tells us that men who lead out in prayer should have peaceful hearts and holy hands.

But there is something more to our *hands* that we are missing; it is in the manner in which we pray. We already know that kneeling is the proper position for prayer. It shows our dependence on God and a humility that men need as well. Does it have a holy influence on our hearts when we kneel in prayer? Yes, it does. But what about our *hands*? Paul, in his apostolic authority, said he wills that we pray, "*lifting up holy hands.*" Yet Laodiceans are so used to *folding* their hands—dead hands—and our prayers are dead. The Bible equates folded hands to sleep and inactivity: "The *fool* folds his hands together, and eats his own flesh" (Ecclesiastes 4:5)—that is, his life is consumed in poverty for being a sluggard and not working (see also Proverbs 6:10; 24:33). Have you ever noticed how a human body that is laid to rest in a casket almost always has its hands folded together? It is true that people have prayed many wonderful prayers with their hands folded together, but it does not inspire praying with the same intensity of earnestness as we ought to have. It is simply not the *biblical* position. Throughout the Scriptures, people are recorded to be *lifting up* their hands to heaven when they pray, and there is not a single record of people praying with their hands hung down and folded. Artifacts of mural paintings reveal that early Christians prayed with their hands lifted up. In fact, Sister White only records people praying with uplifted hands as well, including Jesus; and she only speaks of folded hands when she is symbolically speaking of idleness or death! Here is one such case:

We are far behind, because the churches have *folded their hands* in a peace and safety attitude and are *at ease* in Zion, *doing almost nothing.* (Letter 16f, 1892)

How even more this quote is true today! Folded hands represent slumbering. Would not raising our hands to God in prayer inspire *a revival of spiritual life in the heart?*

Let us lift up our **heart** with our **hands** unto El Bashamayim (God in the Heavens). (Lamentations 3:41)

How we pray should not be made a test, and different postures serve for different occasions, but should we not teach the biblical ways? Would we not be less drowsy when we pray if our hands and faces are reaching up to the heavens? In group prayers, would we not be able to hear one another pray better? *Biblical culture exists for practical reasons.*

When speaking of heavenly and divine things, why not speak in distinct tones, in a manner that will make it manifest that you know what you are talking about, and are not ashamed to show your colors? Why not pray as though you had a conscience void of offense, and could come to the throne of grace in humility and yet with holy boldness, **lifting up holy hands** without wrath and doubting? *Do not bow down and cover up your face as if there were something that you desired to conceal; but lift up your eyes toward the heavenly sanctuary, where Christ your Mediator stands before the Father to present your prayers as fragrant incense, mingled with His own merit and spotless righteousness. (Christian Education, 127)*

After addressing the *men*, Paul continues in 1 Timothy by addressing the *women* with the words “in like manner also.” What ‘manner’ is this? Holiness. We have seen that we are to put on both inward and outward modest apparel. Paul clearly forbids jewelry or any kind of “costly array”; hence, he is recommending plain clothing. Hair should not be braided; some versions, such as the NIV, say “elaborate hairstyles.” O, how far Laodiceans have departed from these principles of practical godliness! Some who do not wear most jewelry will still wear a wedding ring—a relic of a pagan superstition that was “Christianized” with many other pagan practices that corrupted the simple apostolic faith. But for those returning to the adornment of primitive godliness—inwardly and outwardly—jewelry will not even be an issue. It will be recognized and condemned as *idolatry*.

The ornamentation of the person with *jewels and luxurious things* is a species of **idolatry**. This needless display reveals a love for those things which are *supposed* to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. *Expensive dress and adornments of jewelry* give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed. (*Manuscript 56, 1900*)

Those who have *bracelets*, and wear *gold and ornaments*, had better take these **idols** from their persons and sell them, even if it should be for much less than they gave for them, and thus practice self-denial. (*Letter 110, 1896*)

After addressing immodesty, Paul continues his apostolic counsel for women, firmly declaring that he does not permit a woman to teach or to usurp authority over men, but to keep silence, basing it both on God’s order of creation—man created first—and Eve falling into sin first. He covers the same subject in the 1 Corinthians 14 text, this time basing it on “the Law”—the Torah—which includes the book of Genesis:

Your desire shall be to your husband, and he shall rule over you. (Genesis 3:16)

Again, Paul plainly declares:

*Let your women keep silence in the churches; for it is not permitted unto them to speak, but to be in subjection, as also the Law says. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. (1 Cor. 14:34-35)*

Paul had stated three chapters previous to this that women are to cover their heads when they prophesy. Thus, prophesying is the exception to the rule, since God is giving the direct inspiration to speak; and this is why Sister White often spoke to congregations.

The foolish debate over women’s ordination should never have been an issue for us, *for it is not a woman’s role to speak or officiate in church services to begin with!* Paul’s writings may seem outdated, but how can we ignore what he has said when he based nothing on his own opinions or on culture but on the Scriptures alone? We must take a firm stand as to what side we are on: the straight side of God and His Word, or the slippery side of the world and its culture? Every natural tendency would drive us to the slippery side of doom, but our sinful nature is crucified with Christ!

The woman is keeper of the home and helper for her husband (Titus 2:5; Gen. 2:18); her dignity is in her modesty. This is of God's order. It is our own fault that we have so many drastic changes to make in order to reform to where Christ wants us to be before the great wedding day. We must not blame God or the messengers that He sends to correct our ways. We wanted to be like the other nations, and now we must face the prospect that many will leave us, for they are shaken out by the straight testimony.

Please ever bear in mind that the real issues are not outward ones but inward. It is easy for us to let our human passions get in the way and to rebel against God's straight standards, pushing them back to an earlier era that does not affect us. But nonconformity is evidence that we do not comprehend the underlying spiritual issues that pertain to the heart. Legalism has been a curse to us. We have viewed God's Law and standards from the old covenant viewpoint as being outward burdens rather than inward blessings. The purpose of eating and drinking is not to burden us with meal preparation and clean-up, but for us to enjoy and relish what is served—and externally only that we may think upon the life of Christ we partake of. The purpose of Sabbath-keeping is not to burden us with a whole day that we cannot do what we want to do, but for us to enjoy rest from the stress of work—and externally only that we may find rest in Christ from our sins. It is the same with festivals and New Moons. The purpose in modesty of dress is not to burden us with depriving us from showing off our bodies, but for us to enjoy a plain purity that is more liberating than the so-called "women's liberation" movement—freeing women from pride and men from lust. And here is the ultimate purpose: the restoration of the woman's modest apparel becomes *the sign of the wedding apparel* of the prophetic woman who stands on the moon, *clothed* with the sun (Revelation 12:1).

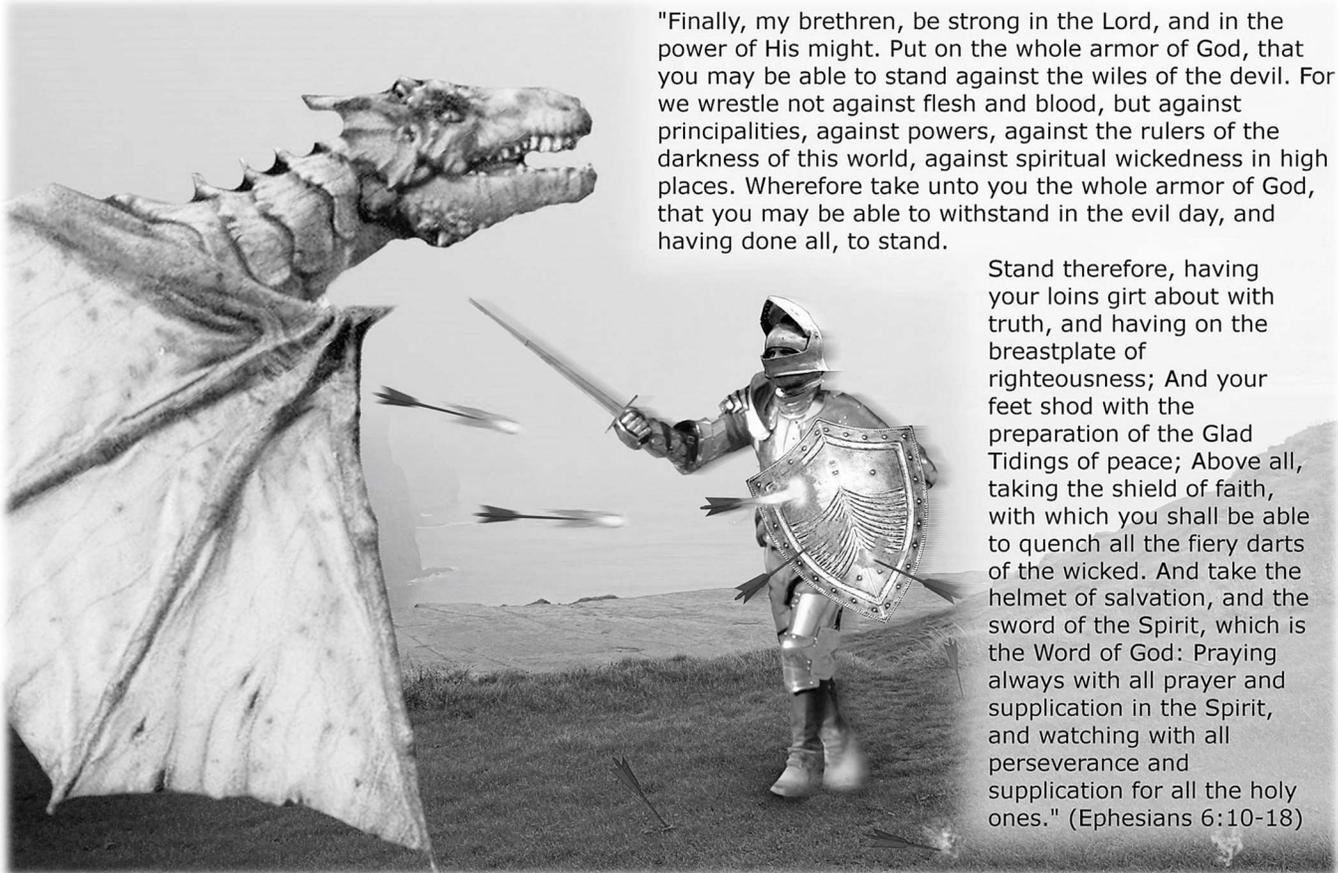
With Scripture interpreting Scripture, the moon is the sign of God's appointed times, particularly the annual festivals (Psalm 104:19; Sirach 43:6-8); and these all stand for the entire plan of redemption, concluding with the marriage on the Day of Atonement and its supper on the Last Day. So, when we see all of these things being restored, we can know that the wedding is about to take place. Shall we not hasten the wedding? The Bridegroom has only been tarrying because of our tarrying. He is waiting with longing desire for His bride to put on *the modest apparel of primitive godliness*. The outward is the sign of the inward, and the pure and precious character traits of Christ will be witnessed by the nations, and a remnant among them will come out and be purely clothed along with all the holy ones—with blue tassels, blissful smiles, and all.

The world has its many churches for those that love the world, but let us put on the peculiar, yet lovely, attributes of Christ, symbolized by the peculiar, primitive lifestyle and worship experience of holiness. The pure in heart will come out from the nations and be separate. Attracting anyone else into the church by compromising the least bit will do no good, for they will soon leave us. The Holy Spirit of Christ has largely departed from us due to our conformity to the world; this was prophesied to happen to Laodicea. But Christ promises to clothe us with garments as white as snow and to remove every spot and wrinkle by His precious blood. Laodicea, the church of the Investigative Judgment, will thus initiate the marriage of the Lamb. We can expect a major exodus of those who do not want to wear the wedding apparel, but many precious souls from all the nations will become immigrants into the Kingdom of the Bridegroom in these last days.

Behold, the Bridegroom comes; go you out to meet Him. (Matthew 25:6)

Behold I come as a thief. Blessed is he that watches, and keeps his *garments*, lest he walk *naked*, and they see his *shame*. (Revelation 16:15)

We are in a spiritual battle; therefore, lest we be naked for the battle, we must also wear armor apparel. The enemy of enmity is not external but lies right within us. Christ has already won the battle for us, but His victory must fully clothe our spiritual life. So, this is how Paul closes His Ephesian epistle to the Laodiceans and how we will close our book to the Laodiceans. Let us claim the victory of Christ day by day and be very vigilant lest the enemy of self steals our garments and makes us naked and ashamed. There are many things in this world to lure our carnal desires and many devils that try to awaken an interest in us unto them, but praise God, that interest is *crucified with Christ*; our interest is *in heavenly places!*



"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Glad Tidings of peace; Above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching with all perseverance and supplication for all the holy ones." (Ephesians 6:10-18)

**God will test and prove His people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto His Father without spot, or wrinkle, or any such thing.** (*Review and Herald*, 9/16/1862)

Will we *let* the sword of the Spirit crucify our flesh, with one “close and cutting” truth after another, until all sin is dead in us and every worldly practice and false doctrine is put away? This is the decision that every Laodicean must make, for we are counseled of our Faithful and True Witness to buy from Him “gold tried in the fire” (Revelation 3:18). The enmity of sin—the dreadful beast of Babylon—is right within our flesh. The loud cry of “Babylon is fallen, is fallen” can be Glad Tidings to us, for when Babylon dies in us, Christ comes in with the wonderful gifts of Himself—pure gold, spotless garments, and healing eyesalve. Straight testimony has been borne to the Laodiceans. Will we *let* the Babylon within be purged by this testimony, or will we die with Babylon in her sins?

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: **therefore choose life**, that both you and your seed may live. (Deut. 30:19)

## Additional Resources

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