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Omega of Apostasy

Many have written about the Alpha of Apostasy that instigated the beginning of falling away from the established truth within the denomination which originated with destroying the personality of God and Christ and the confusion of understanding the Holy Spirit in what the prophet of the Lord called the "alpha of deadly heresies - {ISM 200.1}." She further said that "I knew that the omega would follow in a little while; and I trembled for our people - {ISM 203.2}."

From reading the above you find that "the omega" was "in a little while" to follow the alpha. So putting the omega in the future is like attempting futurist kind of interpretation and closing the eyes on the reality. If then we have to know what the omega is, then we have to trace it after the alpha. Quote:

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature. {ISM 197.4}

The alpha of apostasy revolved around "a-kin pantheism" and so the omega though related to the alpha, it has to be something connected but different. If then we can trace any quote or develop an analogy of an apostasy related to alpha, of startling nature and make many depart from faith then we would have found the omega. There are many quotes that speak of the omega but fail to name what it is.

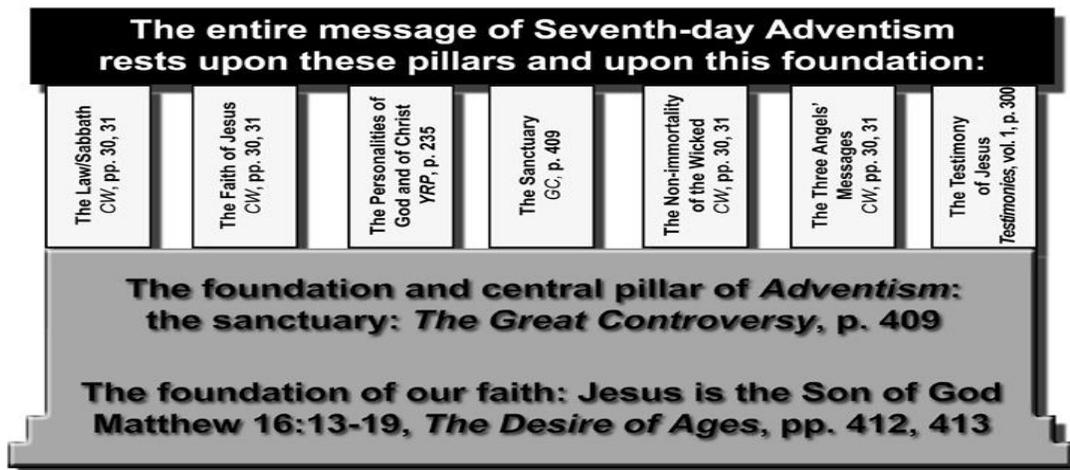
The enemy of souls then will be working on the minds of those in leading positions as he worked through the medical missionary department heads at high offices to undermine the faith of the believers. Some men in high positions will lead many to undermine Adventist pillars and finally depart from the faith giving heed to seducing spirits and doctrines of men. We know that that alpha is the first letter of the Greek alphabet and Omega is the last of the same alphabet. This omega then though it has to follow the alpha, it will be a zenith of apostasies and will run till the end of time and decide the eternity of many because it is the last act of rebellion. This then has to be nothing else but a rejection of God Himself. In the alpha the Personality of Godhead had a problem but not the complete denial of Him; the Omega related to it has then to do away with God completely. This has to be a central pillar of every believer if then it has to be the omega. It has to be a theme of salvific importance.

*The enemy of souls has sought to bring in the supposition that a **great reformation** was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines** which stand as the **pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be **discarded**. Our religion would be **changed**. The **fundamental principles** that have sustained the work for the last fifty years would be **accounted as error**. A **new organization** would be **established**. **Books of a new order would be written**. A **system of intellectual philosophy would be introduced**. The **founders of this system** would go into the cities, and do a **wonderful work**. The **Sabbath** of course, would be lightly regarded, as also the **God** who created it. **Nothing would be allowed to stand** in the way of the **new movement**. The leaders would teach that virtue is better than vice, but **God being removed**, they would place their dependence on **human power**, which, without God, is worthless. Their **foundation** would be built on the sand, and storm and tempest would sweep away the structure. {ISM 204.2} Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? {ISM 205.1}*

Adventism has pillars of faith and so we have to look at that pillar that is so central to our teaching that when removed, the structure collapses yet related to the Personality of God which was the alpha. Here is a representation of our pillars:

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The Pillars of Our Faith



These are just some of the pillars that stand out to be the beliefs of the 7th Day Adventists. But we ask, which pillar separated the Adventist movement from the other churches and the world to stand apart as a distinct people? Which one was the foundation of all the pillars? You can remove some pillars on a building but still have it standing, but which one will bring the Adventist structure crumbling down? Notice:

*The scripture which above all others had been both the foundation and the **central pillar of the advent faith** was the declaration: "Unto two thousand and three hundred days; then shall the **sanctuary be cleansed.**" Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. {GC 409.1}.*

In the above citation, we find the **central pillar of the advent faith** being “**the sanctuary**”. And it’s not only the sanctuary but the **cleansing of it**. We earlier said that the omega has to be related to the alpha. If then we are going to have the sanctuary as the omega, we have to establish how it is related to the alpha. Notice:

*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. {YRP 235.4}*

The prophet then puts together the **personality of God or of Christ** together with message of the **sanctuary**. They have to be related somehow, but how? You can bring in theories about God and Christ but when you remove the sanctuary that still reveals who they are; you completely have drawn the line in the sand.

If the alpha then tried to defy the personality of God, then the omega has to remove the sanctuary, the place of their abode.

Dan 8:10, 11 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

At this point we have to make something clear, Satan attempted to usurp the personality of God through alpha and his last act is to do away with the sanctuary and victory of sin. Understanding God and Christ was something pivotal in Adventist movement but understanding His plan of salvation was something of great importance because it concerns the eternity of souls.

Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. {ISM 124.3}

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We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. {ISM 124.3}

The attack on the sanctuary then has to lull people to lose sight of the message that will prepare souls for translation. When the personality of God and Christ in alpha happened, we still had access to the sanctuary that could lead us back to them, but the neglect and casting away of the sanctuary will prove nothing less of fatal. This is what made the prophet tremble. She saw after rejecting the sanctuary where the sin of the people are blotted, there was no hope for salvation remedy. The alpha then was just a tip of the iceberg but the omega would be of startling nature. While the alpha was at the top of the water, the omega was hid beneath and while many thought that the alpha was bigger, something gigantic in omega lay beneath the water.

Some of the things that followed the alpha of apostasy were books like Questions on Doctrines which left our foundational belief that Christ came in the likeness sinful flesh of Adam after fall and replaced it with the wrong theology that Christ came in the flesh of Adam before fall. Somebody may argue that how does that make a difference even an iota?

Heb 4:15 For we have not an 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.

Heb 2:16-18 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

That is how important the nature of Christ is to us. It teaches victory over sin. Tempted the way we are but without sin. The only other place where we find victory over sin taught is in the Most Holy Place of the sanctuary. That's how the personality of God and Christ is related to the sanctuary hence alpha interlinked with omega.

So many who deviated from the right teaching of the personality of God and Christ then will have to end up doubting or denying the sanctuary and the sanctuary message of victory over sin.

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Our teaching of the personality of God and Christ should be so different from the Catholic and Evangelical teaching but the line of distinction is hardly distinguishable. They don't believe in victory over sin, why? They have a wrong view of the savior and the sanctuary. When Kellog started his train of alpha of heresies, he never anticipated what it would do and its implications. Most of those who sympathized with him ended up denying the sanctuary message. So what followed this alpha of apostasy about the personality of God and Christ? It was the omega, the false view and teachings on the sanctuary recently the work of Desmond Ford. In his book "Here We Stand pg 27" Samuel Pimpim notes:

After Dr. Ford was dismissed from denominational employment in 1980, a staggering 180 ministers left the ministry within the next decade. However, most of his followers and sympathizers remained in the church. He urged them to do this, so that they could use their influence more effectively to the change the church. Many have since enjoyed positions of trust and responsibility

Think for a minute, if then the men holding the positions of trust don't believe 1844, Remnant Church, SoP and the Sanctuary, what will be the state of the members of that church? How does this become omega of apostasy and how is it affecting Adventism and what will be the end of it? Friends, most Adventists today do not believe in victory over sin, this is why our work has resorted to infancy and unbelief. We cannot impact others when our own life is not changed. Some erroneous theories have been coming in subtly that defy Christ and His work in the heavenly sanctuary. Before we continue deeply into the sanctuary apostasy, let us look at another intrigue thing.

Women Ordination

I will quote the work of Samuel Koranteng-Pipim, PhD **Director, Public Campus Ministries, Michigan Conference** in his work "**Does the Bible Support Ordaining Women as Elders or Pastors?**"

The Author starts by stating: *Must We Be Silent and Receiving the Word?* He continues in his views:

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“The issue of whether to ordain women as elders and pastors should not be confused with whether or not they are permitted to perform legitimate tasks in church. Several Greek words in the New Testament are translated "ordain" (KJV); they convey such meanings as to "choose," "appoint," or "set apart." Based on these Greek words in the New Testament, we understand ordination to be the act of the church in choosing, appointing, and setting apart through the laying on of hands certain individuals to perform specific functions on behalf of the church. By ordination, elders and ministers are authoritatively commissioned to declare the Gospel of salvation. Through ordination, setting one apart by the laying on of hands, the church authorizes elders or pastors to counteract false teaching and teachers (1 Timothy 1:3; 4:1; Titus 1:9, 10) and to safeguard the sound doctrine that has been entrusted to the church's keeping. As official representatives of the church, ordained elders organize churches, serving as spiritual leaders to ensure the spiritual well-being of the church (cf. Acts 6).

God foresaw the difficulties that His servants would be called to meet, and, in order that their work should be above challenge, He instructed the church by revelation to set them apart publicly to the work of the ministry. *Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the Gospel* (ibid., p. 161). The understanding that ordination, setting one apart by the laying on of hands, is the church's *recognition* and authoritative *commissioning* of individuals to perform certain functions for the church suggests that, within the guidelines set by Scripture, both men and women may be set apart by the laying on of hands to perform certain functions. Since both male and female, through an act of dedication (the laying on of hands), can be commissioned *to perform certain specific functions*, the debate over women's ordination is not whether women can or cannot be ordained in this sense. The Bible, confirmed by the Spirit of Prophecy, suggests that both men and women may be commissioned to do certain assigned tasks on behalf of the church. The key issue to be addressed is whether, among the varied ministries of the church, women may legitimately be commissioned through ordination to perform the leadership functions of elders or pastors. These include the authoritative teaching functions of the elder or pastor, organizing churches, baptizing believers, and spiritually overseeing the flock.

In short, the issue in the Adventist debate over women's ordination is not about ordination *per se*, but ordination *to what function*. Specifically, can the church commission (ordain) a person (e.g., a woman) to the headship/leadership office of husband or father (in the home) or elder or pastor (in the church)? The issue is not about women in ministry, but rather women in what kind of soul-winning ministry. The issue is not whether women *can perform* the headship responsibilities of husbands or elders/pastors, but rather whether the Bible *permits* them to do so. This new trend was created by the converging interests of feminism; liberalism; church leaders' desire to enjoy United States tax law benefits to ministers; questionable church policy revisions and *Church Manual* alterations allowing women to serve as elders; calculated attempts by some influential North American churches unilaterally to ordain women as pastors; the silence of leadership to this defiance of two General Conference (GC) session votes against women's ordination; a well-orchestrated strategy by influential thought leaders and pro-ordination groups to domesticate the practice in the church; a determined effort by some church scholars to *reinterpret* the Bible and early Adventist history to justify the practice; the systematic and aggressive lobbying by liberal and feminist groups for the church to issue unisex ordination credentials for ordained and non-ordained employees of the church; the hijacking of official church publications, institutions, departments, and certain other organs and events of the church for pro-ordination propaganda; and the silencing, coercion, or persecution of individuals who challenge the un-Biblical practice of ordaining women as elders or pastors.

Initially, the campaign to overthrow the long-standing Biblical position of the Seventh-day Adventist Church was spearheaded by a relatively few, but influential, liberal and feminist thought leaders within the church. But today, as a result of the converging interests identified above, and as a result of a wide range of arguments being employed, an increasing number of church members are not sure about what the real issues are in the debate over women's ordination, nor about the Biblical correctness of the practice. Since the 1970s, several arguments have been employed in the church in an attempt to overthrow the church's long-standing position against ordaining women as elders or pastors. During this period two major pro-ordination works have come to embody the most reasoned defense of women's ordination: (1) *The Welcome Table* and (2) *Women in Ministry*.

The Welcome Table. In 1995, fourteen (14) pro-ordination thought leaders produced the 408-page book, *The Welcome Table: Setting a Table for Ordained Women*. Published shortly before the 1995 General Conference session in Utrecht, this volume was designed to convince the world church to approve the request by the North American Division to ordain women.

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Despite the wide publicity given it, *The Welcome Table* (1995) did not gain much credibility among thoughtful Adventists because its conclusions were based on liberal/feminist and revisionist interpretations of the Bible and Adventist history. Thus, at the 1995 Utrecht General Conference session, the world church overwhelmingly voted to reject the request to ordain women. The arguments in the book, together with other pro-ordination arguments up to 1995, failed to convince the world church. These can be summarized as follows:

1. The Bible is "silent" or "neutral" on the women's ordination issue (that is to say, the Bible is "neither for nor against" women's ordination).
2. The lack of Biblical precedence for women in spiritual leadership (as priests in the Old Testament, and as apostles and elders in the New Testament) and the presence of Biblical prohibitions against women serving in those roles, is due to the nature of the Bible as "culturally conditioned" (that is to say the Bible is the product and a reflection of its unenlightened or patriarchal culture).
3. Ordaining women as elders or pastors is a "power" issue (this argument transformed the Biblical teaching of male "headship" in both the home and in the church into a symbol of male oppression of women).
4. Ordaining women as elders or pastors in the church is a "cultural" issue (in the sense that it has to do with the "cultural readiness" of groups or regions of the world Adventist Church).
5. Women's ordination has to do with "equality," "capability," and "ability" of male and female (this argument transformed the women's ordination issue into a "fairness," "justice," or civil rights issue).
6. The issue of women's ordination is not theological but "ecclesiological" (by this argument proponents meant that the issue of women's ordination could be settled not by the Bible, but by administrative "policy" of church leaders).
7. The issue of women's ordination is an example of "unity in diversity" (this argument, which deals with pluralism in belief and practice, maintained that just as there is "diversity" in attitudes and practices within the church in such areas as Sabbath observance, worship styles, dress, participation in one's tribe's/nation's war machinery, so also on the issue of women's ordination there should be "diversity"). Some argued that "diversity" or pluralism in theological belief and practice was evidence of maturity, strength, and true unity, not of blind uniformity or lockstep conformity.
8. The issue has to do with the "Spirit's leading" or "progressive revelation" (this argument seeks to make the women's ordination issue a question of "present truth" or "new light"). ⁷ Not infrequently, the issues of polygamy, slavery, war, and divorce and remarriage were cited as Biblical examples to illustrate God's "accommodation" to sinful human situations in the Bible writers' times—conditions that led God, under His "Spirit's leading," to later "correct" these prior revelations. In this argument, Biblical examples and texts that teach male headship and female supporting roles, within the complementary relationship of spiritual equals in the home and church, were explained away as "culturally conditioned."

Women in Ministry is the most recent attempt by well-meaning church scholars to provide a much-desired Biblical, historical, and ethical justification for ordaining women as elders and pastors. But as some other church scholars have argued in their *Prove All Things: A Response to Women in Ministry*, the Seminary book suffers from some serious shortcomings. *Prove All Things* reveals that the Seminary book is based on: (1) ambiguity and vagueness, (2) straw man arguments, (3) substantial leaps of logic, (4) arguments from silence, (5) speculative interpretations, (6) questionable reinterpretations of the Bible, (7) distorted Biblical reasoning, (8) misleading and erroneous claims regarding Adventist history, (9) a seriously flawed concept of "moral imperative," and (10) a fanciful view of the Holy Spirit's leading. The understanding that ordination, setting one apart by the laying on of hands, is the church's *recognition* and authoritative *commissioning* of individuals to perform certain functions for the church suggests that, within the guidelines set by Scripture, both men and women may be set apart by the laying on of hands to perform certain functions.

What the Issue Is. Since both male and female, through an act of dedication (the laying on of hands), can be commissioned to *perform certain specific functions*, the debate over women's ordination is not whether women can or cannot be ordained in this sense. The Bible, confirmed by the Spirit of Prophecy, suggests that both men and women may be commissioned to do certain assigned tasks on behalf of the church.

The key issue to be addressed is whether, among the varied ministries of the church, women may legitimately be commissioned through ordination to perform the leadership functions of elders or pastors. These include the authoritative teaching functions of the elder or pastor, organizing churches, baptizing believers, and spiritually overseeing the flock. In short, the issue in the Adventist debate over women's ordination is not about ordination *per se*, but ordination to *what function*. Specifically, can the church commission (ordain) a person (e.g., a woman) to the headship/leadership office of husband or father (in the home) or elder or pastor (in the church)? The issue is not about women in ministry, but rather women in what kind of soul-winning ministry. The issue is not whether women *can perform* the headship responsibilities

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of husbands or elders/pastors, but rather whether the Bible *permits* them to do so. The issue of women's ordination to the Gospel ministry should not be confused with whether women may function as ordained elders but not as pastors. It is clear from the Bible that (1) those who are permitted to perform the oversight/leadership functions of the ministerial office are elders or pastors; and that (2) the New Testament makes no essential distinction between the two offices.

The Greek terms for elder/presbyter (*presbuteros*) and overseer/bishop

(*episkopos*) are used interchangeably in the New Testament (Acts 20:17, 28; Titus 1:5-7; 1 Peter 5:1-3). The same qualifications are required of both of these offices (1 Timothy 3:1-7; Titus 1:5-9). Both perform the same work of shepherding the flock (Acts 20:17, 28; 1 Peter 5:1-4; 1 Thessalonians 5:12).

Thus we may conclude with Lyman Coleman that "if presbyters [elders] and bishops [overseers] are known by the same names—if they are required to possess the same qualifications, and if they do actually discharge the same duties, then what higher evidence can we expect or desire of their equality and identity?" Even though today we divide some of the responsibilities between elders and pastors (overseers), they are essentially the same office.

What the Issue Is. Since the Bible makes no distinction between the offices of elder and pastor, it is Scripturally inconsistent to ordain women as elders but not as pastors. Ordaining women as elders and pastors is either Biblical or un-Biblical. The key issue, therefore, is *whether the Bible anywhere permits women to exercise the leadership or headship roles of elders and pastors* .

The question of women's ordination should not be confused with whether the Holy Spirit can call and empower women with gifts for ministry. The Old Testament predicted an outpouring of the Spirit on both "your sons and your daughters" (Joel 2:28). The New Testament teaches that the Holy Spirit calls and empowers both men and women with various spiritual gifts (1 Corinthians 12; Romans 12:3-8; Ephesians 4:7-13). While God Himself directly chose and commissioned prophets, He has instructed that the commissioning or ordination of elders and pastors is to be carried out by the church (Romans 10:14, 15; Titus 1:5; Acts 14:23). Spiritual gifts are given by the Holy Spirit, but they are also regulated by the Holy Scriptures. The same Holy Spirit Who calls and empowers men and women with gifts for ministry also apportions gifts to each "as He wills" (1 Corinthians 12:11; Hebrews 2:4). This same Holy Spirit inspired the apostle Paul to give instructions regarding the qualifications for elders and pastors. In addition to the two criteria emphasized in 2 Timothy 2:2— *faithfulness* and *ability* to teach—the inspired Word also teaches that those aspiring to the leadership role of elder or pastor must possess the qualities listed in 1 Timothy 3:1-6 and Titus 1:5-9. One of these is that the elder or pastor should be "the husband of one wife" (1 Timothy 3:2, Titus 1:6).

The Greek word translated "husband" is *aner / andros*, a specific word always used for a human *male* as distinguished from a female. If we believe that the apostle Paul was inspired when he *twice* wrote that an elder or pastor should be a male (1 Timothy 3:2; Titus 1:6), this particular qualification for the office raises some crucial questions.

What the Issue Is. When the apostle Paul restricted the office of elder or pastor to males, was he influenced by his culture, or was he guided by the Spirit? Assuming the latter, one may ask, "Since it was the Spirit of God That inspired the Bible, [and since] it is impossible that the teaching of the Spirit should ever be contrary to that of the Word" can the Spirit call a woman to the leadership role of elder or pastor when He has apparently instructed through His written Word that this office can only be filled by males?

In other words, *can the Holy Spirit contradict Himself by calling a female to an office from which she is excluded by the same Spirit's instruction in the written Word?* Furthermore, can the church legitimately commission women to perform tasks that the Holy Spirit does not authorize? *Should the church remain within the bounds set by the Holy Spirit in the written Word, or should the church, according to its own wisdom and discretion, legislate for itself policies that contradict Scripture?*

Proponents of women's ordination fail to realize the importance that the Bible attaches to the headship principle as a necessary condition for spiritual oversight functions in both the home and the church. Consequently, today they are pushing for "women elders" and "women pastors," "women clergy," and "women in spiritual leadership."

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Four Biblical evidences establish this headship principle at Creation.

First, God expressed His intended arrangement for the family relationship by creating Adam first, then Eve. Therefore, Paul writes, "I do not permit a woman to teach or to have authority over a man; she must be silent. *For Adam was formed first, then Eve*" (1 Timothy 2:12, 13, NIV). As the wider context of the book of Genesis suggests, the divine priority of having Adam "formed first, then Eve" had an important theological significance. The sequence established Adam as the "firstborn" in the human family, a position that gave him the special responsibility of leadership in the family — whether home or church. If God indeed fashioned Eve later than Adam, for a purpose for which another male human being was not suited, then it is not difficult to argue that, in principle, there are things for which the woman may be suited for which the man is not, and vice versa. This observation appears to provide some substantiation for the kinds of functional distinctions between men and women in the Creator's purpose that have traditionally been held.

Second, God gave to Adam the directions for the first pair regarding custody of the garden and the dangers of the forbidden tree (Genesis 2:16, 17). This charge to Adam called him to spiritual leadership. When Satan addressed Eve rather than Adam regarding the forbidden tree, the tempter's object was to undermine the divine arrangement by deceiving Eve into assuming primary headship responsibility (see 1 Timothy 2:14). Had Eve been created first and then Adam, and had she been charged with the responsibility of leadership, Satan might well have attacked the headship principle by approaching Adam.

Third, God instructed that in marriage it is the man who must act, leaving dependence on father and mother to be united with his wife (Genesis 2:24; Matthew 19:4, 5), and that in the marriage relationship the woman's role is to complement the man in his duties (Genesis 2:18, 23, 24). In this instruction, God charged the man with the responsibility of lovingly providing for and protecting the woman (cf. Ephesians 5:25, 28-31; 1 Peter 3:7; 1 Timothy 3:4; Titus 1:6).

Fourth, events after the Fall (but before God pronounced judgment) confirm that Adam's headship was already in place. Although Eve first disobeyed, it was only after Adam had joined in the rebellion that the eyes of *both* of them were opened (Genesis 3:4-7). More significantly, after the Fall God first addressed *Adam*, holding him accountable for eating the forbidden fruit: "Where art thou? . . . Hast thou eaten of the tree . . . ?" (Genesis 3:9-12; cf. 3:17: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree. . ."). It appears inexplicable for God, Who in His omniscience already knew what had happened, to act in this way if Adam had not been given headship in the Eden relationship.

Consequently, despite the fact that the woman initiated the rebellion, it is *Adam* (not Eve, nor even both of them) who is blamed for our Fall (Romans 5:12-21; 1 Corinthians 15:21, 22), which suggests that as the spiritual head in the partnership of their equal relationship, Adam was the representative of the family.

Thus when Paul writes that "the Head of every man is Christ, the head of a woman is her husband, and the Head of Christ is God" (1 Corinthians 11:3, RSV), and that women should not "have authority over men" because "Adam was formed first" (1 Timothy 2:12-15, RSV), he is not concocting an arbitrary "proof text" to justify his alleged concession to Hellenistic or Jewish cultural prejudices against women. As an inspired writer, the apostle Paul fully understood the theological truth of the headship principle as a divine arrangement instituted before the Fall and which remains permanently valid for the Christian. It is logically and practically inconsistent to propose that God made the husband the spiritual head at home (a smaller family unit), and his wife the spiritual head of the church (a larger family unit). The "total egalitarian" model would create serious conflicts and confusion, yet God is not the author of confusion. Therefore, He is not the author of the idea that women should be the spiritual heads in the church "The Biblical model of different yet complementary roles for men and women in the home and in the church may well be a scandal to liberal and evangelical feminists bent on promoting the egalitarian, partnership paradigm. Nonetheless, Christians committed to the authority and wisdom of the Scriptures cannot ignore or reject a most fundamental Biblical principle. Blurring or eliminating the role distinctions God assigned to men and women in the home and in the church is not only contrary to His creational design but also accelerates the breakdown of the family, church structure, and society."

Replacement of One of the Twelve: The book of Acts records that shortly before the outpouring of the Holy Spirit, the 120 male and female disciples who were gathered in the upper room sought guidance to find a replacement for Judas. Significantly, they first sought Biblical guidance on whether to fill the vacancy (Acts 1:14-20). Both the Luke and Luke, the writer of Acts, understood the apostleship as an oversight office; the Greek term used in Acts 1:20, translated "bishoprick" (KJV), "office" (RSV), and "leader" (NIV), is *episkopos*, the very word Paul used to describe the office of

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elder/pastor (1 Timothy 3:1, 2; Acts 20:28; cf. Acts 20:17; Titus 1:5-7; 1 Peter 5:1-3 for the corresponding term *presbuteros*). Notice the qualifications in choosing Matthias as an apostle in place of Judas:

"Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of His resurrection." . . . [After proposing Barsabbas and Matthias, the 120 prayed,] "Lord, You know everyone's heart. Show us which of these two You have chosen to take over this apostolic ministry, which Judas left to go where he belongs" (Acts 1:21-25, NIV). Why did the 120 men and women in the upper room appoint two men and no women as candidates from which to select an apostle to be added to the eleven? Were there no qualified women "who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us"? Was there no woman with a "heart" acceptable enough to God "to take over this apostolic ministry"? This is not likely. Obviously, there were capable women among the 120 disciples, since all of them—male and female—were filled with the Holy Spirit on the Day of Pentecost (Acts 2).

The absence of a woman candidate is not happenstance, either, according to the text. The reason why women were excluded as candidates for the apostleship, even though some of them undoubtedly met most of the requirements set forth in verses 21 and 22, is clearly given in verse 21: "It is necessary to choose one of the *men* [*andron*, from *aner*] who have been with us." On the basis of Scripture, the 120 male and female disciples of Christ (including Mary, the mother of Jesus) understood that the oversight (*episkopos*, v. 20) function of apostleship may only be exercised by a male (*aner*), not a female.

This decision by the 120 conformed to the pre-Fall headship principle, which ascribed the leadership role to men. It was also in harmony with the example of Jesus Christ who, after a long night of prayer, chose twelve male apostles (Luke 6:12-16). The disciples in the upper room were "with one accord" (Acts 1:14; 2:1) in their choice of a *male* replacement, and the risen Christ rewarded their unity and faithfulness to Scripture by pouring out His Spirit upon them at Pentecost (Acts 2:1-4).

The Bible is not silent on the issue of women's ordination. It teaches clearly that men and women have equal standing before God as created beings, as sinners in need of salvation through Christ, and as people called to the same destiny. The Bible is equally emphatic in upholding role differentiations between male and female. Within the complementary relationship of male and female equality, male headship charges the man to be the Christ-like spiritual leader/overseer in both the home and church families, while the corresponding female role calls upon the woman to support/assist him willingly and nobly in his leadership function. This arrangement is *not* an indication of superiority of one over the other. The headship principle was not a result of sin, but was instituted at Creation, reiterated at the Fall, and can only be truly realized "in the Lord." As a part of the Creation order, it is still valid today. The instructions of Paul show that the principle applies to the church and not just the home. The New Testament consistently indicates that the ones chosen for the leadership role in the church are to be males. The Bible texts from Paul's writings that speak most directly to this issue give a *theological* reason for the restriction, tracing it to Creation and to "the law." If our conclusions are valid, then any attempt to ignore or even reverse this divine arrangement will ultimately lead to a fate similar to that of our first parents when they yielded to Satan on this same kind of temptation. This strange proposal leaves the first human family with two heads and no body. If both were heads, then who or what were they head over? The animals? No, the Bible says they were to exercise dominion over the animals. To exercise headship over the animals would logically include animals in the body; yet animals are not made in God's image, only people are. The author does not discuss animals in relation to headship. But a head that is connected to nobody has no headship. This theory leaves the reader in a logical trap. Paul would ask, "And if they were all one member, where were the body?"

Is women's ordination truly, as it has been painted a matter of "rights" and "hierarchy?" No. It is a matter of what God says is right in a divinely ordered system of perpetual equality between men and women with pre-Fall role differentiation.

Will failure to ordain women in our contemporary western culture reduce our influence in soul-winning as the author contends? No. Rather, a failure to adhere to heaven's plan as revealed in Scripture would reduce our influence. It would make evident that we had effectively discarded the emphasis on the authority of the Bible that has characterized the Advent movement since its inception.

Would women's ordination somehow cause us to reach more people than we are reaching now? No. Instead, when women take advantage of their innately heightened effectiveness in certain specialized ministries, we will see this potentiality realized.

“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY.”

Would the ordination of women provide more workers for the field? No. Ordination neither adds nor subtracts workers from the field.

Reading through the reasoning presented by many of the contributors to women ordination is like watching a theological train wreck occur in slow motion. As inevitably as night follows day, surrendering to the subjective reorientation of Scripture presented by women ordination proponents would leave us without any substantial foundation for presenting the third angel's message to a world already awash in its own philosophical emptiness.”

End of excerpt from Samuel Koranteng-Pipim Work

Then how is women ordination related to omega of apostasy which is turning our backs on the sanctuary? Women ordination undermines the priesthood structure and their significance of the sanctuary. It's like a body without a head or a head without a body. Though we had women working in the courts of the sanctuary, only the Levites who were males worked as priests hence we had order of things. This is doing away of the sanctuary order and the sanctuary was a pattern of the heavenly sanctuary. God is not a God of confusion. The man is the priest of home which is a model of a church. It will be so insignificant then to have a man to be the priest of the house and then reach in the church and reverse the order, it's like turning the divine principle into opposites.

Church Logo

Typology

The Babylonians invasion of Israel and the destroying of the sanctuary must be an eye-opener to us as modern Israelites. Paul says in 1Cor 10:11:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

This is how David laments:

Psalms 74:1-9

*O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. Lift up thy feet unto the **perpetual desolations**; even all that the enemy hath done wickedly in the sanctuary. Thine **ENEMIES ROAR IN THE MIDST OF THY CONGREGATIONS**; they **SET UP THEIR ENSIGNS FOR SIGNS**. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy **SANCTUARY**, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. We see not our **SIGNS**: there is no more any prophet: neither is there among us any that knoweth how long.*

The temple and all it encompassed represented the peculiar beliefs of the Ancient Israel. Seeing it burnt down was like making their nation extinct. It did not only represent a people distinct and separated from the world, but a message different from the heathen deities. When the symbols change, the message change. When a nation is fighting another, upon victory, the first thing to pitch is their flag. That is what has happened to our beloved church. Our signs that represented us, the 3 angels message Logo has been removed and replaced with an apostate symbol. How did this come to happen. We entered into ecumenism and sat on table with an enemy in proposal of a documented that we should have never done, the BEM Document. What is the B.E.M. document and what is it all about? It is an agreement on Baptism, Eucharist and Ministry.

One person remarked:

“No authentic Seventh-day Adventist could accept such a preposition. In past ages myriads of God's faithful people died because they believed in adult believers' baptism by complete immersion, following in the footsteps of their Saviour, and because they held infant baptism to be wholly unscriptural. How could Seventh-day Adventists ever agree to the equality of one form of baptism, which is predicated upon the words and example of Jesus, and the other one, which has no foundation within the Word of God?”

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY."

On the Eucharist he said this

"The term Eucharist is certainly not a Protestant term, yet at least in one church in Auckland, New Zealand, and one church in Sydney, Australia, the communion has been referred to in their church bulletin as the Eucharist. This Catholicizing of the Adventist Church is not by accident. It is a deliberate effort to bring us under the banner of the Papacy controlled by Satan. (When we recognize the absolutely blasphemous claims of the Roman Catholic Church, which claims that the Priest is the creator of his Creator, that in the wafer he creates Christ in reality; when one considers the claims that the Priest can move Christ here and there, backward and forward, once again no earnest Seventh-day Adventist could ever accept such an abominable compromise. Also myriads of God's people in the past lost their lives because they refused to accept such blasphemous claims of the Papacy."

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The Adventist church was founded on Dan 8:14 and Rev 14:6-12 which is all connected to the sanctuary. So we find that the Logo: the symbol of our message and the Sabbath: the banner of our belief are trying to be changed or has been changed just as the enemy thought to do away with the law in Dan 7:25. In the universal meeting (1982) the SDA church voted positive to transmit the BEM Document to the churches for their response. B.E.M. document (Baptism, Eucharist and Ministry) famously referred to as the Lima Text with the Catholic Church.

These three angels represent the people who accept the light of God's messages, and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declared to His followers, "Ye are the light of the world." To every soul that accepts Jesus, the cross of Calvary speaks: "Behold the worth of the soul. 'Go ye into all the world, and preach the Gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for this time, and it is to be far-reaching as eternity. {ST, January 25, 1910 par. 5}

We should be a distinct people and not compromising with anyone who is against our message. The enemy first is casting away the ensigns and signs of the sanctuary then he will culminate in pulling down the sanctuary itself. This is what David called "perpetual desolation".

The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. {2SM 387.1}

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY."

Most recently is the errors in 2013 sanctuary lesson. I will quote Dr. Alberto R. Treiyer's profound revelation of the errors:

GREAT HERESY IN THE SABBATH SCHOOL QUARTERLY REGARDING THE DOCTRINE OF THE SANCTUARY -
Dr. Alberto R. Treiyer November 1, 2013 www.adventistdistinctivemessages.com

"It has now become evident that this quarter's Sabbath School lessons are attempting to impose Jewish beliefs that originated during the Middle Ages and are at odds with foundational.

Adventist beliefs regarding the sanctuary:

The author of this quarterly is Martin Probstle. Of note he studied under the direction of Dr. Jack Doukhan (a French Jew) and Roy Gane (who doctored under the leadership of Jewish interpreter Jacob Milgrom who has controversial and polarizing emphases regarding the defilement and cleansing of the sanctuary that we as Adventists do not share). The director of the Sabbath School lessons, Clifford Goldstein, is also Jewish, and neither studied in our seminars nor pastored any of our churches.

I want to be clear I am not suggesting these Adventist authors believe everything the medieval Jews believed, nor everything the modern Jews believe today. But in some of their lessons we are seeing ideas being introduced that come from both ancient and modern Jewish beliefs and are contrary to the gospel of the sanctuary. For the first time in the history of the Adventist Church and in none other but the Sabbath School quarterly (taken by most to represent the official position of the church), ideas are presented that not only open the door for worldly ridicule, but also confuse and obscure the foundation of our faith. Some of the concepts being introduced are truly heretical from the Adventist perspective, and are unsubstantiated from a biblical standpoint.

This quarterly has many issues. In the first few lessons sanctuaries are being imagined everywhere, when in fact the biblical texts referenced mention neither 'sanctuary' nor 'temple' to support this fantasy. There is also the tendency to spiritualize certain fundamental and physical realities tied to the sanctuary. To all of this we now find the notion that on the Day of Atonement the sanctuary was cleansed from sins that were not forgivable during the year. This latter point is what we should focus on more carefully, because it is a grave misunderstanding of the Israelite ritual and what took place during the year and, more specifically, on the Day of Atonement. I have felt the need to present these counterpoints as it is evident that the same problems I have discovered in Martin Probstle's doctoral thesis were overlooked not only during his defense but also now by the committee approving this quarterly. There are many layers to such a critical misunderstanding of the Hebrew ritual that need to be called out and succinctly clarified.

Key problems introduced by this quarterly that are at odds with foundational Adventist beliefs regarding the gospel of the sanctuary

1. There was no new forgiveness of sin on the Day of Atonement: "There was no new forgiveness necessary on this day. God had already forgiven their sins" (November 4, Monday).

Counterpoints: *If this is true then it also implies there is no new forgiveness necessary since 1844, which would mean we are all lost*

Was E. G. White wrong when she said that on the Day of Atonement there was still time to repent and obtain forgiveness of sins while the high priest was entering the Most Holy Place?

Why did E. G. White say that forgiveness of sins would still be possible after 1844, via the ministry of Jesus in the Most Holy? "When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners... But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another" (GC 428-9).

2. The sacrificed goat did not transfer sins to the sanctuary on the Day of Atonement because there was not a laying on of hands involved. "Because there was neither confession of sin nor laying on of hands involved with the goat for the Lord, its blood was not a carrier of sin. Thus, it did not defile; but rather, it cleansed" (November 3, Sunday).

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY."

Counterpoints: *Were the sacrifices prescribed in Lev 5-7 not transferred to the sanctuary because no mention of the laying on of hands is made there? Neither is reference made to the laying on of hands in Lev 9, 12, 13, 15, nor in Num 7, 15, 19, 28, and 29, where a he-goat for the sins of the people was offered every month and in every feast. Does this mean there was also no transfer of sin during these times?*

*- On the Day of Atonement the purpose of the sacrifice was to cleanse both the people and the sanctuary. The same blood which brought the sin of the people into the Most Holy Place during this last opportunity to repent and obtain forgiveness also cleansed the sanctuary. This was the purpose of the usual sacrifice on that particular day. See details in my doctoral dissertation, where I deal with the various reasons that can be deduced as to why a laying on of hands is not mentioned in these passages, including in Lev 16. A. R. Treiyer, *The Day of Atonement and the Heavenly Sanctuary. From the Pentateuch to Revelation* (p. 188, and the whole chapter 3).*

3. "Rebellious" sins were not forgiven during the year because the word "rebellion" is not mentioned. "While an offering was available for these first two categories [unintentional and deliberate sins: Lev 4-5], none is mentioned for rebellious sin, the most heinous kind. Rebellious sin was done 'in the face of God, with a high hand, and the rebel deserved nothing than to be cut off (Num 15:29-31)' (October 27, Sunday).

Counterpoints: *If this is true, then why choose Num 15:29-31 as an example of a "rebellious" sin given the fact that the Hebrew word for "rebellion" is not used in these verses? Why also are so many other texts that use the word "rebellion" in the context of forgiveness being ignored?*

- Does this then imply that the guilt ('asham) found in Lev 5 and forgiven throughout the year was not cleansed on the Day of Atonement because the word 'asham is not found in Lev 16?

*- My brief answer: this classification of sins suggested by the author is inconsistent because Hebrew terms he categorizes as forgivable sins are also used elsewhere in the context of unforgivable sins. In my doctoral dissertation (chapter 3 of which was published by the Biblical Research Institute in the '80s), and more so in my book *The Day of Atonement and the Heavenly Judgment*, I analyze why we cannot determine the gravity of the sins with these terms or, more definitively, confirm or deny whether they refer to forgivable or unforgivable sins (p. 157). The context is what determined when a sin became unpardonable, and I show there clearly what those contexts were.*

4. On the Day of Atonement the sanctuary was cleansed from sins that were not forgiven during the year. "Rebellion... describes a defiant sin, and only on the Day of Atonement can the sanctuary be cleansed from it" (December 4, Wednesday).

Counterpoints: *If this is true then why did God promise in so many texts that He forgives "rebellion" or "transgression"? (Ex 34:7; Num 14:18; Isa 43:25; 44:22; 59:20; Jer 3:13; 33:8; Ezek 18:22,28, etc. Did David and Solomon misinterpret the levitical law when they described how God forgave not only sins and iniquity but also rebellion? (1 Kings 8:50; Psalm 25:7; 32:1; 39:8; 51:1,3; 65:3; 103:12, etc).*

- If defiant or "rebellious" sins could only be cleansed on the Day of Atonement, does this mean the sanctuary was cleansed from other types of sins throughout the year? This is what modern Jews believe including rabbi Jacob Milgrom. But this theory is at odds with the Bible and his position was openly rejected by some Jewish venues as well (Levine, Zoar, etc).

- Let's ask the crucial question yet again: On what unique and exclusive day was the sanctuary cleansed? Wasn't it on the Day of Atonement, and only from confessed sins?

- Num 35:34-35: "Atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it. Do not defile the land where you live and where I dwell, for I, the Lord, dwell among the Israelites." If the land "on which" the sanctuary was located could not be cleansed from the defilement of unforgiven sins, but only "by the blood of" the guilty sinner, would then the sanctuary itself even need to be cleansed by sacrifices from these unforgiven sins on the Day of Atonement?

- How then did God's people remove (burn, purge) evil from "the midst of Israel" when unpardonable sins were committed? Via the death penalty. In this way "you must purge the evil from among you" (Deut 17:7,12; 19:13,19;

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY."

21:9,21; 22:21-22; 24:7; Judg 20:13). See more details and analyses of other terms regarding the death penalty and its cleansing value in my doctoral thesis: *The Day of Atonement and the Heavenly Judgment*, p. 150-156.

- My brief answer: no sacrifice could pay for such sins. The guilty party took on themselves the penalty for these sins. God did not take on these sins, they instead fell upon the heads of those who committed them.

5. The cleansing of the sanctuary in Dan 8:14 also involved cleansing from the unpardonable sins of the horn. "The horn acts in 'rebellion' (Dan 8:12-13), a term that occurs specifically in Lev 16:16, 21. It describes a defiant sin, and only on the Day of Atonement can the sanctuary be cleansed from it" (December 4, Wednesday).

Counterpoints: *If this is true, did the judgment taking place there involve more than just the professed people of God and also include the "horn" or "beast" or those who worshiped the papacy and whose names were not found in the book of life? (Rev 13:8; 17:8).*

- Why then did E. G. White write this? *"In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period" (GC 480).*

- My brief answer: *If E. G. White was right, the cleansing of the sanctuary by the blood of the sacrifice at the end of the year had to do only with forgivable and forgiven sins, not with sins that were not forgiven nor transferred to the sanctuary even during that last day of opportunity. The only solution to the illegal contamination of the sanctuary by unpardonable sins was the death penalty (Lev 15:31; 20:1-4; Num 19:13,20).*

Dr. Alberto R. Treiyeer concludes by raising some important points:

What is happening with some of our theologians and leaders of our church? Have they stopped believing in the Spirit of Prophecy? Are they being distracted with topics that have nothing to do with our foundational faith? Is all the rhetoric regarding the ordination of women to the ministry and all the accusations of discrimination (similar to what Moses and Aaron endured from Korah, Dathan, and Abiram) diverting their focus? Are they being dazzled by "great authorities and scholars" of the theologian world who do not have the same principles of interpretation of the Bible that we have and who in most cases do not even believe in the inspiration of the Bible? Everyone knows that I am not a radical Adventist who wants to criticize and attack the church. But be careful, because with these new theories that are making their way into our beliefs, many combative people may find new reasons to divide and conquer us."

The personality of God and Christ which was alpha of deadly heresies almost split the church and leadership into two camps, but this omega dealing with the sanctuary, Dr. Alberto R. Treiyeer sees that it may conquer us and rightly so.

Isa 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Psalms 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God

The sanctuary is a revelation of every step of human probation. This then will be a key pillar that if rightly understood then our salvation is assured and this is what Satan wants to obscure from Christians.

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them. {GC 488.3} The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. {GC 489.1}

“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY.”

How then will the denial of the sanctuary be the omega of apostasy and a point of no remedy? I want to take this last part of the paper to demonstrate how the denial of the sanctuary and pollution of it leads to the departing of the Lord amidst His people:

*2Ch 36:14-16: Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted **the house of the LORD** which he had **hallowed** in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was **NO REMEDY**.*

The Jews nation reached a point of no return because by rejecting God as their King and Christ as their Saviour, they lost the significance of the sanctuary. Here is how the Adventists considered the sanctuary importance:

*Each morning at six o'clock [at the Avondale School], Brother Haskell speaks from the Scriptures, giving a Bible lesson. This is free to all, and there is a goodly company out each morning; for it is a blessing to all. This study lasts for one hour. These meetings are intensely interesting. The subject thus far has been the **sanctuary** question, and we are **highly gratified** to see the interest manifested. All are much interested in the way he presents the subject. He speaks in a clear, simple style, and brings in much scripture to sustain every point. He feels that altogether too little has been said upon this subject; for it is the **central pillar that sustains the structure of our position at the present time**.--Letter 126, 1897, p. 4. (To Brother and Sister John Wessels, May 18, 1897.) {4MR 244.2}*

The typical behaviour of the Jewish towards the sanctuary and their rejection then has to apply anti-typically to the advent movement and its final rejection. Ezekiel is given a glimpse of the typical and anti-typical events that led to sealing and rejection of the professed people of God in Ezekiel 8 and 9

If God leaves, that place becomes desolate. What did this men do that made the Lord leave His sanctuary?

*Eze 8:12-18: Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the **LORD's house** which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the **LORD's house**, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their **backs toward the temple of the LORD**, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.*

These men after rejecting God still had a remedy of salvation, but when they turned their back on the sanctuary, they worshipped the sun in the east and that was the omega of apostasy. Denying God led them to denying the sanctuary hence their rejection.

*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. {YRP 235.4}*

The prophet continues to say that when she looked, after every pillar had been dismantled, the last to see was gone was the sanctuary:

*In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. **The foundation of our faith**, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, **pillar by pillar**. Our faith was to **have nothing to rest upon--the sanctuary was gone, the atonement was gone**. I realized that something must be done. {1SAT 344.1}*

“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there WAS NO REMEDY.”

The attack on the sanctuary is the attack on the atonement which is victory over sin. When you turn from that message, you face on the east and idol worship. You just become like the rest of the world.

*In the future, deception of every kind is to arise, and we want solid ground for our feet. We want **solid pillars** for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no **sanctuary**. This is one of the points on which there will be a **departing from the faith**. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?-- Review and Herald, May 25, 1905. {CW 53.2}*

The denial of the sanctuary is the departure from the faith, this is the omega of apostasy, and it leaves the Lord God with nothing but to leave:

Eze 9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.

Eze 10:4, 18: Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

Ellen G. Whites says:

God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. . . . Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. {TM 112.1}

While all the abominations and apostasies are happening in the church of God, His presence can still be found in there, but there reaches a time that the mercy of God has to meet the Justice of God. When the sanctuary and atonement is rejected then what follows is the closure of the ministerial work of Christ. There can't be a continual of salvific work when the people to be ministered to turn their back on the sanctuary. THE SANCTUARY DENIAL THEN HAVE TO BE THE OMEGA OF APOSTASY. When Adam sinned, he was introduced to the plan of salvation by sacrificial of the lamb which depicted Christ. The denial of this made Cain to be accursed. The Sanctuary then has the seal of God in it; a denial of it will warranty the reception of the mark of the beast. Its rejection is the rejection of salvation. There can never be such a greater apostasy than this.