

The Whole Gospel

By Adrian Ebens

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I'd like to speak to you about the subject that I've entitled this morning 'The Whole Gospel'. As I've been preparing some of this material, at times I have felt, "How can I express this? How can I say what I understand the Lord is showing me, the things that He's been showing me through the Scriptures?" And so I pray that as I endeavor to speak to you the words of God that you will hold up my hands and pray, and as we work together, that the Lord will give us the message. Will you do that? [Audience responds: Amen.] Because I believe that this is a very important subject, and so I'm going to ask you, as it says in the book of Revelation, when John was told by one of the living creatures, 'Come and see.' In the Greek, the actual word there means, 'get with it'. That's what we want to do today is to 'get with the program' that the Scripture has laid down and to understand what the Scripture is telling us, not to 'get with' the world and to 'get with' the policy of the world but to 'get with' the Scripture. Is that what we want to do today? [Audience responds: Amen.] Amen. So as we open God's word, let's listen to the voice of the living creatures as they tell us to 'get with it', to 'come and see'.

If you'd like to turn in your Bibles to Matthew 24:14... (I've waited for all of you to turn in your Bibles before I bring it up on the screen just so you don't forget how to turn the pages of the Bible.) Matthew 24:14 says to us here:

"And this gospel of the kingdom will be preached in all the world for a witness to all the nations, and then the end will come" Matthew 24:14.

'This gospel'. What gospel are we talking about? What is 'this gospel'? As we look around the world today, I think that we could safely say that there are many gospels that are being peddled. Is that right? There are many gospels that are being put out by different people, and so I want to unpack a little bit about what '*this* gospel' is that must go to every...what does it say here? "...Witness to *all* nations". Revelation 14 says to every nation, kindred, tongue, and people. Matthew 24:14 is an echo of the words in Revelation 14:6-7. Jesus is saying the same thing here. When '*this* gospel', the everlasting gospel, goes to every nation, kindred, tongue, and people, *then* the end will come.

Well, let's just unpack this a little bit. Let's go back to the beginning and look at what 'this gospel' is. If we look in Genesis 3:8-9... (You will remember these words, and it doesn't hurt to turn there yourselves just to check on the pastor. Make sure that he's got the right text, the right words here. See if these things are so.) It says:

"And the eyes of both of them [this is Adam and Eve] were opened [this was after they ate the fruit], and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden" Genesis 3:7-8.

Could you imagine a parent, you as a parent, coming home and expecting a warm embrace from your child, and as you walk in the door, you hear a shriek and your child runs the other way? How hurtful would that be? Well, this is what happened to God as He came into the garden, and He walked in the coolness of the evening. Adam and Eve heard His voice and heard His footsteps, and they ran. When they ate the fruit they disobeyed God, and they were *separated* from Him. Sin brought about a *separation*. A divide was made between man and God that man could not restore. Isaiah 59:1-2 expresses it this way:

“Behold, the LORD'S hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear” Isaiah 59:1.

I'm thankful for that first verse. God will always hear when you cry to Him, when you go on your knees and you pray to Him. He will always hear. He's not 'shortened'. But what does it say?

“But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear” *Ibid*, verse 2.

Sin has made a separation between us and God, and whatever the gospel is, it must reverse these things. As we look in our next verse, Genesis 3:15, here is the first gospel promise. This is the first promise that God made in response to the fall of mankind. And this is what God says:

“And I will put enmity between you and the woman...” Genesis 3:15.

Now, He's talking to the serpent here; He's not talking to Adam. 'I will put enmity'. What's 'enmity'? Enmity is the word from which we get the word 'enemy'. “I will make an enemy of the serpent to you.” In other words, He would give to man a *conscience* to want to resist evil. Aren't you thankful for that – that conscience that pursues us, that tracks us down, that we cannot hide from? Whenever we do the wrong thing, that conscience is there saying, “My son, my daughter, what doest thou here?” That conscience draws us back and says, “Come back to Me!” Aren't you thankful for that conscience?

It's a trouble sometimes. Sometimes we wish it would go away, don't we? But if it went away, we would die because we would not desire God. We would not desire righteousness. We would desire death. But God says,

“And I will put enmity between you and the woman and between your seed and her Seed...” *Ibid*.

(That 'Seed' in capital 's' there, of course, is Christ.)

“He shall bruise your head, and you shall bruise His heel” *Ibid*.

There's the promise of the coming Saviour – that Jesus would come, He would restore the broken relationship, and hatred for sin would be put back into the hearts of humanity. Here we see in Micah 7:19:

“He will again have compassion on us, and will subdue our iniquities...” Micah 7:19.

At the heart of the gospel there must be a dealing with sin, mustn't there? Because sin is the issue which separates us from God, so whatever God must do and whatever the gospel is, it must have to do with the removal of sin, the taking away of sin from our lives, from our hearts, so that we can be reunited with God. It says:

“...You will cast all our sins into the depths of the sea” *Ibid.*

Isn't that a beautiful promise? He will take those sins, and He will fling them into the sea. But taking those sins from us is not necessarily an easy process, is it, because we're very tenacious, aren't we, in hanging onto our sins?

And when God tries to take our sins from us as we ask Him, we say, “Lord, make me pure.” He starts to help us and we start to feel the *tearing* of sin. We say, “Oh, oh! I don't know if I want this now. It costs too much.” There's pain involved in the separation from sin. It *hurts* to be separated from sin.

Sin is a familiar friend to us, isn't it? We love sin because, as the Bible says, the heart is deceitfully wicked. (See Jeremiah 17:9.) There's none good. (See Psalm 14:3). There's none that seeketh after God. (See Romans 3:11.) And it says in John 1:11, “He came unto His own, and His own received Him not.” They did not comprehend the light; they preferred *darkness* rather than light. And so, just as when you're in a dark room and you can't see and suddenly the light goes on, what happens to your eyes? It hurts, doesn't it? You get that pain. And so when we first come to Christ, sometimes there's a bit of pain that comes to us, but God will subdue our iniquities. That's the promise.

So in summary, the gospel *must* involve the taking away of our sins and the restoring of our relationship with God. That's at the *heart* of the gospel message that God has for us.

Let's unpack this a little bit. What does the Bible actually teach us about the gospel? I want to jump to a very interesting text that will serve as a foundation for where we're going to go next, and that's in Hebrews 4:2. I want you to turn there; I want you to look this up. Chapter 3 talks to us all about the children of Israel and their failure to believe God, and so in Hebrews 4:2 it says this:

“For indeed the gospel was preached to us as well as to them [Israel]; but the word which they heard did not profit them, not being mixed with faith in those who heard it” Hebrews 4:2.

Now, there are a number of things that we can draw from this passage, one being, of course, that it's important to have faith. But the other thing that's important in this verse is that it says “For indeed the gospel was preached to us as well as to [Israel]”, and the question that we want to ask this morning is, “What is the gospel that was preached to Israel? What was the message of salvation that was given to them, and *how* was it given to them?” Because this verse would indicate that the same gospel that was preached to the children of Israel is the same gospel that is preached to you and me. Does that make sense? “One Lord, one faith, one baptism” – that's what the Bible tells us

(Ephesians 4:5) – one gospel. (Obviously before the cross, the mode of how they approached God was a little bit different, but the principles were exactly the same.)

What was the gospel that was preached to Israel? John 14:5-6 is a text that I've been pondering over the last number of days. This is Thomas speaking:

“Thomas said to Him, ‘Lord, we do not know where You are going, and how can we know the way?’” John 14:5

That's an interesting statement, isn't it? The next verse, John 14:6, is my favorite verse in all of Scripture:

“Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me’” *Ibid*, verse 6.

So the only way that we can reach the Father or the place of heaven or where His throne is, is through Christ. And it's interesting when He says that 'I am the way', He's alluding to something in the Old Testament, and I've got it there in Psalm 77:13. What does the Bible tell us? “Your way, O God” is where? [Audience responds: In the sanctuary.] In the sanctuary. When Jesus said, “I am the way”, He was alluding to the sanctuary, that *this* is the way to eternal life. The way to eternal life is through the sanctuary. Would you agree with that? The sanctuary system lays out the way to eternal life. If that were not so, then we could not have read in Hebrews 4:2 that *this* gospel which was preached to us was also preached to Israel. The same gospel that saves you and me is the same gospel that saves the children of Israel. And again, I reiterate: they approached God through sacrifices of blood, of bulls and goats, and priests and things they could see with their eyes – but all of those things symbolized exactly the same thing that you and I believe today. There is no difference between the old and the new in terms of its principles. Only the methods differ.

So now let's have a look at this system. We have a picture here of the sanctuary, and with the children, we had a little bit of a look at the furniture of the sanctuary earlier. We can see the way that the sanctuary is laid out. We have the court, we have the holy place, and then we have the most holy place. And when Jesus said, “I am the way”, if you look at every aspect of the sanctuary, every aspect reflects the person of Jesus Christ. In John 10, Jesus said, “I am the door...” That is a reference to the front of the sanctuary. The way to eternal life is through the door. Jesus says, “I am the door...”

As you enter in through the sanctuary, as you walk in through the gate, the first thing you see is the altar of sacrifice. And what did John the Baptist say of Jesus? “Behold the Lamb of God, which takes away the sin of the world” (John 1:29) – another reference to Christ. So Christ is the door; Christ is the altar.

Then we notice the laver. It says in Ephesians 5:26 that we are washed by the Word. And who does the Bible refer to as the Word? [Audience responds: Jesus.] Jesus.

“In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us...” John 1:1,14.

There is a reference again to Christ and His cleansing power, so both of these refer to Christ.

As we come into the holy place, the table of showbread is sitting there, and what did Jesus say of Himself in John 6:35? “I am the Bread...” All of these are sanctuary symbols. “I am the bread of life.” I am the one that nurtures you. I am the one that causes you to grow. I am the bread of life. And then over the candlesticks... In John 8:12 Jesus says, “I am the light of the world.” Again, He’s referring to the candlesticks; He’s pointing to all of these aspects. And then, of course, in 1 John 2:1 it says “...we have an advocate with the Father, Jesus Christ the righteous” who makes intercession for us. Hebrews 7:24-25 and other passages also talk about Christ as our intercessor. And so the altar of incense refers to Christ as our intercessor. He’s the one that makes intercession for us.

And then, of course, in the most holy place, we have the Ark of the Covenant where there is a reference to judgment, and John 5:22 says that all judgment has been committed to the Son, that He is our judge. And if you study the sanctuary closely, you’ll see that *every aspect* of the sanctuary reflects the person of Christ and part of the work that He does on our behalf, which makes sense, doesn’t it? If God preached the gospel to Israel as He preached it to us, then it should reflect a plan of salvation.

I just want to unpack this just a little bit more as we have a look at this next chart. It’s a little bit involved but just stay with me. Now, if we look at the articles of furniture within the sanctuary, we have the altar of sacrifice, the laver, the showbread, the candlesticks, the altar of incense, and the ark. Within the courts, Christ is presented to us as our Messiah: one who dies for us, is raised for us, and cleanses us. In the holy place, He’s presented to us as our priest: the way, the truth, and the life. In the most holy place, He’s presented to us as our judge and advocate, our lawyer on our behalf. If we look at it down in this bottom part here, think of the court in terms of birth, the new birth. When you walk through the door, you accept Christ as your Saviour. When you walk into the court, the first thing you see is the death of Christ, and Christ begets anew the new birth experience. You are born again. Birth takes place as you behold the Lamb that takes away the sin of the world. God sends forth the Spirit of His Son into our hearts whereby we cry, “Abba, Father”. We are born again. This is talking about as a person growing.

In a relationship context, we can think of this as the courtship. We see what Christ has done for us. We’re interested in Him as a person. We want to get to know Him more, and so we engage Him in the process of courtship and say, “Well, I’d like to know You more. I’d like to get to know You. You’ve died for me; You’ve been raised for me; I want to know more about You.” And that’s what we do in courtship, isn’t it? “I like you. I’d like to know you more. I’d like to get to know you better.”

And so then we move into the holy place. In the context of a child that grows, we need nourishment, don’t we? And nourishment for us is Bible study. We need to eat the Word, to drink the milk of the Word, and to eat the bread of the Word so that we can grow. We also grow by witnessing. Just as Jesus said, “I am the light of the world”, He also said, “*You* are the light of the world”. We must share what we know with others if we want to grow. And, of course, prayer. Not

only does Jesus intercede on our behalf, but that also infers that we must be praying *to* Him, doesn't it? This means that we must pray. So the holy place is a symbol of Bible study, witnessing, and prayer that the believer will engage in to grow in his spiritual life. That's pretty neat, isn't it?

You think about that in an engagement context. When a couple gets engaged, they really start to get serious about learning about each other, don't they? Well, they *should*; they *should* get serious about learning about each other, finding out more about each other and their compatibility and finding out all about them. This is what the holy place experience is all about. We are *engaged* to Christ. We want to learn everything that we can about Him, and so we study His Word, we pray to Him, and we share what we know with others, and as we share, He gives us more and more. This is the holy place experience. This is the plan of salvation.

And, of course, the most holy place is where we come to maturity, where we come to the fullness... As it says in Galatians 4:1, a child, as long as he *is* a child, differs nothing from a servant, but when he comes of age, then he enters into a relationship with God that has understanding. Then he begins to understand *why* he had to do all these things in these earlier parts. Many Christians as they are walking along and they are engaging in the walk of the Christian life, don't understand *why* they do certain things and don't do other things. But once we come into the most holy place, once we see Christ in the context of high priest, and we begin to see all the fullness of His law, then we begin to understand *why* God required us, or asked us, to do all these things.

And so we come to maturity. This is the marriage, of course, because in the context of judgment, we are fully revealed. God reveals everything that's in our hearts. Isn't that right? And when a couple gets married, to consummate the marriage they are fully revealed. Is that right? They come together as *one*, a symbol of judgment which is the most poignant symbol of *oneness* that we can have with God. That experience – all of the courtship and the engagement process – is culminated in the experience of the most holy place, that we become *one* with Him, that all the dross, all the stuff that is in our lives, is burnt out, is taken out, through the Bible study, the witnessing, and the prayer and the intercession of Christ on our behalf as He empowers us and strengthens us. It culminates in a marriage.

This is the plan of salvation. This is the path, this the *way*, of salvation. This is the *way* to eternal life. There is no *way* to eternal life until you are *married* to Christ. If you are not married to Him, if you are only engaged to Him and you break the engagement, are you married to Him? [Audience responds: No.] Do you have salvation? No. If you break the engagement, you don't. You don't receive His inheritance. To receive the inheritance of God is to be married to His Son, Jesus Christ, and that inheritance is eternal life. That inheritance is His character.

You know, many people talk about all the wonderful things that will happen in heaven – we can walk the streets of gold, and we'll have mansions and all those things, but do you know what? I would trade *all* of that just to have the character of Jesus – to love people the way that *He* loved people, to be self-controlled the way that *He* was self-controlled, to bridle my tongue the way that *He* could bridle His tongue, to cause no offense to any soul. This is what I want more than anything else in this world because all the riches and all the glory and all those things mean *nothing* if we continue to hurt and offend one another. We still live in hell when we do that, don't we, when we continue to offend and hurt? And so I cherish, and I hope you will cherish also, the character of

Jesus, and, as it says in 1 Corinthians 2:16, "...we have the mind of Christ". That's our inheritance. That's what's promised to us through this process if we will walk with Him. What does it say in John 12:35? You must walk in the light while you have the light; otherwise darkness will come upon you. And so this is the path that we need to walk.

We don't have time to go into all the details. I've just shown you the way through the *furniture* of the sanctuary. We could talk about the way through the *feasts* of the sanctuary, how that the Passover points to Christ who was crucified, the unleavened bread is Christ in the tomb, the firstfruits is the resurrection, the Feast of Weeks is the day of Pentecost, the Feast of Trumpets is the warning of judgment to come, the Day of Atonement is the day of judgment when we move into the most holy place, and the Feast of Tabernacles is when we will tabernacle with Him in heaven. Again, through the feasts we see the plan of salvation.

I don't have time to go into all of that today, but I'm just showing you that again, on another level, the sanctuary reveals to us the way of salvation, and once again, we see the gospel timetable. This is why we have the prophetic time periods. I'm sorry if I have to go a little bit quickly here, but we can unpack this maybe at a later time. I just want to do a broad sweep of the importance of this subject.

If we are to follow the way of salvation, then there must be a timetable, chronologically, stepping from court to holy place to most holy place. And when it comes to the timetable, you don't want to miss the bus, do you? Or if you want to put it another way, you don't want to miss the train. You want to catch the train. When the timetable says this train is moving from here to here, you want to be there to catch the train. If you don't catch the train, you won't be following Christ where He is. And that's why the 490-year prophecy and the 2300-year prophecy are *vital* to following Christ through the sanctuary.

The Jews followed Christ every year. They would reenact those feasts, and they would walk through the sanctuary year by year. But these were symbols of what would happen over the Christian era, over the 2,000-year period, and without these prophecies, we cannot follow Christ all the way to the most holy place. This is a serious statement in terms of what the gospel is. What *is* the gospel? I just flagged those two prophecies for you: the 490-year prophecy takes us to the court, brings us to the cross, and the 2300-year prophecy brings us to the most holy place. Without those two prophecies, we could not follow Christ in the sanctuary in heaven above. They are the only things that we have that enable us to walk with Christ as He walks from the court to the most holy place with His Father. Does that make sense?

That's the only thing that we have, and that is why we have been told the declaration "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14) is the central pillar and foundation of our faith. (See *The Great Controversy*, p. 409.) Have you heard that statement? Do you believe that statement? It is the central pillar and foundation of our faith. If you want to follow Christ, you must follow Him through the prophecies.

And it says in Daniel 8:13 that a 'holy one' was speaking to another 'holy one'. That 'holy one' in the Hebrew says 'wonderful numberer'. Christ is the Wonderful Numberer. He gave us these numbers so that we could follow Him from court to holy place to most holy place; from birth to growth to

maturity; from courtship to engagement to marriage – to undo all that the serpent has done to us and to reconcile us with the Father. This is the way of salvation.

Now, the question that I want to pose to you... Again, I have another text I need to read to you. This is important. Listen to this in terms of the most holy place. This is something that I've puzzled over for quite some time. When you read Revelation 14:6-7, this is what it says:

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel..." Revelation 14:6.

This angel *had* the everlasting gospel and, in the context of Revelation 14, this is right down in 1844. Now notice what the angel says. What he says is the gospel because doesn't it say that he *has* the gospel? Notice:

"...To preach to those who dwell on the earth – to every nation, tribe, tongue, and people – saying with a loud voice..." *Ibid*.

Now, this is the gospel that he preaches at this particular time:

"Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water" *Ibid*, verse 7.

How is a message of judgment *linked* to the everlasting gospel of Jesus Christ? Well, it's quite simple when you understand the sanctuary, when you understand that there is a three-phase process of courtship, engagement, and marriage. The angel is simply saying, "We have come to the culmination of this process. We have come to the climax of the plan of salvation. We have come to the marriage of the Lamb." That's why this message, the everlasting gospel, goes out through the whole world, "Fear God and give glory to Him, for the hour of His judgment has come..." The Son of Man is about to enter from the holy to the most holy. Who is going to go in with Him? Who is going to follow Christ into the most holy place and experience total revelation, oneness with Christ, complete removal of sin from the life through this process as He's promised that He will subdue our iniquities? Who is going to go with Him?

Well, only those who are aware of this prophecy will go with Him into such an experience of total revelation. Isn't that right? Does that make sense? Only those who understand this prophecy, that it's time to move into the most holy place, will walk with Him.

Some of you are looking a little confused. Let me unpack a little more. Let's have a look at it this way: which gospel is complete? We come back to the court, the holy place, and the most holy place. Where is the complete gospel preached? If someone preaches the death and resurrection of Jesus Christ on your behalf, is that a complete gospel? It's not. Is a half gospel or a quarter gospel or a third gospel *the* gospel? Is it *this* gospel that will be preached to every nation, kindred, tongue, and people? No, it's not. Are there churches that preach *only* this gospel? Is it a true gospel? No! Because it's incomplete. It's a *partial* gospel, but it's not a *complete* gospel, and if there is a refusal

to preach the rest of the gospel, then such people will walk in darkness. Darkness will come upon them because we must preach a *complete* gospel.

What about people that preach a gospel that we must study the Word, that we must pray, that we must surrender our lives, that we must *know* Jesus Christ – is that a complete gospel? No! It's getting better, isn't it? It's *part* of the gospel, but a part gospel (and let me reiterate this again and again), a *part* gospel is not a *complete* gospel which is *no* gospel. Is that right? A *part* gospel is not a *complete* gospel which is *no* gospel.

You read the book of John that many of the priests and people walked with Christ. They rejoiced at His miracles. They ate the bread. They rejoiced for all these things, but when He started to test them and said, "Unless you eat my flesh and drink my blood, you have no life in you," it says in John 6:66, no accident, "from that time forward, many of the disciples followed Him no more". They couldn't take anymore. They left off the process. They stopped. They didn't want to go into the marriage chamber with Jesus Christ. The engagement was off, and they refused to marry the One who gave His life for us.

What about this? This is the complete gospel of Jesus Christ that takes us from the beggarly elements of the world, as it says in the book of Galatians – takes us in our rags, our filth, our wretchedness – and takes us right through into the presence of the Father. It strips from us, subdues our iniquities, clothes us with Christ's righteousness, imputes and imparts His righteousness to us, and makes us stand on our feet before the King of kings and Lord of lords. Is that good news? That *is* good news, isn't it? And *that* is a complete gospel.

So once again we ask the question, "Who is preaching the complete gospel today?" Who is preaching all three steps: the court, the death, burial, and resurrection of Jesus Christ, His intercession on our behalf, the Bible study, the prayer, the witnessing, and entering into the most holy place? I might just mention again as a side note (and I apologize for the brevity of these statements), when we as a people went into the most holy place by faith, when we understood the statement that Christ would move from the holy to the most holy, it was then that we understood that the Ten Commandments still included the seventh-day Sabbath. *That's* when we understood that all the law was to be kept. *That's* when we understood what God's ideal for us was – to write His law on our hearts – and where the power would come. The power would come from the principle of the Sabbath that God has given to us, that He would recreate within us His character in our heart.

This is all of the gospel. "Your way, O God, is in the sanctuary..." So when Phillip says to Jesus, "How can we know the way", Jesus says, "I am the way..." *This* is the way. The same gospel that was preached to Israel is the same gospel that is preached to you and to me. If you read the book of Revelation step by step, these are the things that you will see in the book of Revelation: the altar, the candlesticks, the altar of incense, and the Ark of the Covenant. That is what the book of Revelation will take you through: the complete gospel, the everlasting gospel of Jesus Christ.

I want to read you a couple more statements before we close. There are so many more things I'd like to share, and I just pray that you will take this away and you'll study. I want you to notice

Revelation 10:10-11. If any of you know anything about this chapter, you'll know that this is the chapter of the disappointment because it says in Revelation 10:10-11:

“Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, ‘You must prophesy again about many peoples, nations, tongues, and kings’” Revelation 10:10-11.

The advent people studied the prophecies of Daniel. Daniel was the little book that was open in the angel's hand. And they began to study this book, and they found the 2300-day prophecy, and they realized that this was something to do with Christ, but they misunderstood. They thought He was coming back to earth, and it became bitter. They had a bitter experience. But what does it say? They must prophesy again. *What* must they prophesy? This is the question. *What* were they to prophesy at the end of chapter 10? Well, the beginning of chapter 11 tells us (because the Bible didn't have chapters and verses when it was written. It was just written as one thing). This is what it says:

“Then I was given a reed like a measuring rod. And the angel stood, saying, ‘Rise and measure the temple of God, the altar, and those who worship there’” Revelation 11:1.

This verse sparked a study of the sanctuary to understand the plan of salvation, a study of the sanctuary revealing the *complete* gospel, the *everlasting* gospel. As they measured it (and that measuring rod, by the way, is a symbol to the person of Jesus Christ), they measured it up against the person of Jesus Christ and lo and behold, as I showed you earlier here before, we find that every whit of it, as Psalm 22:9 tells us, every whit of it uttereth His glory – speaks of Christ and the plan of salvation.

And so, this is the way into the most holy, a bitter disappointment, but then they began to study the sanctuary. They realized that in Daniel 7:9-10, when it says that Christ would ‘come’, He would not ‘come’ to earth but He would ‘come’ to the Ancient of Days, that He would go to the Father in the most holy place.

And again, I apologize for jumping quickly, but hopefully I'm stirring up your minds to studying. There are a lot of things we have to learn, brothers and sisters. Time is running out. Is your anchor sure? Do you know the true gospel? Do you know the gospel of Jesus Christ? Have you studied to make your calling and election sure? Do you know this gospel? Are you ready to be married to Christ? Are you ready for total revelation, to allow all of yourself to be exposed to Him without fear? That's what He's calling for. That's what He's asking for.

I want to read to you a couple of statements, just to close off here, from the book *Early Writings*. This illustrates everything that I've been trying to share. Notice carefully these statements from *Early Writings*:

“All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and

who shed tears as they read the story of the cross..." *Early Writings*, p. 260.

They were quite happy to dwell within the court; they were quite happy to linger around the altar and the laver. They cried tears, but what does it say?

"...And who shed tears as they read the story of the cross, derided the good news of His coming...Those who rejected the first message could not be benefited by the second..." *Ibid.*

(That's the second angel's message which we don't have time to go into today.)

"...neither were they benefited by the midnight cry" *Ibid.*

The midnight cry is a term that is used for the movement that was raised up to alert the world the 2300 days would end in 1844, so they were not benefited by that message of what Christ would be doing in 1844.

"And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's messages which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy..." *Ibid.*

Where do we see amongst the churches the preaching of Christ within the most holy place, judging His people from the books? Where do we see this message preached today? Do we see it? Can they claim to preach the entire and complete gospel of Jesus Christ? Is not this a false gospel, a 'no gospel', a gospel that *cannot* and *will not* save? These are serious issues, serious issues. And it says here:

"Therefore they have no knowledge of the way into the most holy and they cannot be benefited by the intercession of Jesus there" *Ibid.*

Do you understand the significance of that statement? What that is saying to us is if you're living in a time when you realize that Jesus is the work of judgment, you will pray to Him and take all the resources that He has to offer you because you understand the context of judgment. I need to *throw* myself on Christ, take of His strength and His righteousness, take the medicine that is given to Laodicea, the gold tried in the fire, the white raiment, and the eye salve. I will take this with *urgency* because I understand the context of judgment.

But if I don't know that Christ is in the most holy place, and I don't realize that He's in a work of judgment, will I pray in that manner? Will I be *urgent* in my prayer?

“It’s okay. Jesus forgives. Don’t worry about it, you know? We sin till Jesus comes. Don’t worry about it. Just keep going.” That’s why you can’t be benefited by the intercession of Jesus. If you think like that, you cannot receive the *benefit*. The benefit of His intercession is to allow Him to remove sin from our lives. That’s the benefit of His intercession. Not us, we can’t do it. *I* can’t do it. I can’t offer *anything* to God, but if I understand that we’re living in the time of judgment and that He wants to totally reveal everything in my life, and that I need to give it completely to Him, then with my will that God has given me, I will apply myself to prayer and to study and to witnessing, and I will take the benefits of His atonement, allow them to fill my soul, and I will gain the victory over the beast and his image. Does that make sense?

I wish I had time to break all this down. We’re running out of time. Some of you are getting a bit weary. But notice what it says here:

“Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left...” *Ibid.*

Solemn statements, brothers and sisters. A church that does not know where Christ is is open to delusion and deception by the evil one. In what way?

“And Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders...” *Ibid.*

And so we see amongst many of the churches today an increase in the miraculous, an increase in what we see with the eyes, a worship style that is not centered in the most holy place of heaven but is centered very much here on earth, centered on the visible and the miraculous. You see signs up, “Come and see the miracles of Jesus Christ”. Is that what we should be inviting people to come and see? Isn’t the word of God the miracle of Jesus Christ? Isn’t this the greatest miracle that we could ever have, the miracle that this word, this living Word, could be written upon the minds of men and women? Isn’t that the greatest miracle that we could ever want to see, instead of people rolling on the floor, gyrating around? This is not the working of God. This is not the gospel of Jesus Christ, not according to the things that we’ve been taught, not according to the things of the Bible. It says here,

“...Assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism [that’s contact through fallen angels]. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before” *Ibid.*

Are we seeing these things within the churches? Are we seeing these things within our *own* church: those that want to be whipped up, those that come to a service simply because of the music, simply because of the entertainment factor? “Satan will entertain you. Don’t worry about that. He’ll entertain you.”

But Jesus wants to know, “Do you want the manna?” Do you want that boring manna, to feast upon that manna and to be made whole? That’s what God wants to know. It’s what He wants to know from each of us today.

One more statement on p. 56 of *Early Writings*:

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. [That’s when Jesus moved from the holy to the most holy.] Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children”
Early Writings, p. 56.

We’ve been told as a people that as Adventists, we will be brought to the test on the issue of miracles because Satan is working with lying wonders, with miracles and signs and wonders, to deceive, if it were possible, the very elect. (See Matthew 24:24.)

And this is what he does to keep people focused on the work of the holy place, thinking that Jesus is still there. But those who know the prophecies, those who have wisdom, those who are wise and understand, know that Christ has moved on. He’s in the most holy place. He’s offering us His character to write His law upon our minds and hearts. Is that what you want?

So the question I have for you today is “Do you know the way to the Father?” And Thomas says, “We don’t know the way”. Can you say that *you* know the way? Step by step, through the sanctuary – through the court, through the holy place, through the most holy place – do *you* know the way? If you *do* know the way, then walk in the light as God is in the light and receive the full benefit of Christ’s atonement that He worked for us on the cross.