

## God of the Midnight Cry – Cornerstone of the Investigative Judgment

By Adrian Ebens  
[www.maranathamedia.com](http://www.maranathamedia.com)

*Father in heaven, we just thank you so much, that we can kneel in your presence. We thank you that Jesus, our Lord and Saviour intercedes on our behalf before you Father. We just pray that you would send your Spirit to us to teach us, enlighten our minds, give us understanding of where we are to place ourselves at this time in earth's history. We know Lord Jesus that soon you are going to lay off your robes of intercession, and you will stand up, and then there will be no more sacrifice for sin. Father, we need the character of your Son; we need the character of Jesus. Please send us your spirit, let us remedy every defect in our characters, let us have the sweet spirit of Jesus, so that we might be ready for the time of trouble, and that we might have the peace of Christ with us always, and we thank you in Jesus' name. Amen.*

If you have your bibles I'd like you to turn to Daniel 7. As we are reading through this chapter there is a door that opens into a room. And we talked a bit about this for those of us that were with us last week. We talked about how it was that Seventh-day Adventists found this room in heaven, and that room is of course the Most Holy Place. And we want to spend a little bit of time understanding why it was that Seventh-day Adventists found their way into this room, and we talked a little bit about it, but we come to verse 9 of Daniel 7.

It says,

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

Now, what we've just described there is the judgment scene. Now we see in verse 13 what is referred to as the Midnight Cry. This is the Midnight Cry in 1844, of course we understand that Daniel 8:14 is describing, gives us the timing for when the process of Daniel 7 verses 10 to 12 take place, when the judgment begins. And we see in verse 13, it says,

**I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven...**

And the clouds of course the Bible refers to, are the angels. The angels are bringing the Son of man in before the ancient of days. “...and they brought him near before him.” Daniel 7:13 is the midnight cry, OK? Are you with me? OK, Daniel 7:13 is the Midnight Cry

Remember, we read in *Early Writings*, the very first vision of Ellen White. I want to read to you from page 14 of *Early Writings*, and this is when the Adventists are trying to understand the

disappointment. They were looking for Jesus to come to the earth, but He did not come to the earth, and it says, I will read you a passage in *Great Controversy* soon where they had an experience like Mary Magdalene, (but we'll come to that), where she said, "They have taken away my Lord and I don't know where he is."

So we read here on page 14,

**While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but I could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry.**

Now, this is really, really important. This is the first vision of Ellen White; she describes the path that goes from the earth all the way to the heavenly city, and there is a light at the beginning of that path, and that light is called the Midnight Cry, and if you study—I think I can even turn to it in *Great Controversy*—page 427 of *Great Controversy*.

**The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. GC 427**

So we see where she says very clearly here "Behold the Bridegroom cometh," and "this is the Midnight Cry" is the declaration of Daniel 7:13, of the Son of Man coming to the Ancient of days. Now, we come over a little further in *Early Writings* to page 54, and then she describes again,

**I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him.**

Here is something very interesting, and I mentioned this before. As they're beholding the Father and the Son, obviously the light is covering the Father; they can't see the Father. She just sees a light, but she sees the form of Jesus and she says,

**I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." EW 54.**

And then she says,

**Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. EW 54, 55.**

Now, she is describing here the process of intercession as it occurs before 1844, and then it says a light, which when they would pray, "**Father gives us your Spirit,**" a light would come from the Father to the Son and from the Son to the praying multitude.

It says,

**But few would receive this great light. Many came out from under it and immediately resisted it. EW 55.**

Now, the light that was coming, the light that came to God's people in 1844, was "**Behold the Bridegroom cometh,**" but then the light started to come to them from October 23. The light came to them, to Hiram Edson and his friends, that Jesus had not come to the earth, but that Jesus had moved from the Holy to the Most Holy, and that now, there was a work to be done in the , and Ellen White now describes this process.

She says on page 55, "**I saw the Father rise from the throne.**" This is the throne in the Holy Place, which is the Table of Shewbread. If you study the Sanctuary carefully, there is a crowning around the Table of Shewbread even like in the same way there is a crowning around the Ark of the Covenant and they represent, they symbolize the throne, the moving from the Holy, from the Table of Shewbread to the Ark of the Covenant, where the throne of the Most Holy is. She says,

**I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding to receive you to Myself." EW 55**

OK. What does it mean to be going into the Most Holy Place? What does it mean for us—for Jesus to be going into the Most Holy Place?

As we said last week, it means that our whole understanding of the plan of salvation changes. When we understand that Jesus is going into the Most Holy Place, we understand that there will be an end of sins before the Second Coming. Is that right? Before the reformation people did not even pray directly to Jesus in most of the churches they went to the priests didn't they? And they

confessed their sins, so they didn't even think about heaven; they just went to the priests, and they confessed their sins to the priests. But then when Martin Luther and Calvin and Zwingli came along, they said, no, we confess our sins directly to Jesus. Jesus alone is our priest; we need no other priest, and so they began to confess their sins directly to Jesus, but right up until 1844, the whole idea of a Sanctuary in heaven and two apartments, and God moving from the Holy to the Most Holy—this idea did not exist in the Christian world until just after 1844 when the pioneers realized that Jesus was changing his role from simply receiving prayers and forgiving sins. He now was also engaged in the work of cleansing from sin and stopping sin happening in his children, so that He could come back to the earth and take his children home.

OK? This was different, but I want to read to you something, again, this is really important, it says this on page 409 of *Great Controversy*,

**The scripture which above all others has 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.**

Many people say, that's our foundational pillar, but why is it our foundational pillar? Well, it opened up for us—she says on page 423 of the *Great Controversy*,

**The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious,...GC 423.**

See how it says, **“it opened to view a complete system of truth, connected and harmonious,..”**

By moving into the Most Holy Place, Seventh-day Adventists, saw, well at that stage, when they went into the Most Holy Place, and you can read this in *Great Controversy*, I invite you to read this chapter, “In the Holy of Holies.” Suddenly they saw the Law of God in the Most Holy Place, and then they realized that the fourth commandment was still on that law, so that opened them to the Sabbath. Because of the judgment, they realized now there was a judgment going on, which means that their understanding of the state of the dead could not be that you went straight to heaven when you die, because if there is a judgment and you would receive your reward after the judgment, you could not go straight to heaven, so that affected the state of the dead. And then, of course, Jesus would come back and would give his reward to those who had been judged; it showed them the truth about the second coming.

So you see by this movement of Jesus and the Father from the Holy to the Most Holy Place, it opened up the truth about the Sabbath, it opened up the truth about the judgment, it opened up the truth about the state of the dead, and it opened up the truth about the second coming, and all of that came because of this movement from the Holy to the Most Holy, can you see what I'm saying? And remember what it was said to Ellen White, it said, she saw a light at the beginning of the way and it lit the path all the way to the heavenly city.

Now, if you do some study on the doctrine, because what we've been talking about is the doctrine of the Investigative Judgment, if you study what other people, what other churches say,

**"The [sanctuary] doctrine is, to me, the most colossal, psychological, face saving phenomenon in religious history. [...] We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is a stale, flat, and unprofitable. [...] [It is] unimportant and almost naïve." Donald G. Barnhouse, ed., Eternity 7:67 (September 1956), pp 67, 4345; as quoted by Cottrell.**

**The Investigative Judgment teaching of the Seventh-day Adventist church has been extensively criticized. Aside from criticism by non-Advent theologians, some progressive Adventists disagree with the doctrine of the Investigative Judgment as it is traditionally taught by the church. [60] The progressive periodicals Spectrum and Adventists Today have on various occasions published alternative views or criticisms of the doctrine.**

**Wikipedia - *Investigative Judgment***

Seventh-day Adventists are the only people who believe in the doctrine of the Investigative Judgment. None of the other churches believe this doctrine. They believe that—when you sin you confess to Jesus, and He forgives you, and if you die you go straight to heaven. OK? That's what all the other churches believe, don't they? What I was saying is that all the other churches, when they confess to Jesus, they believe that He will just forgive them and forgive and forgive and forgive. There is no end, there is no stopping of this work, and therefore there is no need to overcome sin, because Jesus continues to forgive sin no matter what. So there is no need to overcome all of your sins because Jesus will just keep forgiving, forgiving, forgiving, forgiving.

But for Seventh-day Adventists, when we realize that there will be an end in the work of the forgiveness of sin, suddenly there is a need to overcome sin, there is a much greater need to live a righteous and a holy life. That's what the doctrine of the Investigative Judgment shows us.

The close of probation, the work of the Investigative Judgment gets to a point where probation closes, and then there is no more mediation for sin. And this requires a very special understanding of the gospel. And this is what 1888 is all about, that we understand the righteousness of Christ and how we inherit this righteousness—is very important that we understand this, because if we go into the Most Holy Place with the wrong view of how we overcome sin, we will become so discouraged by the fact that we can't seem to overcome sin, that we will give up a belief that we can overcome sin. As soon as you give up the belief that you can overcome sin, you have walked out of the Most Holy Place. You understand what I'm saying?

*A comment was made that many Adventists believe we sin until Jesus comes,*

And this is what happens to our church and it's no accident as to why this is happening, particularly since 1980. Our whole church has been influenced by different thinking to get people away, and I'll give you a brief explanation of why this is. If you come back to the first vision of Ellen White, she says,

**This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. Early Writings page 14.**

So you had to keep your eyes fixed on Jesus, and if you kept your eyes fixed on Jesus, you would be safe. Now Jesus of course, is going into the Most Holy Place, and we need to keep our eyes fixed on Jesus, and this is where it becomes really, really important. My presentation, "The Heart of the 1888 Message"—what we understand, and this is what Adventists understood, because they believed that Jesus was the Son of God, they believed that He inherited everything that He has from his Father, which gives you an understanding of a person that you are copying. The person that we are copying is a person who has received everything from the Father.

Now, this understanding of Jesus is critical to be able to stay in the Most Holy place. As we walk into the Most Holy Place by faith we are looking at a being who has received everything from his Father, and trust(s) in his Father, who loves his Father, and trusts that his Father gives him everything.

Now we know that Jesus was given to have these things to have life in himself, but still we know that he was given these things. We are not given these things, we are not given everything that Jesus was given, but still we are given everything that we have. Everything we have has come from God. But we worship Jesus who received all that he has from the Father, and in worshipping this being, by beholding we become changed, and in seen that Jesus received everything that He had, both in heaven and on earth, from the Father, we are changed into the same image, and we believe that we will receive all the fullness of the divine character of God. In the same way that Jesus received everything from his Father, we can received it from Jesus. Does that make sense?

Now, if we then switch to a Jesus who receives everything from himself, who has his own power from himself, who depends upon himself, and then we look to that kind of a Jesus, and we go into the Most Holy Place, we then start patterning ourselves after a being who does everything from himself, so it short circuits the channel of blessing, and we inadvertently start trying to overcome sin with our own power. We are looking to Jesus, we are asking for Him to gives us power, but because we are looking at a being who has received everything from himself, subconsciously, we pattern ourselves after that kind of a God, and we try to overcome sin. That's a false Christ. But that Christ, it becomes so difficult, we become so discouraged, that we can't overcome sin that we then start to come up with the doctrine that we can't overcome sin. That's what's happened to the Adventist church. In the 1950's we slowly started to change our view of Jesus from one who received everthing from his Father, to one who did everything from himself. And by the time we got to the late 1970's, it created the situation where man like Desmond Ford said that we cannot overcome sin. He completely gave up the doctrine of the Most Holy Place. You see how the doctrine of the Most Holy Place cannot survive if you do not believe that Jesus is truly the Son of God?

Now, there are many Adventists today who still believe that there is an Investigative Judgment, but all of the pillars of that doctrine have been stripped away, and there is a token belief that we can overcome sin. The ones who believe that we can overcome sin, become very legalistic. They start to pound the pulpit, they lead people into a legalistic experience because they are worshipping a Jesus who does everything from himself; they believe that He will give us power, but they're worshipping a being who does everything from himself, and so we start to do everything from ourselves. Can you see what I'm saying? We are beholding, and we imitate what we behold. This is why the truth of the Son of God is so vital to the doctrine of the Investigative Judgment. Now, let's remember, that none of the other churches have ever gone into the Most Holy Place, they don't even believe in it.

And now I want to spend a little bit of time explaining why the other churches could not go into the Most Holy Place. I have here a list of the creeds, the various creeds of the protestant denominations. OK? Now, the Westminster confession of 1647, this was fairly standard for the protestant churches in the 17th century, and it says,

**Q4: What is God?**

**A: God is a Spirit, infinite, eternal, unchangeable...**

Now when you think about that, God is a Spirit, infinite, eternal, unchangeable, when God is unchangeable, that means in every way, unchangeable, and I want you to hold on to that point.

Anglican article of faith, this is what they say:

**There is but one living and true God, everlasting, without body, parts or passions.**

OK? If you worship a God like that, that has no body, no form, no parts, no passions, when you come to Daniel 7, and you read Daniel chapter 7, and the God you believe in does not have any body or parts, and it says that the thrones were set in place and the Ancient of days did sit, the thrones were set up and the ancient of days sat, and the hair of his head was white like wool, but you believe in a God that has no body and no parts, how are you going to read this? You can only read it as metaphorical. This is really important now. This is really, really important what I'm saying. If you believe in a God without body and without parts, and without passions, and you are reading Daniel 7, you cannot actually believe that literally there is a God who has moved from the Holy to the Most Holy Place, there is no Holy and Most Holy Place, there is no movement, because God is infinite, unchangeable, God does not move. He doesn't need to move, because He is everywhere. Do you understand what I'm saying?

*The doctrine of the Trinity makes it impossible to believe in a two apartment sanctuary in heaven.* Because when you are reading this, you are believing in a God that is just simply everywhere. He has no body and no parts, and so when you read that the Father sat, well, the Father doesn't sit, because He has no body. Do you understand? He does not have hair, because He has no form. So if you are an Anglican this is not literal; this is just metaphorical. And so you are reading, Oh, okay, God is giving us an illustration, but that's not what God is. But by beholding we became changed, If God is not body and parts, then you are worshipping a God that is actually not there, it's just a spirit and you can't actually reach out and grasp hold of him, and then he becomes incomprehensible, he becomes mystical, you understand what I'm saying?

*The Methodist confession is almost identical to the Anglican one. It says,*

**There is but one living God, everlasting, without body or parts,...**

They do not say without passions, they came forward a bit, and they believe that God had emotions, that he had feelings, OK? And all of this, it goes on and says, and there is a unity in ...**this Godhead, there are three persons, of one substance, power, and eternity - the Father, the Son, and the Holy Ghost.**

If you have three persons in one substance, how can one part of that substance get up and move and sit, and then another part of that substance come in before him? Does that make any sense? Your mind cannot even grasp that. It does not make any sense. Do you see what I'm saying?

When you read Daniel 7:14, **And there was given him dominion**, the Son of man comes in before the Ancient of days and it says that the Ancient of days gives the Son of man **dominion and glory, and a kingdom**, so that the Father actually gives the Son a kingdom. Now, if you believe in a God that is three persons in one substance, can one part of that substance literally give another part of that substance a kingdom and a dominion?

**Now we all admit that this personage was Jesus Christ; for no being on earth or heaven, has ever had the promise of an everlasting kingdom but him. And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days; - this passage, and the one in fifth Revelations, distinctly prove God and his Son to be two persons in heaven. Jesus says, "I proceeded forth and came from God: neither came I of myself, but he sent me." John 8:42. "I come forth from the Father, and am come into the world; again, I leave the world and go to the Father." Joseph Bates, 1846, *Opening of the Heavens*, page 18.**

He can't. Why? Because he already owns it. It's already his because he is part of this one substance. So the very notion of a being, the Father, actually literally, giving his Son a kingdom, can only ever be metaphorical.

Again, you are forced into a metaphorical understanding because of the God that you worship. Is this point starting to come through? The God that you worship affects your ability to understand the sanctuary doctrine.

Now the Baptist confession: **We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit.**

Infinite, it means unlimited, there is no limit, there is no bounds, and this is why none of the churches could ever believe in the doctrine of the Investigative Judgment, they cannot believe in the cleansing of a sanctuary because they cannot not believe that the Son of man could actually receive a kingdom from the Ancient of days, nor that they could move. They do not move, because they are everywhere, they are a spirit being who is infinite, without body without parts, which means there is no movement, they do not change. Now, remember the Westminster confession, it started with a question, **What is God?** Now James White—he copies that statement, in *Review and Herald*, August 19, 1858,

Now, I want to introduce to you the God of our fathers, this is the God of our fathers, this is the God that they worshipped, which is very different from the other gods that I just expressed to you. He says, **What is God?** He is now asking the same question as the Westminster confession.

The first thing he says is this:



**He is material...** and that's interesting. He is material, he is touchable, he has a form, he is material, he is not ethereal, he is not immaterial. **He is material, organized intelligence, possessing both body and parts. He is in the form of man.**

Now, of course, some people would jump on that and say, "You are making God after our image," but the Bible says, "God said, Let us make man in our image..." That's what he's saying. We were made in his image. We were made material; now, we are flesh and bone. God, whatever material God is made of, we do not know, the Bible does not tell us, but he has a form, remember Ellen White said in *Early Writings*, "Does the Father have a form like you?" Jesus said, "Yes, my Father has a form." If he has a form, then he has a body; to have a form, you must have a body, right?

And then he asks this question,

**What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts and passions; possessing immortal flesh and immortal bones.** *RH*, August 19, 1858

That, my friends, is the God of our Fathers. One God and one Lord. One Father and one Son. Everywhere present by their omnipresent Spirit—the Holy Spirit of God. Now, with a God like this, you can read Daniel chapter 7, and you can actually see the Son of man coming in, because when Ellen Whites said, *I saw the Father rise, and move, and then sit*, you have to conceive of a being that has a body, that has parts, that has hair—"his hair of his head was white like wool."

### **God a Personal Being**

**Proof: "The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his VOICE at any time, nor seen HIS SHAPE." John 5:37**

**"God who...spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son, ... who being the brightness of his glory and the express IMAGE OF HIS PERSON," etc. Heb 1:1-4.**

**"I beheld till the.... Ancient of Days did sit, whose garment was white as snow, and the HAIR of his HEAD like the pure wool." Dan. 7:9. Uriah Smith Bible Student Assistant Pages 45, 46 (1858) - Capitalisation in original.**

OK? So the very God that is being worshipped is what allows us to get into the Most Holy Place. So the Father and the Son that are described to us in 1 Corinthians 8:6,

There is but one God...of whom are all things, and we of him; and one Lord Jesus Christ, through whom are all things, and we by him. It is the worship of this God, and this God alone that allows us access into the Most Holy Place. Does that make sense?

1 Corinthians 8:6 is the basis of our first two fundamental beliefs from 1872 right through 1914. If you read the fundamental beliefs, it says we believe in “one God,” and then it describes all the attributes of the Father and that He is everywhere present by his Spirit. And then it says, and “one Lord Jesus Christ.” The beginning of our fundamental beliefs was based in 1 Corinthians 8:6.

Whenever you read material from those who believe in the Trinity, they will not quote 1 Corinthians 8:6. It is never mentioned, because that so clearly defines God in a way that is literal. Now, hopefully you can see what I'm saying, that the God you worship, if he does not have body and parts, if he is not a material being, then you cannot hold on to this doctrine of the Most Holy Place.

When I was studying for the ministry, the idea of the Most Holy Place, the idea of a ministry in the Most Holy Place—It was downplayed and many, many, times it was said to me, "Adrian, God cannot be contained in a box, God cannot be contained in a box", and this was buying into this concept of the Trinity. The Trinity idea that three persons in one god. And so slowly, you see the Adventist doctrine, if you study the Adventist Fundamentals, you will see that our church made a shift in 1980, and no longer talked about two apartments. If you study much of the Adventist material today it doesn't talk about two apartments, it talks about two phases, and that's a reflection of the belief that we shifted to the Trinity.

From 1872 Fundamental 10

*...what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Hebrews 9:22, 23*

From Current Adventist Fundamental 24

*In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of his atoning ministry.*

What's interesting is what I just read to you, those creeds, about the god that is being worshipped without body and without parts, that in 1955, in the book *Questions on Doctrine*, it says there if you read on page 21, *Questions on Doctrine*, it says there that we, in common with protestant creeds, believe in the Trinity. But if we are in common with protestant creeds, then we are in common with the belief that there is three persons, one god, there is one being, and this confusion starts to occur within the Adventist church, and slowly as this confusion increase, the Investigative Judgment doctrine no longer could stand, and that's why many, many Adventists now don't really believe, well, they don't believe it.

Any Adventist that doesn't believe in the victory over sin, does not believe in the Most Holy Place ministry, does not believe that the work of sin and confession, sin and confession must cease and that Christ will come the second time without sin. If you do not believe in a complete victory over sin, then you do not believe in a close of probation, then you do not believe in the

doctrine of the Investigative Judgment. And that's completely logical, because one, the doctrine of the Trinity makes a belief in the Investigative Judgment very, very difficult.

None of the other churches went into the Most Holy Place because they never ever accepted the truth of the Father and the Son. As Adventists we accepted that truth, went into the Most Holy Place, and that's why we held on to that doctrine, but now that doctrine is being eroded, slowly, slowly, slowly, piece by piece, and it has been derailed of all of its truth.

But you see from what I read, the God of our pioneers, worshipped a God that is material, organized intelligence possessing both body and parts, and it is this God and his Son that allow us to believe in the doctrine of the Investigative Judgment. And as I said to you, the light which lights the path all the way to the heavenly city, is the cry of the midnight cry, which is "Behold the Bridegroom cometh," meaning that Jesus came to the Ancient of Days, meaning you believe there is movement in heaven, and the only way you can believe in movement in heaven and standing and sitting and moving, is to believe in a God that is material, possessing both body and parts. It is only this God that allows us to believe truly in the doctrine of the Investigative Judgment, and it is why none of the other churches believe it, and it is why most Seventh-day Adventists today do not believe in this doctrine.

And so I want to leave that thought with you, how that the doctrine of the Trinity is completely incompatible with the doctrine of the Investigative Judgment. Now there are many conservative Adventists who would disagree, but the foundation upon which they believe the Trinity, and I just need to mention this, when you read the Fundamentals of Adventists, fundamental number 2 it says that "**we believe in one God: a unity of three co-eternal persons.**" This unity of these co-eternal persons, if you read on, is then referred to as "He" as it will be presented in our upcoming Sabbath School. It says that this God, this three persons god, which is called "He", is also called "They", a god that is He, which is also "They." When you start playing with the English language like this, the confusion starts to come in, and this is why now we see that the Son of God in Adventism is no longer a literal Son. The doctrine of the Trinity is making a literal Son impossible for the Adventist church, and this is why many people do not believe that Jesus came forth from the Father in eternity. The doctrine of the Trinity, that he which is three, which is they, which is he, which is utter confusion—it destroys the sonship of Jesus Christ.

And so today, the God of our fathers, the God who is material, organized intelligence, possessing both body and parts, is calling us to come back to him, so that we can then have a true doctrine of Investigative Judgment, so that we can then pray into the Most Holy Place, and say "Father, gives us your Spirit," and God, this light, as it says in Early Writings, a light will come forth from the Father, and go through the heart of his Son, as we looked at last week. The Son of God is the one who submits to his Father, and he adds to that river, that stream, those vital ingredients of submission, trust and obedience, so that we can pattern ourselves after our Lord Jesus, and so that we can have victory over every sin in our lives by drinking of that living water which comes out of the heart of the Son of God. Let's kneel together if we can, and pray.

*Our Father in heaven, we want to thank you that we worship, we have comeback to worship the God of our fathers, the God who is material, organized intelligence, possessing both body and parts, a God who moves, a God who moves from the Holy to the Most Holy. A God who has a*

*Son, who brought forth a Son in his own image, and who is now indeed giving him a kingdom and a dominion. This is the God that we choose to worship today. This is the God that I call upon now, Lord give us your Spirit, not the spirit that comes from the god who is called the Trinity. We do not want this spirit. We want the Spirit of our Father and our Lord Jesus Christ. Send us your Spirit, that we may overcome every sin in our lives that you may bless us, and we just thank you for hearing our prayers, in Jesus' name. Amen.*