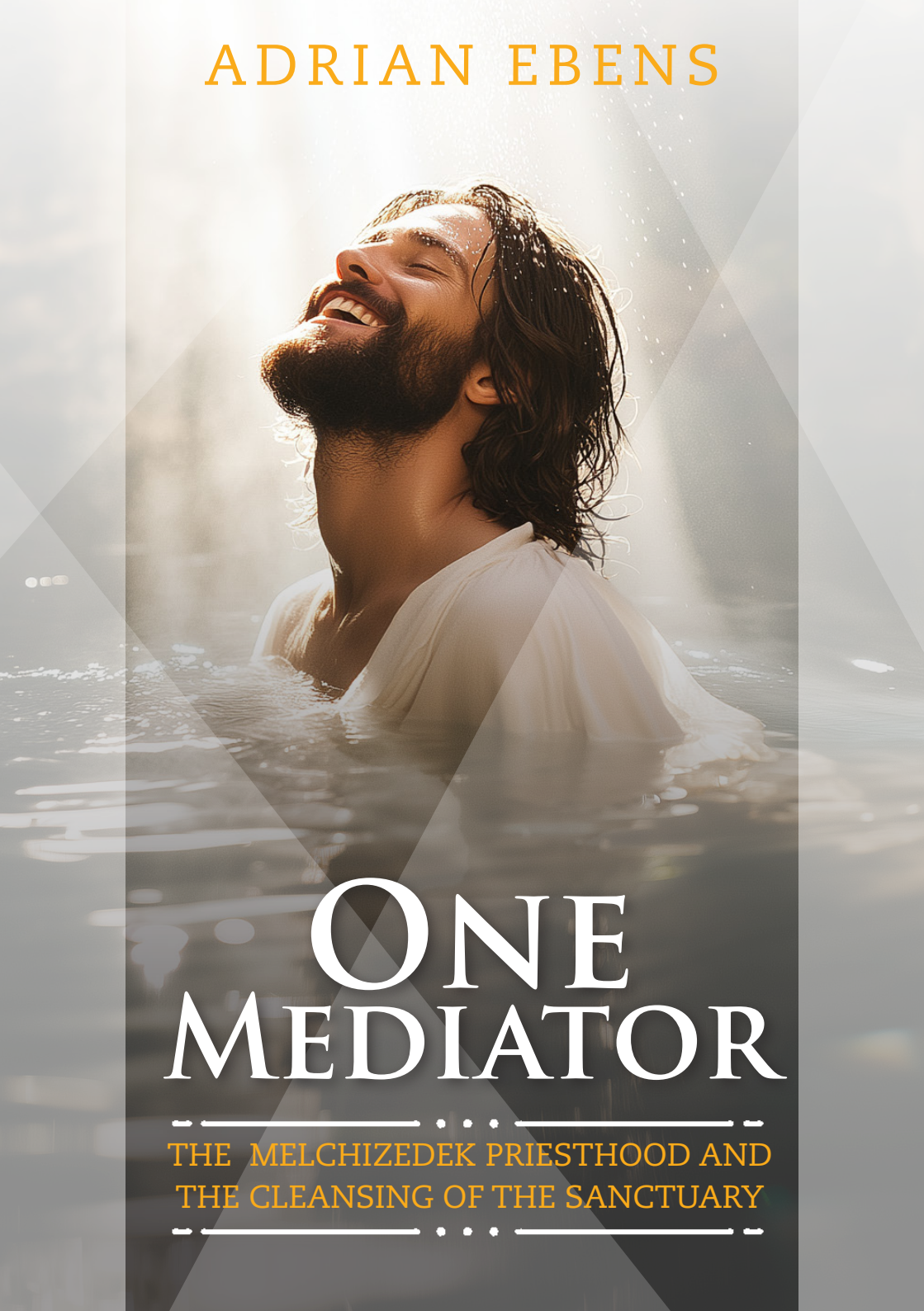
ADRIAN EBENS



One Mediator

THE MELCHIZEDEK PRIESTHOOD AND THE CLEANSING OF THE SANCTUARY

ADRIAN EBENS

One Mediator

THE MELCHIZEDEK PRIESTHOOD AND THE CLEANSING OF THE SANCTUARY

MARANATHA
MEDIA
maranathamedia.com



Adrian Ebens, February 2025

Copyright © 2025, Adrian Ebens

Maranathamedia.com

The moral right of the author has been asserted.

All rights reserved. No part of this publication may be reproduced for commercial profit, including transmitted in any form by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher and copyright holders. Please note the author has highlighted sections of the verses with bold to emphasise a specific point gathered from those texts.

Unless otherwise identified, Scripture quotations are taken from the *New King James Version.* Copyright © 1982 by Thomas Nelson, Inc. Used by permission.

Scripture quotations attributed to NLT are taken from the *New Living Translation.* Copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission.

Scripture quotations attributed to YLT are from the Holy Bible, *Young's Literal Translation,* copyright© 1898, by Robert Young, now in the public domain.

All website links and quoted content are current as of February 2025.

This book and all other Maranatha Media publications are available from our website *maranathamedia.com*. To order additional copies please email adrian@maranathamedia.com

ISBN: 978-0-6488114-9-7

This book was
Written by Adrian Ebens
Edited by Danutasn Brown and Kevin J. Mullins
Proofread by Lorelle Ebens, Richard Robison, and Glenn Coopman
Cover designed by Shane Winfield/Midjourney

Typeset 10.5/14 Palatino Linotype

Printed in Australia

Contents

Preface 1

1. IF Only…. 4

2. The Definition of Sin 11

3. The Wisdom of God 16

4. Every Sin Must be Punished Urged Satan 23

5. Reconciliation 39

6. Mercy Not Sacrifice 46

7. Sacrifice in The Mirror 54

8. The Offering of Isaac 70

9. What is the Cross? 78

10. What is the Gospel? 84

11. Not a Mediator of One 100

12. Then Shall the Sanctuary be Cleansed 108

13. 1888 View of the Covenants 121

14. Christ Crucified Afresh 142

15. Completing the Rebellion 154

16. Millerite Foundations of the Daily 166

17. Crosier's Contribution and its Complications 179

18. Post 1888 Fallout 192

19. The Daily Controversy Manifests its Desolating Enmity 200

20. Daniells and Prescott's Minds Worked by Fallen Angels 212

21. Death Decree Defeated in the Lion's Den 232

22. The Fury of the Goat 245

23. Slaying the Enmity 267

24. A New and Living Way 278

25. The Omega of Apostasy 289

26. Overcoming Laodicea 303

PREFACE

There is one mediator between God and man, the man Christ Jesus. There is no possible way to access the Father except through Him. To know Christ – just as He is – will transform those who behold Him into the same image; into the completion that is always found in Christ.

This volume builds upon decades of Bible study within a special community lovingly known as the Father of Love movement. We have come to know the truth of this statement from the Testimony of Jesus:

> To those who have caught a glimpse of celestial truth, to whom have come some rays of enlightenment, is the warning given. For your souls' sake do not turn away and be disobedient to the heavenly vision. You may have seen something in regard to the righteousness of Christ, but there is truth yet to be seen clearly, and that should be estimated by you as precious as rare jewels. **You will see the law of God and interpret it to the people in an entirely different light from what you have done in the past, for the law of God will be seen by you as revealing a God of mercy and righteousness. The atonement, made by the stupendous sacrifice of Jesus Christ, will be seen by you in an altogether different light.** *The Signs of the Times,* November 13, 1893, par. 2

Unlocking the meaning of the cleansing of the Sanctuary is the key to the completion of the mission given to Seventh-day Adventists. The church was called to a lofty destiny in 1888, but sadly rejected that calling, finally slamming the door completely shut in 2001.

Picking up the threads of the Adventist Pioneer movement and placing the 1888 message upon the solid foundation given to the pioneers, a precious picture emerges that leaves the soul in complete awe. Who could have imagined that the good news is better, much better, than you think.

Robert Wieland stood almost alone in this belief, providing bread crumbs to the hungry soul who chooses to believe God sent a most precious message through elders Waggoner and Jones. But vital to this message was its establishment upon the solid and immovable platform in the Pioneer movement and the God they revered and worshipped.

In this volume I have intersected what I have discovered is the heart of the 1888 message with the foundations of Adventism found in Daniel 8:13,14:

> 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. *The Great Controversy,* p. 409.1

In the light of the two covenants, rightly discerned, the narrative of Daniel 8 reveals something beautiful, *the cleansing of the Sanctuary is a passive action on the part of God.* Dr Desmond Ford discerned this truth, but not having the 1888 framework or the Pioneer foundations he was unable to complete the most precious message, although I thank him for the effort made.

The emblems of the Melchizedek priesthood beckon us into a deeper understanding of the plan of salvation and call to us that our Father never desired sacrifice and offering, and that when Christ held up the cup of grape juice it actually symbolised the gladness of heart that comes to us in the Spirit when we have the assurance that we are truly sons and daughters of God through Christ Jesus. And this is the chief attribute of the mediation of Christ; a ministry of life; life-giving Spirit. An eternal priesthood forever.

But isn't Christ's death essential? The fall of mankind led men to view the Father through the lens of satanic justice. In order to reach men, Christ became our mediator to mediate for us the sacrifice that we demanded because we were convinced of Satan's lie that every sin must be punished.

But Christ leads us past the bloody alter of sacrifice made of brass and into the golden temple of the Sanctuary. Man's bloodlust must decrease and Christ's life-giving blood or Spirit must increase.

It is my prayer that you will hear the voice of our Father in this volume calling you to become a joyful member of the 144,000. As an Adventist, you will have to overcome a century of rebellion against the light. It is a hard task but with God all things are possible. May you find in Christ Jesus a complete mediator that can cleanse our minds of false justice, embrace our true identity in Christ and be sealed with the living blood of Christ; His Spirit; to be members of the heavenly family forever and ever – in Jesus' precious name – Amen.

CHAPTER 1

IF ONLY...

After Adam and Eve ate the fruit of the Tree of Knowledge in the Garden of Eden, their thoughts about everything changed. Their view of the universe and its Creator was seen through the lens that Satan had placed on them.

> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. Romans 5:12

God told Adam that he would die if he ate the fruit of the Tree of Knowledge. The question is what would cause Adam to die?

> …and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it–dying thou dost die. Genesis 2:17 YLT

The Bible does not suggest that the fruit itself was poisonous, nor does God indicate that He would forcibly kill Adam. Adam was simply told that he would start to die until ultimately he was dead. Death was the natural consequence, or wages, of eating the fruit.

Eve observed at the physical level that the tree was good for food. But taking the fruit caused *a change of mind* in the eater towards God. Through the fruit, the poison of doubt about God's goodness entered

the soul. The desire to eat this fruit could only occur when the thought entered their minds that God was not pure in His intentions toward them. Satan planted this poisonous seed in Eve's mind when he said:

> …You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil. Genesis 3:4,5

The Bible says that Eve was deceived by Satan's lie. But in that deception, Eve inhaled the aroma of doubt about the character of God. But while Eve had doubts and was confused, she did not in her initial actions take the step that Adam did.

> An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; and by the divine sentence **she must die.** *Patriarchs and Prophets,* p. 56.2

> Adam regretted that Eve had left his side; but now the deed was done. **He must be separated from her whose society he had loved so well.** How could he have it thus? His love for Eve was strong. And in utter discouragement he resolved to share her fate. **He reasoned that Eve was a part of himself; and if she must die, he would die with her;** for he could not bear the thought of separation from her. *Spirit of Prophecy Vol. 1,* p. 39.2

The Spirit of Prophecy states that Adam *reasoned* that Eve must die, but where did this reasoning come from?

> Satan tempted the first Adam in Eden, and **Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve,** and this power he strove to exercise over Christ. *Christ Triumphant,* p. 190.5

Once Eve had eaten the fruit, she became the gateway for Satan to speak to Adam and give him reasons to doubt the Father's love.

Why didn't Adam seek clarification from God as to what would happen to Eve? Especially as there seemed to be no noticeable change in Eve, nor had she lost her garment of light.

> **After his transgression Adam** at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. **The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering;** for they could not, while unclothed, meet the eye of God and holy angels. *Patriarchs and Prophets,* p. 57.1

Why, when only Eve had eaten the fruit, didn't the air become chilled around her and she lose her garment of light? The presence of light around Eve after she ate is evidence that although she had doubts about God, she had not crossed the line to the point that the light was driven away from her.

Also the fact that Eve was part of Adam and under his headship made it so that through him she still had the blessing of light. As her protector and provider, the light of God in him was still passing to her. We might also express this as his rib which was in her still glowed with the light of heaven.

God told Adam that in the day that he ate the fruit, he would die. Why didn't God wait until Eve was created so that He could tell this important information to both of them? Why did he tell this to Adam alone?

God did this because Adam was the leader of the human race – its destiny was in his hands. As Eve was under Adam's leadership, he might have, with her consent, disallowed her vow to follow the words of the serpent.

> If a woman also vow …And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; and her husband heard *it,* and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand. **But if her husband disallowed her on the day that he heard** *it;* **then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.** Numbers 30:3-8 KJV

When Eve came to Adam she still retained her robe of light; there was no chill in the air. In this position, Adam might have taken Eve by the hand, led her to Jesus, and explained the situation. Jesus could have told him that as her husband, Adam could decide whether to let her decision stand or to disannul it, and the Lord would have simply forgiven Eve.

We remember that Eve was *not* told by God that in the day she ate she would die. It is true that if she rebelled against Adam, as well as God, and defied their leadership, then she would surely die, but in remaining under Adam's leadership, she might have simply been forgiven.

The reality of this is underscored by what happened in heaven previously. Almost half the angels had been deceived by Satan.

> Then Satan exultingly pointed to his sympathizers, comprising **nearly one half of all the angels,** and exclaimed, These are with me! Will you expel these also, and make such a void in Heaven? *Spirit of Prophecy Vol. 1,* p. 22.2

But only one-third of the angels fell with Satan.

> His tail drew a third of the stars of heaven and threw them to the earth. Revelation 12:4

> When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. **The result of this misrepresentation was that through their sympathy with him one**

> **third of the angels lost their innocence, their high estate, and their happy home.** *Testimonies for the Church Vol. 5,* p. 291.1

This means that around 15% of the angels returned to God. They were freely forgiven of their disaffection to God. Our Father delights in mercy and He loves His children; He doesn't desire anyone to be lost.

Eve might have been freely forgiven and restored to fullness of joy. But sadly Adam determined the case of Eve to be hopeless. He reasoned *on his own* that she must die. He never asked God for clarification as to the actual meaning of "in the day you eat thereof, you shall die." Adam assumed this to be a threat of what God would do to them rather than a loving warning of what they would do to themselves if they ate the fruit of the tree.

> Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; **and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God.** The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. *The Review and Herald,* November 8, 1898, par. 3

Adam didn't appear to entertain the idea of forgiveness. His limited knowledge of God's character led him to assume that Eve would be destroyed by their Father. Adam sealed his ignorance of God's character by eating the fruit. He believed God to be exacting, without mercy or forgiveness. If he had thought otherwise, he would have asked for mercy. Like Satan, Adam never tested the forgiving love of God before he fell.

> Satan had declared that God knew nothing of self-denial, of mercy and love, but that He was stern, exacting, and unforgiving. **Satan never tested the forgiving love of God;** for he never exercised

> genuine repentance. His representations of God were incorrect; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the satanic yoke, and come back to render willing allegiance to the God of heaven. *The Review and Herald*, March 9, 1897, par. 3

If only Adam had asked God what to do, rather than deciding for himself. How different things might have been!

> Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. He did not realize that the same Infinite Power who had from the dust of the earth created him, a living, beautiful form, and had in love given him a companion, could supply her place. He resolved to share her fate; if she must die, he would die with her. *Patriarchs and Prophets,* p. 56.2

When we read that the Creator "could supply her place," it is easy to understand that this meant that God could have replaced her, this meaning can apply but such a position comes with the collateral damage of denigrating the marriage union. Such a thought potentially teaches us that spouses are replaceable and second marriages are routine. The Father and Son would do everything possible to save Eve, they would not cast her away as trash. God forbid! If Eve became hardened in her rebellion then indeed God could have provided her place with another but the agape meaning of "supply her place" is for God to be in the deepest seat of Adam's affection before Eve. God would supply her place relationally. God would be first and Eve would be second. Adam had placed his affection for Eve above that of his Maker. The Father through Christ should have supplied that place that Adam gave to Eve, and if Adam had made God first in his heart, then Adam would not have chosen the path of death. But God does not force, He can't use the word *should,* only the word *could*. Adam had free will to choose. In making the right choice, Adam would have continued to be a channel of blessing to Eve, and he might have helped her to come back to the truth and freed her from deception. But once Adam ate the fruit, their destiny was sealed.

We note that the Scriptures say that sin entered the world through one man (Rom 5:12), not through one woman. It was the thoughts and actions of Adam that were sin. Eve came to Adam clothed in a garment of light. She had not sealed herself in a wrong path against God, although she was in great danger.

We need to explore more deeply the nature of this sin Adam committed. On the surface, we see Adam ate the fruit that he was told not to eat. That was the manifestation of his sin. But what were the inward thoughts of his heart that defiled his mind leading him to put on "the dark robes of the ignorance of God"?

CHAPTER 2

THE DEFINITION OF SIN AND RIGHTEOUSNESS

The Bible provides a clear definition for sin:

> Whoever commits sin also commits lawlessness, and sin is lawlessness. 1 John 3:4

Sin is lawlessness or the transgression of the law. What is the law?

> Therefore **the law** *is* **holy,** and the commandment holy and just and good. Romans 7:12
>
> For we know that **the law is spiritual,** but I am carnal, sold under sin. Romans 7:14
>
> My tongue shall speak of Your word, for all **Your commandments** *are* **righteousness.** Psalm 119:172
>
> The law of the LORD *is* perfect…Psalm 19:7
>
> Your righteousness *is* an everlasting righteousness, and **Your law** *is* **truth.** Psalm 119:142

As the law is holy, perfect, and righteous, it is a reflection of God Himself in written form. It is a transcript of His character.

> **His law is a transcript of His own character,** and it is the standard of all character…. **The life of Christ on earth was a perfect expression of God's law,** and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. *Christ's Object Lessons,* p. 315.1

> The living God has given in **His holy law a transcript of His character.** *Counsels to Parents, Teachers, and Students,* p. 365.2

> **The law of God, being a revelation of His will, a transcript of His character,** must forever endure, "as a faithful witness in heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast for ever and ever." Psalm 119:89; 111:7, 8. *The Great Controversy,* p. 434.1

> …that **the law is a transcript of the divine perfections,** and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, **is a mirror reflecting the true character of God.** *The Great Controversy,* p. 465.2

As God's law is spiritual, reading the letter of the law alone is not enough to understand the spirit of it. The spirit of the law is manifested and finds its completeness in the life of Christ revealed on earth. It is in how Christ lived that we see the righteousness of the law fully revealed. Therefore sin is anything not in harmony with the life of Christ. As Christ is the brightness of the Father's glory or character, we see that sin is any character not in harmony with Christ's life.

Taking all these things into consideration, sin is attributing to God that which is false, and manifesting that falsehood in word and deed.

> Our only definition of sin is that given in the word of God; it is "the transgression of the law;" **it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.** *The Great Controversy,* p. 492.2

The law says "You shall not kill." Therefore God does not kill. To state that God does kill is the seed that leads to sin. It leads a person to devalue life, and to desire the death of those whom they consider evil.

To say that God destroys, when Christ never revealed any such actions in His life, is a fountain for sin. To say that God will not forgive without demanding death is the foundation of sin, for this is not revealed in the Ten Commandments or in the life of Christ.

Adam believed that Eve must die. He did not believe that God would be merciful enough to forgive. He attributed to God that which was false, and this, by definition, is sin.

The worship of God in any way outside of the truth of His character is idolatry, and therefore is sin. The only way to know the Father is through the revelation of Jesus Christ. He is the only way to the Father (John 14:6), meaning that you can only conceive God in truth by what you see in the person of Jesus as revealed on earth.

In order to live this character, you must have the Spirit of Jesus dwelling in you. It is impossible to live like God without His Spirit, for the law is spiritual. In believing in the name of the only begotten Son, (meaning you believe He is begotten of the Father and His character is harmless) you can receive His Spirit, and this life-giving Spirit will manifest in you the law of God.

> Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. 1 John 3:9

The law of God is not a list of rules that you must summon your resources to make yourself obey. This is impossible. You must believe upon Jesus Christ as your mediator, and the Spirit of Christ will live in you and give you righteousness, holiness and life. It is a free gift. Righteousness comes through an intimate relationship with the Son of God, not through the performance of a list of rules. Therefore, the Ten Commandments are ten promises of what God will do in you through the Spirit of His Son.

> "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is given on condition: "If ye love me, keep my commandments." **The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe.** *The Review and Herald,* October 26, 1897, par. 4

Rendering obedience only comes through the Spirit of Christ. We can't use the law to obtain righteousness, for righteousness does not come from the law. The law can only bear witness to us that we have the Spirit of Christ dwelling in us.

> Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin. But now **the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,** even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference. Romans 3:20-22

Therefore, life; righteousness, can only be found in Jesus Christ. His love for the Father, His obedience to the Father, and His blessing from the Father are mediated to you through His Spirit. *This is righteousness.* Love is the fulfilling of the law. This is the gift that Christ ministers to all created beings; *it is the primary function of His eternal priesthood.*

> …and hast spoken unto him, saying: Thus spake Jehovah of Hosts, saying: Lo, a man! A Shoot– is his name, and from his place he doth shoot up, and he hath built the temple of Jehovah. Yea, he doth build the temple of Jehovah, and he doth bear away honour, and he hath sat and ruled on His throne, **and hath been a priest on His throne, and a counsel of peace is between both.** Zechariah 6:12,13 YLT

> The LORD has sworn and will not relent, "You *are* a priest forever according to the order of Melchizedek." Psalm 110:4

I quote from the Young's Literal Translation to show that Christ has already built the spiritual temple for the Father in His body temple, and He was a priest on the throne from the very beginning.

The ministry of the Son of God to all created beings is the only means by which anyone can be kept from sin. The priesthood of Christ is first and foremost a ministry of life and blessing. It is eternal, it is precious, it is everything to us.

> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life – the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us – that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full. 1 John 1:1-4

Christ is the eternal mediator between God and His creation. He is the wisdom of God.

CHAPTER 3

THE WISDOM OF GOD

The vital principle of all created beings is that we are programmed to become like the one we worship and admire.

> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. 2 Corinthians 3:18

The one who has our greatest admiration is the one we most copy and aspire to be like. God has designed us this way by the fact that we are all created with mirror neurons.[1] These neurons help us to mimic and copy those we look up to. Mirror neurons are vital for a person to have empathy for another. Therefore, they are vital to a relational kingdom, for without empathy, or thoughts of others, relationships can't last.

There was one great problem that stood between God and the ability to create beings in His image. As God is the only one who has immortality (1 Tim 6:16), all creation depends upon Him to live. How can God, who depends upon no one, make beings in His own image to depend completely on Him? The Spirit of the self-existent One can't dwell

[1] https://en.wikipedia.org/wiki/Mirror_neuron

directly in created beings, for we need a spirit that fully depends on God, not a spirit that depends on no one! If we drank directly from the living water of the Father, it would be bitter to us and we would die because we would aspire to be just like the Father: self-existent.

Creation needed a mediator between them and God to exist, live, and thrive. There needed to be one who was fully divine like God, and yet in submission and obedience to Him. This mediator would provide us a cornerstone for how to live in submission to the Father.

When God brought forth His Son in His own image, He could then create beings in the image of His Son. The Son of God was the beginning of God's way (Prov 8:22). He is the Rock cut out of the mountain (Dan 2:45). He is in complete submission to the Father, while at the same time having all the fullness of divinity dwelling in Him (Col 2:9).

On the day Christ came forth from the Father, God told Him, "You are my beloved Son in whom I delight. This day I have begotten you." God reminded Him of this at His baptism when Jesus came to earth; when Christ became the Son of God "in a new sense."

> And lo there came a voice from heaven saying: this is that my dear son, in whom is my delight. Matthew 3:17 Tyndale

> While the Son of a human being, He became the Son of God **in a new sense.** Thus He stood in our world—the Son of God, yet allied by birth to the human race. *Selected Messages Vol. 1*, p. 226.2

God's delight in His Son is the foundation of the rest of the universe. The Son of God ministers this loving delight of His Father to all created beings. This is the new wine that makes the heart glad (Judges 9:12,13; Ps 104:15). Through the Spirit of Christ we can taste the delight of the Father and have assurance we are loved by Him. It is the blood of grapes that gives life. It is this blood in which Christ washes His priestly garments, and has ministered to us from eternity:

> The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him *shall be* the obedience of the people. Binding his donkey to the vine, and his

> donkey's colt to the choice vine, **he washed his garments in wine, and his clothes in the blood of grapes.** Genesis 49:10,11

The Father made the Son equal with Himself, He gave Him everything that He possessed, and above all the gifts which He gave His Son, He poured upon Him the fullness of His agape love.

> For as the Father has life in Himself, so He has granted the Son to have life in Himself. John 5:26

> The Father loves [agape] the Son, and has given all things into His hand. John 3:35

Jesus dwells in the bosom of the Father (John 1:18). He worships His Father as His God; He adores His Father, and is full of gratitude to Him for everything He has received. Of His own free will, Christ honours His Father in everything, and Christ chooses never to do anything apart from Him or say anything contrary to His Father's will (John 5:19,20,30).

The Son of God is the perfect model for all beings living in the Father's Kingdom. Jesus is the God of all who submit to the Father, and therefore is the author and God of faith (Heb 12:2[2]). He is life eternal, for no one can have life without Christ's Spirit living in them. He is the only way to the Father, the source of all life (John 14:6).

In meditation of this beloved Son, my heart is filled with joy. I can't put into words what He means to me personally. My highest desire is to honour Him always, not speaking my own words or having any desires outside of His. I want to be for Him what He is to the Father, made in His image, to glorify Him to the glory of God the Father.

Christ is the only being in the universe that can look directly upon the Father and live. Created beings must drink the life-giving Spirit of God through the mediation of His Son in order to know how to be in

[2] The King James and New King James state that Christ is the author and finisher of our faith. But the Greek does not contain the word "our", therefore the text states that Christ is the author of faith.

submission to the Father and experience the full assurance that they are loved just like His Son.

Just as Moses cast a tree into the bitter waters of Marah to make it sweet, (Ex 15:25) the Father placed a tree in the water flowing from the throne of God to make it sweet, enabling all creation to drink and live.

> And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. Revelation 22:1,2

Christ is represented in the Tree of Life.

> Jesus is the source of power, the fountain of life. He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls. He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. At every step we touch His living power. *The Acts of the Apostles,* p. 478.2

This is why Christ is "that eternal life which was with the Father and was manifested to us" (1 John 1:2). This is why "the government is upon His shoulder" (Isa 9:6). Christ is the wisdom of God enabling all of creation to "live, move and have their being" (Acts 17:28).

> …but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 1 Corinthians 1:24

Solomon speaks of the wisdom of God in this way.

> "The LORD possessed me at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth. When *there were* no depths I was brought forth, when *there were* no fountains

> abounding with water. Before the mountains were settled, before the hills, I was brought forth;" Proverbs 8:22-25

We see in the beginning of God's way that God brought forth His wisdom in the person of His Son because the Father was wise in establishing His kingdom *through* His Son. The Spirit of Prophecy confirms this connection between wisdom and Christ as follows:

> And **the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting....** When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. *Patriarchs and Prophets,* p. 34.1

How wonderfully wise our Father is to provide a way for us to remain connected to Him through the priestly ministry of His Son. We look upon the Father through His submissive obedient Son.

The Son of God has been and will be a priest to God forever. Paul tells us exactly when His Son became our High Priest:

> And no man takes this honor to himself, but he who is called by God, just as Aaron *was.* So also **Christ did not glorify Himself to become High Priest,** *but it* **was He who said to Him: "You are my son, today I have begotten you."** As *He* also *says* in another place: "You are a priest forever according to the order of Melchizedek." Hebrews 5:4-6

Paul compares the calling of Aaron as a priest with the calling of Christ. Jesus was called to be a priest at the moment God said to Him, "You are my Son, today I have begotten You."

The overwhelming majority of Christian Bible students place this calling at the time when Christ ascended back to heaven after His crucifixion, when God repeated the statement that Christ was His begotten Son.

> The Son radiates God's own glory and expresses the very character of God, and He sustains everything by the mighty power of His command. When He had cleansed us from our sins, He sat down in the place of honor at the right hand of the majestic God in heaven. This shows that the Son is far greater than the angels, just as the name God gave Him is greater than their names. For God never said to any angel what He said to Jesus: "You are My Son. Today I have become Your Father." God also said, "I will be His Father, and He will be My Son." Hebrews 1:3-5 NLT

But as we have shown, Christ was brought forth from the Father in eternity. Christ was already a priest upon His throne by the time of the counsel of peace, which took place just after the creation of this world at the time of the fall of man. Ellen White eloquently expresses the law of life for the universe through the ministry of Christ.

> Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. *The Desire of Ages,* p. 21.2

The Christian world limits the priestly ministry of Christ to dealing with sin, but Christ's priesthood is firstly dispensing life, righteousness, and blessing. It secondly deals with sin and death.

This is borne out by the fact that in the ministry of Melchizedek to Abraham there is no mention of blood or sacrifice; there is only bread, wine, and a blessing.

> Then Melchizedek king of Salem **brought out bread and wine;** he *was* the priest of God Most High. **And he blessed him** and said: "Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand." And he gave him a tithe of all. Genesis 14:18-20

Christ is a priest according to the order of Melchizedek, and Melchizedek ministered through bread, wine, and blessing. It is true that we can discern in the symbols of the bread and the wine the sacrifice of Christ, and we will address this in coming chapters. But significantly there was no animal, human, or divine human blood offering made by Melchizedek, neither did he direct Abraham to offer a blood sacrifice. Melchizedek administered the blood of grapes through the wine.

Many questions arise when the priesthood of Christ is put in this light. But before we look further at this, we first need to return to the story of the war in heaven when Satan sinned against God, and how this has impacted man's understanding of justice.

CHAPTER 4

EVERY SIN MUST BE PUNISHED URGED SATAN

Lucifer came to resent the fact that he needed to approach the Father through the Son of God. He became jealous of Christ's position and began to lose sight of the fact that his existence and prosperity were dependent upon the Son of God.

The only place in the universe to find a spirit of submission and obedience was in the heart of the Son of God. To reject Him is to cut off all access to the Father. It is impossible to approach the Father in any posture other than gratitude, humility, and obedience. To come to God in any other way is to reject the true identity of God. On top of this, to approach God outside of the person of Christ automatically redefines the identity of the one approaching the throne.

The identity of the Son of God as One completely submitted to, and grateful, to His Father is a perpetual reminder that all life comes from the Father, and that we all must recognize this fact and freely choose to live under His authority. The Son of God is the only safeguard against death. We must have His Spirit abiding in us to live.

> Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, **thou hast corrupted thy wisdom by reason of thy brightness."** Ezekiel 28:17. "Thou hast said in thine heart, ...I will exalt my throne above the stars of God.... I will be like the Most High." Isaiah 14:13, 14. **Though all his glory was from God, this mighty angel came to regard it as pertaining to himself.** Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And **coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.** *Patriarchs and Prophets,* p. 35.2

All of Lucifer's wisdom came from the Son of God. Christ's wisdom was and continues to be found in His gratitude to His Father for everything He possesses. Lucifer corrupted this wisdom by choosing to think that all that he had, came from himself.

> The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. *Patriarchs and Prophets,* p. 37

Instead of seeing the Son of God as the guarantor of his life, Satan saw Christ as a threat to his rights and liberties. His way seemed right to himself, but in reality it was the path that led to death.

> For you said to yourself, "I will ascend to heaven and set my throne above God's stars. I will preside on the mountain of the gods far away in the north. I will climb to the highest heavens and be like the Most High." Instead, you will be brought down to the place of the dead, down to its lowest depths. Isaiah 14:13-15 NLT

Satan had experienced the love, kindness, and generosity of the Father and His Son. He knew their character was self-sacrificing love, yet knowing all this, he chose to follow a path of lies and deception.

> To him [Satan] as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. *The Desire of Ages,* p. 761.5

In choosing the path of death, Satan became the author of death. All that was in the Son of God, Satan attributed to himself, and all that was in himself, he attributed to the Son of God. Here we find the origin of psychological projection. To shield himself from the convictions of conscience, he imagined his position and Christ's were reversed.

> By sly insinuations, by which **he made it appear that Christ had assumed the place that belonged to himself,** Lucifer sowed the seeds of doubt in the minds of many of the angels. *The Review and Herald*, February 4, 1909, par. 1

We see Satan following the same line of thought when Christ was here on earth.

> When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. **The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man.** *The Desire of Ages,* p. 119.2

The Son of God had life in Himself because He joyfully acknowledged His Father as the source of all life and the fountain of all law.

> The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art

> God." Psalm 90:2. **It is He, the source of all being, and the fountain of all law.** *The Great Controversy,* p. 479.2

God's original and unborrowed life flowed into Christ, and as Christ had sealed in His heart the law of His Father and delighted to do His will, this unborrowed and underived life was Christ's inheritance forever.

Satan therefore imagined that he was the one who had life original and unborrowed in himself and that Christ was the tyrannical, controlling, arbitrary author of death.

At a deeper level, Satan, knowing that he was in the wrong, judged himself worthy of death. His inward thinking is revealed in the verdict of Cain after murdering Abel. As Luther translates:

> Kain aber sprach zu dem HERRN: Meine Sünde ist größer, denn daß sie mir vergeben werden möge. Genesis 4:13 Luther Bible

> But Cain said to the LORD, "My sin is greater than that which shall be forgiven me." Genesis 4:13 Translation of Luther Bible

And even the Douay Rheims translation states it thus:

> And Cain said to the Lord: "My iniquity is greater than that I may deserve pardon." Genesis 4:13 DRB

In Cain is manifested the thoughts of Satan. His self-condemnation was convicting his conscience.

> He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. **Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all His ways,** and holy in all His works" (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. *Patriarchs and Prophets,* p. 39.1

In order to silence his conscience, he placed all his wrongs on Christ, and put on Him the sentence of death which he himself had judged. Here is the origin of penal substitution. Later on, the thoughts of Satan manifested again in Caiaphas:

> You don't realize that it's better for you that one man should die for the people than for the whole nation to be destroyed. John 11:50 NLT

In order to address the deceptions of Satan, the Father assembled the hosts of heaven to make clear the identity of His Son, and that all beings should honour Him as they honour the Father.

> The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both....** Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. *Patriarchs and Prophets,* p. 36.2

Satan at first yielded to this reality, but his desire for supremacy returned, and he then continued his policy of trying to switch places with the Father.

> He [Satan] represented God in a false light, **clothing him with his own attributes.** Christ came to represent the Father in his true character. He showed that he was not **an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and**

> **punishing them for their evil deeds.** *The Signs of the Times,* November 18, 1889, par. 6

Looking upon the Father outside of Christ, Satan was transformed to consider himself immortal and self-existent. This falsehood caused him to see God's requirements as arbitrary, harsh, and unnecessarily restrictive. He came to see himself as the defender of life and liberty, and God as the menace to freedom, and the cause of death. He projected his actions onto God while imagining God's actions in himself.

His inward self-condemnation caused him to think that he could not be pardoned for his transgression. This thought led him to conceive a new form of justice that demanded the punishment of death. He endeavoured to place this attribute upon God, and in doing this, he separated mercy from justice.

> The sin of Lucifer is unexplainable. He was disloyal to God. His mourning and complaining aroused sympathy among the angelic hosts, and many took the same position as did Satan. How did the Lord break the force of these accusations?
>
> Because of Satan's accusing power, it was not the plan of God to deal with him as he deserved. The tempter would throw all the blame of his course upon others who were below him. He would make it appear that if he could have moved according to his own judgment all this demonstration of rebellion would have been avoided.
>
> **The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God,** claims that his decisions are justice, are pure, and without fault. Thus **he takes his position on the judgment seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.**
>
> **But how shall the universe know that Lucifer is not a safe and just leader? To their eyes he appears right. They cannot see, as God**

> **sees, beneath the outward covering. They cannot know as God knows.** Then to work to unmask him and make plain to the angelic host that his judgment is not God's judgment, that he has made a standard of his own and exposed himself to the righteous indignation of God, would create a state of things which must be avoided. *Letters and Manuscripts Vol. 7*, Letter 16a, July 4, 1892

The whole universe was influenced by Satan's counterfeit system of justice. As Ellen White states, to the eyes of the universe, Satan appeared to be correct.

> It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, **and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.** That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. **As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy.** *The Review and Herald*, September 7, 1897, par. 3,4

Satan's defence was to make God appear arbitrary and exacting. He continued to place his own character attributes onto God. The whole universe came to view God in the false framework that Satan had created. Satan then challenged God that if He didn't punish wrongdoers, He was not a God of truth and justice.

> In the opening of the great controversy, **Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan;** and if God should remit the punishment of sin, He would not be a God of truth and justice. *The Desire of Ages,* p. 761.4

Satan will finally receive the judgment which he said God should exercise. Satan will receive the punishment which he conceived and taught. His self-condemnation will meet with his own idea of punishment. He demands it; *in his mind,* that is what is just for him.

> Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. *Manuscript Releases Vol. 12,* p. 413.1

Let us ponder this carefully: God does not give to Satan what God desired, but gives Satan what he himself desired.

Back to the beginning, we can see that in this atmosphere of false justice, Adam and Eve were instructed by both Christ and the heavenly angels.

> Adam and Eve received instruction through direct communion with God; we behold the light of the knowledge of His glory in the face of Christ. *Education,* p. 30.3

> Holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment and also taught them concerning the rebellion and fall of Satan. The angels warned them of Satan and cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe. **The angels also enjoined upon them to follow closely the directions God had given them, for in perfect obedience only were they safe.** Then this fallen foe could have no power over them. *Early Writings,* p. 147.1

The line between the natural consequences of rebellion and the need for the arbitrary punishment of rebellion became blurred. The difference between the natural penalty of sin and an imposed penalty for sin was confused.

The seeds of Satan's justice later manifested in the angels as they watched man's rebellion grow more determined. This doesn't mean that the good angels disobeyed God in any way, but there was an atmosphere of confusion and uncertainty around them in regard to the subject of justice.

> After the fall of our first parents, **Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battlefield.** The controversy that began in heaven was to be continued on the earth.
>
> In this controversy much was to be involved. Vast interests were at stake. **Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"**
>
> Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. **A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity?** Would He send fire or flood to destroy them? **All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion."**
>
> But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **God might have sent His Son to condemn, but**

> **He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!"** *The Signs of the Times*, August 27, 1902, par. 2-5

The angels and unfallen worlds were ready to exterminate the rebellion. This reflects the imposed justice of Satan. In God's system, there was no need to come forth from the throne to punish. The punishment was inherent within the actions of rebellion; the rebels were already suffering and that suffering would only get worse the more they rebelled. What the universe needed was a revelation of God's character of love, not a demonstration of satanic justice.

Here we find the answer to the mystery of why Adam did not go to God for counsel. The atmosphere within the universe influenced his thinking to believe that sin must be punished according to Satan's ideas of justice.

> The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result. *Testimonies for the Church Vol. 5,* p. 111.1

The heavenly angels were unconsciously affected by Satan's principles of justice. In telling Adam and Eve that there were consequences for disobedience they spoke the truth. What was unspoken was *how* the consequences were delivered. Were they the inevitable fruit of their actions or imposed arbitrary punishments from God? The answer to this was not clear to the angels. They were committed to God and His Son, but the atmosphere around them may have influenced Adam to conclude the consequences were imposed, not natural.

Adam could not imagine God responding to Eve eating the forbidden fruit with anything other than death. Mercy had been separated from justice in his mind.

Adam was accountable for his own actions. His decision to eat the fruit was not justified in the slightest. He knew enough to know that he should have sought the counsel and wisdom of God before making such a drastic decision.

Satan had repeatedly told the universe that God does not forgive. In believing his own lies, he sinned. His sin was to attribute to God things that were not part of His character. This is a transgression of the law of life.

> Satan was the first great rebel in heaven. On account of his power to deceive, he carried many of the holy angels on his side. God was truth and justice. God moved in a straightforward course to vindicate His law. Satan must yield or evade God's arguments. He came where the two roads branched. It was submission or open rebellion. He took the latter position. He had misconstrued, perverted, wrested the words of God until he carried with him a large number of the angels; a large number, true, but for his deception. **He practiced the work of accusing, of fraud, of deception until he himself was his own dupe. He believed his own lies; his darkness was to him light, and light was darkness.** To Satan this was his ruin. He really had the advantage. Lucifer could lie, deceive, accuse. God cannot lie. God moved in a straightforward course. Lucifer moved in a crooked, wriggly, twisting course, serpent-like. Lucifer could be warned at the beginning of this course of sin as only God can warn, but his stubborn resistance and unbelief construed every merciful interposition of God into a pressure and restriction of his rights. He fancied himself for a time, because he gained some of the angels to his side as superior to God. The Lord allowed Satan to go on until he should reveal himself in his true character. Christ alone, by giving Himself a sacrifice, could destroy the works of Satan. *Letters and Manuscripts Vol. 4*, Ms 22, 1885, par. 17

Adam followed Satan into this deception, and he came to believe that God would not forgive. He seconded Satan's thoughts in the belief that the blotting of sin could only be obtained through the punishment of

transgression by death. In going against the clear statements of God and eating the fruit, Adam judged himself worthy of death. This sentence he passed upon Eve after she ate the fruit.

Like Satan, Adam defended himself by blaming God for his transgression. His inward self-condemnation was projected onto God. This meant the only path to salvation for him lay in the death of the Son of God, because He was the one Adam blamed for creating Eve to be his tempter.

> Then the man said, "The woman whom **You** gave *to be* with me, she gave me of the tree, and I ate." Genesis 3:12

After the fall of man, the whole universe wondered what God would do. Satan's justice appeared to rule the creation and it seemed evident to all that man's rebellion should be punished.

When the plan of redemption was revealed to the angels, and they understood Christ was willing to pay the penalty of sin which the human race believed was needed for forgiveness, the angels offered to give their own lives to pay the penalty.

> The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. *Patriarchs and Prophets,* p. 64.3

This point establishes the fact that the angels were influenced by Satan's false justice. An angel could not pay the debt because God demanded no such payment. Secondly, an angel could not pay the debt because man would not accept the death of an angel as evidence of being forgiven.

Christ now began His second function as High Priest. He would condescend to act as man's mediator within the framework of satanic justice. This was part of Christ's cross of self-denial.

> According to justice and retribution God might have placed in the hands of his angelic ministers the vials of his wrath, to be poured

out upon a rebellious world, to punish the inhabitants for their treatment of the Prince of heaven. But he did not do this. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Isaiah tells us who and what our Redeemer is: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." **Christ had two natures, the nature of a man and the nature of God. In him divinity and humanity were combined. Upon his mediatorial work hangs the hope of the perishing world.** No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with deity; and by preserving each nature distinct, he has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is, and what man may become—godlike in character.

Christ is our example. **He placed himself at the head of the human family to accomplish a work the importance of which men do not comprehend** because they do not realize the privileges and possibilities before them as members of the human family of God. We may understand the subject of the work of Christ. **His object was to reconcile the prerogatives of justice and mercy,** and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. **Through Christ Justice is enabled to forgive without sacrificing one jot of its exalted holiness.**

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed his divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. **Justice moved from its exalted throne, and**

> **with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough.** Ellen White, *General Conference Bulletin,* October 1, 1899, Art. B, par. 20-22

Justice and mercy were separated by a wide gulf because of Satan's accusations. Justice and mercy can't be separated in the mind of God for God is not divided. Satan made justice and mercy inconsistent through his principle of punishment. Note carefully that Ellen White does not say God moved from His exalted throne, but that justice did. We remember from an earlier statement that Satan took his place on the throne, or judgment seat, and declared his statements to be infallible. As Satan sat upon the throne through his theory of justice, God must demonstrate the principle of punishment which all perceived to be divine.

> In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. 12 Letters and Manuscripts, Manuscript 6, 1897, par. 6.

The cross of Christ reconciles what the universe perceives as divine justice with God's true merciful justice. God's justice is to show mercy, God showed mercy in giving His precious Son to die according to the principles that all believed were just. Thus both God's justice (mercy) and Satan's justice meet in the cross. They are drawn across the gulf both ways. Both are satisfied; God bows His head in satisfied acceptance while Satan bows in reverence before the cross because all his demands are met.

But why was this necessary? Because Satan's justice had come to dominate the minds of all created beings.

> The Saviour's humanity elevates all humanity in the scale of moral value with God. It brings God and man very nigh together. "As many as received him, to them gave he power to become the sons of God." By giving his life to save fallen men, Christ gives all heaven to those that believe on him. **By dying in our behalf, he**

> **gave an equivalent for our debt. Thus he removed from God all charge of lessening the guilt of sin.** By virtue of my oneness with the Father, he says, my suffering and death enable me to pay the penalty of sin. **By my death a restraint is removed from his love. His grace can act with unbounded efficiency.** *The Youth's Instructor,* December 16, 1897, par. 7

Satan charged God with lessening the guilt of sin by not punishing it. The angels were influenced by this idea and the human race fully embraced it. Christ had to die to uphold the sacredness of the law in the minds of men. The death of Christ removed from the minds of men the restraint of His Father's love.

Christ took humanity upon Himself from the fall in order to become *humanity's* mediator and to present to God on *humanity's* behalf the offering which man thought was needed to be paid for reconciliation.

Remember that the Bible tells us that the mediator is not a mediator of one position but of two.

> Now a mediator does not *mediate* for one *only,* but God is one. Galatians 3:20

Christ would represent both God's position of merciful love as well as man's position of merciless justice that demands death as payment. Through His life of service Christ would execute God's justice (Jer 22:3), and through His death He would satisfy the condition man needed for reconciliation.

God's ways are not our ways, and therefore Christ must represent both God's ways as well as condescend to represent ours. But as Paul says – God is one. There is only one truth which shall prevail. After Christ offered Himself to God as a sacrifice on man's behalf, He could reconcile man's justice with God's mercy. Our beloved High Priest could then lead us from the bloody brass altar of sacrifice to the golden altar of incense presenting God's presence of love and grace.

Oh, the condescension and love of God to come down into our darkened perceptions of justice and lead us by the hand into the full

light of His mercy! Eternity shall never be able to fully reveal the magnitude of this love.

CHAPTER 5

RECONCILIATION

After Satan successfully influenced the universe with his theory of justice, there were then two views of God's character. There was the position of the Son of God. He knew His Father was merciful, gracious, long-suffering, abounding in goodness and truth, and His justice allows all to receive the consequences of their actions: those who do good reap the good consequences of prosperity, joy, and happiness while those who do bad reap bad consequences of sin, sorrow and death.

The second view was that God was merciless, and His justice was backed by force. Mercy had to be purchased through death, the death of the transgressor or a substitute. It was not a free gift. The stability and holiness of the law demanded that it be sprinkled with blood to be satisfied. This is how the famous 19th-century preacher Charles Spurgeon expresses it.

> **There was never an ill word spoken, nor an ill thought conceived, nor an evil deed done, for which God will not have punishment from some one or another. He will either have satisfaction from you, or else from Christ.** If you have no atonement to bring through Christ, you must for ever lie paying the debt which you never can pay, in eternal misery; **for as surely as God is God, He will sooner lose His Godhead than suffer one sin to go unpunished, or one**

> **particle of rebellion unrevenged.** You may say that this character of God is cold, stern, and severe. I cannot help what you say of it; it is nevertheless true. Such is the God of the Bible.[3]

The Father was deeply grieved that such an abominable idea of justice could thrive in the universe. How much sorrow the Father felt by this tragedy we will never truly know. The principle of force was completely alien to the Father's principles of love. Pure love and liberty can't exist where force is threatened or implemented.

In order to bring the confused universe, and this fallen world, back to God, there needed to be a complete revelation of God's character in contrast to Satan's character. The truth of God's character is the basis of reconciliation, because it was falsehoods expressed by Satan about God's justice that caused God to be enveloped in darkness. God is light, but Satan led this world into darkness so all humans could not truly see the Father's character.

> The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, **that the world might be brought back to God,** Satan's deceptive power was to be broken. This could not be done by force. **The exercise of force is contrary to the principles of God's government;** He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. **To know God is to love Him; His character must be manifested in contrast to the character of Satan.** This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. *The Desire of Ages,* p. 22.1

> When Lucifer and his angels refused to bow before the throne of God, the Father would not then destroy them. **They should live until death should come as a result of the course they pursued.**

[3] Charles Spurgeon, Particular Redemption, Sermon delivered February 28, 1858

> The Babylonian king, however, threatened utter destruction to all who refused to worship his golden image. **The motive power in the heavenly government is love; human power when exercised becomes tyranny.** All tyranny is a repetition of the Babylonian principles. We sometimes call it papal; it is likewise Babylonian. When the civil power enforces worship of any sort, be that worship true or false in itself, to obey is idolatry. The command must be backed by some form of punishment, a fiery furnace, and the conscience of man is no longer free. From a civil standpoint, such legislation is tyranny, and looked at from a religious point of view, it is persecution.[4]

Not only did this world need a revelation of the character of God, but so did the angels and the unfallen worlds.

> …and by Him to reconcile all things to Himself, by Him, whether things on earth or **things in heaven,** having made peace through the blood of His cross. Colossians 1:20

God would reconcile both those in heaven and those on earth to Himself through the blood of the cross. The cross was not only His death on a wooden cross, but also His daily self-denial in revealing His Father's character in the face of our unbelief, rejection, and hatred. The unfallen angels and worlds would see in the life, suffering, and murder of the Son of God the true character of Satan, and consequently they would realize the true character of the Father.

> In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. *The Desire of Ages*, p. 25.

As Christ is not a mediator of one position, the shed blood of Christ is twofold. There is the literal physical blood of Jesus shed in the crucifixion process. But as we mentioned in chapter three, there is also the blood of grapes of which Christ said, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt

[4] Stephen Haskell, The Story of Daniel the Prophet, p. 41.1

26:28). Christ is stating that for those in the New Covenant, there is a life-giving principle symbolised in the grape juice. The blood of grapes reveals the delight of the Father in His Son which was shed upon all the angels through the Spirit. This is the true agency of reconciliation to the Father.

We will look into this much deeper, while for now the focus is on how the physical blood satisfies what we need and reveals what was in our hearts.

The blood shed on the wooden cross exposed Satan's true character and thus fully reconciled the minds of the angels to God. They discerned the justice they had been influenced by was false.

Because of false justice, the fallen human race could only find the door of mercy opened to them through the physically shed blood of Christ. For those who accept God's mercy through the blood of Christ, the way is opened for them to see that such justice was never required by Him, but in His great love, He provided the sacrifice for us, which we needed.

The physical blood of Christ therefore achieves two objectives.

1. It pays the ransom price which Satan demanded. It satisfies the justice which Satan permeated through the universe which he said the law required, thus upholding the honour of God's law in the minds of all.

2. It revealed the character of Satan as a murderer, and consequently the unfathomable love of God in giving up His Son to the human race to murder Him. And then it proves that even though murder was and has always been in the heart of man, God is and has always been willing to forgive the human race for it.

The difference in the understanding of God's justice is the pivot point upon which the mediation of Christ hinges between God and man. On behalf of the Father, Christ provides life, mercy, and blessing in a Spirit of self-sacrifice and a perfect revelation of His Father. On behalf of man, Christ takes man's nature to represent him, and condescends to allow

men to offer Him to God as a sacrifice so that men might take hold of God's forgiveness.

The terms *blood* and *sacrifice* mean completely different things to God and men, for God's thoughts are not our thoughts (Isa 55:8,9).

The sacrifice of God is to provide life, mercy, and grace in the face of hatred, scorn, and selfishness. God in Christ allows Himself to be pierced by the rude, violent, selfish actions of men. His blood is the gift of His Spirit, His life-blood, given to all men through this self-sacrificing principle.

The sacrifice of men is to believe that God demanded the death of His Son and the spilling of His literal blood to satisfy His justice. It is a sacrifice to appease that wrath we supposed God had for us.

The mediatorial priesthood of Christ provides satisfaction for both competing principles. This is how the cross of Christ was able to draw the mercy of God and the justice of men (thought to be God's) across the wide gulf of separation back into reconciliation.

> He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. **Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough**. *General Conference Bulletin,* October 1, 1899, Art. B, par. 20-22

The ability of Christ's mediation to satisfy both God's mercy and satanic/human justice is a miracle of the most profound proportions. Blessed be the name of the Lord Jesus Christ who yielded Himself up to this destiny, and blessed be the name of the Father who willingly gave to us what we wanted even while maintaining His loving, self-sacrificing principles.

The basis of reconciliation from God's perspective is for His creation to know His character. This is why Christ prayed on the night before He died:

> I have glorified You on the earth. I have finished the work which You have given Me to do. John 17:4

Jesus glorified His Father by revealing His character in our human nature. He poured God's love, mercy, and grace into all that He came in contact with through the Spirit of His Father. This was reconciliation from God's side. He finished the work which His Father gave Him to do.

But after Jesus prayed this prayer, He told His captors, "This is your hour and the power of darkness." (Luke 22:53). From that time on, all that man required for reconciliation was played out. The beating, the mockery, the whipping was the unconscious initiation of Jesus into the sufferings of the human race. We would unwittingly make sure He understood what life was like in this world. Then we crucified Him in the most brutal manner, spilling His innocent blood on the ground, pinning Him to a cross until He died. The words of Jesus spoken on the cross, "It is finished," signalled that He had finished all that *man* required for reconciliation.

Jesus finished what His Father desired on Thursday night, and He finished what man required on Friday afternoon. The two finishes reflect the two sets of requirements that Christ fulfilled.

When we grasp that the Bible speaks to us of both sets of requirements, and we accept that the requirements of God are different to those of men, we can then discern the complete path of what it means to be reconciled to God.

The requirements of God are measured by what we understand concerning His character. The character of God is measured by what Jesus revealed to us when He came here to earth.

One of the greatest stumbling blocks to understanding the difference between the requirements of God and men is the meaning of the

sacrificial system, particularly as emphasized in the story of Abraham's sacrifice of Isaac. Before looking at these two points, we will establish that God's mercy is in opposition to the principle of sacrifice, and therefore cannot be part of His requirements for reconciliation.

CHAPTER 6

MERCY NOT SACRIFICE

Renowned theologian, William Lane Craig, pinpoints the heart of the modern Christian doctrine of atonement when he said:

> Any biblically adequate atonement theory must include the notion of propitiation, that is to say, the appeasement of God's just wrath against sin. **The source of God's wrath is His retributive justice, and so appeasement of wrath is fundamentally a matter of the satisfaction of divine justice.** How are the demands of divine justice satisfied? Biblically speaking, the satisfaction of God's justice primarily takes place, not as Anselm thought, through compensation but through punishment.[5]

As described above, mercy or atonement comes through the punishment of death. But is this truly mercy? Do we consider that every time we make a payment for something, the shop owner is showing us mercy? If we pay the asking price, we don't perceive mercy or kindness as being applied.

[5] William Lane Craig, Atonement and the Death of Christ, (Baylor University Press, 2020), p. 195

However, if we had a debt that we couldn't pay, and a friend paid this for us, we would consider their action as one of mercy or kindness towards us. But we wouldn't consider the shopkeeper as showing us merciful kindness, for they were paid what was required.

Now if the shopkeeper took pity on us and wanted to help us, and so he gave money to his son to give to us so we could make the payment, we might ask: why didn't he just forgive the debt and show mercy directly? In this case it seems that the shopkeeper is more interested in the process of payment than revealing mercy. The shopkeeper appears imprisoned by the need for satisfaction or payment; his hand of mercy is withered by the demand for payment.

Relating this story to God, many would argue that God's justice is the most important thing, but as we have shown previously, the justice we think needs payment is Satan's justice, not God's justice. Many people looking at Christianity are perplexed by God's need for blood – it doesn't make sense; it feels convoluted and strange. This strangeness is framed by Christians as part of the mystery of God, and we are not to question His methods. But as we have explained, it is not God's methods but Satan's, and many people can sense something is wrong with the Christian explanation of the atonement.

We mention the shopkeeper example because this is exactly how Jesus describes the reconciliation process through a parable:

> "There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. **And when they had nothing with which to repay, he freely forgave them both.** Tell Me, therefore, which of them will love him more?" Luke 7:41,42

Jesus then makes the direct parallel to the process of forgiveness of sins in relation to the sinful woman:

> "Therefore **I say to you, her sins,** *which are* **many, are forgiven,** for she loved much. But to whom little is forgiven, *the same* loves little." Then He said to her, "Your sins are forgiven." And those who sat at the table with Him began to say to themselves, **"Who is this who**

> **even forgives sins?"** Then He said to the woman, "Your faith has saved you. Go in peace." Luke 7:47-50

How did Jesus forgive this woman's sins? He freely forgave her without any requirements except faith. He did not say to her, "You must believe that I am going to take your place and die for you." There is no mention of blood, death, or sacrifice in the transaction. He simply said, "Her sins which are many, are forgiven"; and to her He said, "Your faith has saved you. Go in peace." Her faith was simply in Him as the Son of God without any mention of the payment of blood.

The ability of this dear woman to take hold of the words of Jesus rests in the assurance of the Father's love. The sweet and delightful blood of grapes, mediated through the Spirit of Christ, that confirmed she was a daughter of God. Her weak and palsied hand was strengthened to reach out and embrace the gift of forgiveness. The blood or Spirit of Christ was shed abroad in her heart, and she cried "Abba, Father!"

The Bible presents sacrifice *in opposition* to mercy, rather than sacrifice being the means to obtain mercy.

> For I desire **mercy and not sacrifice,** and the knowledge of God more than burnt offerings. Hosea 6:6

The text does not say that God desires *mercy through sacrifice* (or punishment), but rather *mercy as opposed to sacrifice*. Digging a little deeper into the text, we notice the classic Hebrew parallel structure of the sentence:

Mercy NOT sacrifice

Knowledge of God MORE THAN burnt offerings

The word in Hebrew used to denote "more than" is better translated as "from or out of." When speaking about burnt offerings in Psalms, we are told that God does not require burnt offerings at all.

> Sacrifice and offering You did not desire; My ears You have opened. **Burnt offering and sin offering You did not require.** Psalm 40:6

This is confirmed by the Greek Old Testament which says "I will have mercy rather than sacrifice" or in the Apostolic Polyglot "For mercy I want and not sacrifice." Let us now consider God's way and man's way side by side.

God's Way	**Man's Way**
Mercy	Sacrifice
Knowledge of God	Burnt Offerings

God's way is to show us sinners mercy by kindly extending us life, at great personal cost to Himself, that we might come to a knowledge of God, repent, and be reconciled to Him.

Notice how the Bible tells us we receive atonement:

> In mercy and truth atonement is provided for iniquity; and by the fear of the LORD *one* departs from evil. Proverbs 16:6

The text does not say "In divine sacrifice and blood, atonement is provided for iniquity." It simply says mercy; mercy through the truth of God's character. Mercy does not mean sacrifice; it means kindness. Mercy does not mean appeasement; it means favour or pity. As Jesus told the parable, the creditor freely forgave them both without any payment needing to be made.

Mercy and truth are the basis of atonement. Mercy and truth are also the basis of God's justice and righteousness.

> Righteousness and justice *are* the foundation of Your throne; mercy and truth go before Your face. Psalm 89:14

The semi-colon in the text means that what is said after the semi-colon expands and further defines the meaning of what is before it. The King James actually uses a colon rather than a semi-colon, which more strongly indicates that justice and judgment are defined as mercy and truth, therefore proving that justice is mercy. They are not opposites;

they are the same thing. Justice is to do what is right, and the right thing to do is to be merciful and kind to others.

Satan's justice is inconsistent or opposite to mercy, while God's justice is completely consistent with mercy because it is the perfect expression of it.

> He will judge your people with righteousness, and your poor with justice. The mountains will bring peace to the people, and the little hills, by righteousness. Psalm 72:2,3

To do justice to the poor is to feed them and shelter them. It is right to care for the poor and provide for them – this is mercy. Again we see below God's mercy is paralleled to righteousness or justice.

> But the mercy of the LORD *is* from everlasting to everlasting on those who fear Him, and His righteousness (justice) to children's children, Psalm 103:17

In this text in Hosea, the seed of justice or righteousness produces the fruit of mercy. They are not opposite principles.

> **Sow for yourselves righteousness; reap in mercy;** break up your fallow ground, for *it is* time to seek the LORD, till He comes and rains righteousness on you. Hosea 10:12

What prevents people from helping the poor who come to them? Condemning judgment. The person who has means prides himself on his skill, discipline, and ability to gain wealth. He withholds his heart from the poor because he condemns them with the thought, "I have worked hard for my money and my living standard. Don't be lazy, go to work and earn your own money!"

This is the spirit of self-righteousness, and it is this spirit that Jesus addresses when speaking to the leaders of Israel. Those who refuse to help the poor are actually sacrificing the poor, rather than sacrificing part of what they own to help them. When a wealthy person sees a poor person in need and refuses to help them, the wealthy person is willing

for the poor person to suffer and possibly die rather than provide support for them. This is sacrificing the poor in order to save wealth.

> But when the Pharisees saw *it,* they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day…. **But if ye had known what** *this* **meaneth, I will have mercy, and not sacrifice,** ye would not have condemned the guiltless. Matthew 12:2,7 KJV

Here Jesus defines the relation between mercy and sacrifice, quoting from Hosea 6:6. But then He connects sacrifice to the spirit of condemnation. This brings us back to the origin of the principle of sacrificial punishment. Satan shifted his self-condemnation onto the Son of God. Satan made Christ responsible for everything and then he condemned the guiltless Son of God.

We see today that many Christians are calling for the condemnation and even death of political leaders and influential businessmen in the world who are doing evil things. They demand this saying that justice demands this judgment. This is essentially calling for sacrifice, as they believe that this act would right things and put things back into balance. This call is being made by the self-righteous. So we see that the spirit of condemnation demanding punishment is always connected to sacrifice.

Jesus tells the leaders that if they understood that mercy is in opposition to sacrifice, they would not have condemned others they deemed worthy of punishment. The theology of sacrifice is one of judgment and condemnation, not mercy.

Christianity believes that God punished His Son on the cross as a substitutionary sacrifice for our sins. This makes God one who is willing to condemn the guiltless. But Jesus plainly tells us that if we understood matters correctly, we would know that God desires mercy and not sacrifice which means no condemnation of the guiltless, thus destroying the foundations of penal substitution.

Conversely, only those who confess they are sinners in need of mercy, and receive it, will be in a position to offer mercy to others. When a

forgiven sinner sees another person sin, he is reminded of his own sin; he does not condemn, because he is able to offer the mercy that he has received. Only those who know they are forgiven can truly forgive others.

It is vital to see that for God sacrifice and mercy are mutually exclusive, in order to appreciate the true priesthood of Christ on behalf of the Father. God never desired sacrifice in His plan for salvation, even though He knew that men would require it.

> **Before the foundation of the world was laid, the plan of redemption was devised.** In heaven a mysterious voice was heard saying, **"Sacrifice and offering thou wouldest not,** but a body hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart." *The Review and Herald,* September 16, 1902, par. 7

The Spirit of Prophecy reveals to us that when the plan of salvation was made, God did not want sacrifice or offering – not just animal sacrifices, but *all* sacrifices. God wanted the universe to know what He was like, so a human body was prepared for His Son to reveal the fullness of His character in human form.

It is the earthly life of Christ that is the basis of the atonement with God. It is realising that we had a wrong view of Him, and yet despite hurting Him so much, He freely forgives us, providing a path for our repentance so that we might be filled with the true Spirit of God as manifested in Christ.

One of the most eloquent expressions of this atonement process was given in 1897 by Adventist Pastor George Fifield:

> The word "atonement" means at-one-ment. **Sin had brought misery, and misery had brought a misunderstanding of God's character.** Thus men had come to hate God instead of loving him; and hating him, the one Father, men also hated man, their brother. Thus, instead of the one family and the one Father, men were

> separated from God and from each other, and held apart by hatred and selfishness. There must be an atonement.
>
> **An atonement can be made only by God's so revealing his love, in spite of sin and sorrow, that men's hearts will be touched to tenderness; and they, being delivered from Satan's delusions, may see how fully and terribly they have misunderstood the divine One, and so have done despite to the Spirit of his grace.** Thus they may be led, as returning brethren, to come back to the Father's house in blissful unity.
>
> The atonement is not to appease God's wrath, so that men dare come to him, but it is to reveal his love, so that they will come to him. George Fifield, *God is Love*, p. 48

Fifield mentions nothing of blood sacrifice, but rather a revelation of the beauty of God's character. Our recognition of how we have completely misunderstood Him and pierced Him with our selfishness is what brings us to repentance. This revelation comes to us through the person of Jesus Christ 2000 years ago.

This is the purpose of the Melchizedek priesthood to bring us life and blessing, so that we might know the Father as He is.

When we grasp the truth that our Father desires mercy and not sacrifice, we can begin to appreciate the mediatorial work of Christ on behalf of His Father, not just for us. We can come out of Satan's ideas of justice and receive the Spirit of the gentle Saviour.

Limiting Christ's priesthood to sin and death eliminates God's position in the mediation process. In essence, men convince themselves that God's atonement is the same as their own, which actually inhibits the reconciliation process. Therefore, it is essential to see the priesthood of Christ as more than ministering through blood sacrifice and death.

CHAPTER 7

SACRIFICE IN THE MIRROR

One of the great reasons why Christians think that God requires a literal blood sacrifice is because of the sacrificial system in the Old Testament, and particularly the Passover story from Egypt. Statements like this seem to indicate that God needed the sacrifices.

> **Christ, in counsel with His Father, instituted the system of sacrificial offerings;** that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God. *Selected Messages Vol. 1,* p. 230.1

Firstly, we notice it was Christ who instituted the sacrifices with counsel from His Father. This was part of Christ's mediatorial priesthood for the human race.

The question that needs to be asked is why did Christ, with His Father's consent, institute this system when Scripture says God didn't want sacrifice and offering? As we quoted earlier:

> Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying,

> "Sacrifice and offering thou wouldest not, but a body hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart." *The Review and Herald,* September 16, 1902, par. 7

This apparent contradiction indicates to us that there is a mirror operating on one side of this discussion about sacrifices; meaning one of these statements is a reflection of God's character and the other is an accommodation to man's thinking. Christ mediates both positions.

In our search to harmonise these two statements, we see something of interest in the story of Abraham.

> Still the patriarch begged for some visible token as a confirmation of his faith and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. **The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.** By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. *Patriarchs and Prophets,* p. 137.1

Abraham was divinely directed to sacrifice three animals, but what God directed him to do was something customary among men. It was a condescension for God to come to Abraham's level to encourage him in faith. It was not something that God wanted or needed, but it was something that Abraham needed, and God met him in that need.

If we go back to the beginning, it is interesting that the Bible doesn't record that God gave instruction about the sacrificial system. It just records the following:

> And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought

> of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, Genesis 4:3,4

Christ's reason for instituting the sacrificial system was two-fold. Firstly, it was to help Adam realise something about himself; to see in the slain lamb a symbol of his hidden enmity towards Christ. This was part of Christ's mediatorial work of laying the glory of man in the dust so as to be able to bring him forgiveness and salvation. The sacrificial system is part of causing the sin of man to abound in order that grace might much more abound.

Secondly, the sacrifices instituted were a promise to man to strengthen his faith to believe God loved him and would forgive him according to what he understood.

When Adam ate the fruit of the tree, the spirit of Satan entered into him. As the book of Hosea records:

> And they, as Adam, transgressed a covenant, there they dealt treacherously against me. Hosea 6:7 YLT

Treachery is something hidden or covert. Adam was not aware of the enmity that was inside of him.

> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. Romans 8:7

When the patriarchs sacrificed a lamb, the Spirit of Christ was both giving to men a promise of what Christ would do to save them, while also convicting them that sin required these actions. The visible suffering lamb was a revelation of Christ's invisible suffering under men's justice system ever since man fell into sin.

> And as Christ draws them to look upon His cross, [symbolised in the sacrificial lamb] to behold Him whom their sins have pierced, the commandment comes home to the conscience. **The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "What is sin, that it should require such a**

> **sacrifice** for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded, that we might not perish, but have everlasting life?" *Steps to Christ,* p. 27.1

Sin required the sacrifice, not God. Sin demanded blood to obtain "mercy," but God only desires mercy, not sacrifice.

> O! What a blessed Saviour! Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. **He needed no atonement of suffering for Himself; all His sufferings were for us;** all His merits and holiness were open to fallen man, presented as [a] gift; will he have it? *Letters and Manuscripts Vol. 7*, Letter 12, 1892, par. 4

The sacrifice was for us, a condescension on the part of God and His Son to strengthen our faith while revealing the true enmity of our hearts. What a wonderful Father! How gracious, patient, merciful, and loving is He to do this for us through His Son.

Again, how gracious of God to condescend to allow the precious lambs He created to be used to help Adam grasp the severity of his situation. It was extremely painful for our Father and Son to see these lambs slaughtered.

The seed in Adam's heart manifested in Cain when he killed his brother. Abel was filled with the Spirit of Christ. Cain remained in the natural carnal mind. This same seed would manifest 4000 years later when the Jewish nation, aided by Gentiles, murdered the Son of God. It continues now in all the ways we come up with to deny Jesus is the only begotten Son of the Father.

As Adam became aware of His problem, he repented of his enmity and humbly followed his Saviour, choosing to deny his carnal nature.

> To Adam, the offering of the first sacrifice was a most painful ceremony. **His hand must be raised to take life, which only God could give.** It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he

> trembled at the thought that **his sin must shed the blood of the spotless Lamb of God.** This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. *Patriarchs and Prophets,* p. 68.1

Adam's hand must be raised to take the life that God gave because when he ate the fruit, he accepted Satan's dogma of justice which demanded punishment and death. Sin must shed the blood of the spotless lamb because it is sin that causes us to believe that God requires this. Having once sinned, Adam could not free himself without sin being punished with death; the death of the Lamb of God.

Adam could never have imagined that eating the forbidden fruit would allow Satan to pervert his nature, pervade his mind with false justice that demanded death, and lie to him about the character of God. But that is exactly what happened; that is the power of sin.

Adam was required to slay the lamb to reveal that he himself required this for reconciliation. But if God was the one requiring this death, then He would have been the one to slay the lamb for Adam; He would have caused the first death. The lamb would have been "smitten of God and afflicted." (Isa 53:4).

A large section of the Christian world believe that God took the first life. Here is one example from a well-known Protestant Pastor:

> "This introduces for the first time in Scripture the matter of atonement or covering of the sinner through the death of an innocent substitute. This is the sovereign work of God. God chose the animal; **God killed the animal;** God took the skin of the animal and covered the sinners. **This is the first death in the world, never been death before this. The first death is the death of an animal killed by God to cover sinners.…**
>
> …the sacrificial system was to picture the necessity of a substitute to take the place of sinners, to be killed, and to bear the wrath of God. And, of course, none of the sacrifices ever given in the past

> could do that, they just pictured the One that was to come, who was Christ."[6]

I thank the Lord Jesus for the gift of prophecy that clearly reveals that Adam took the first life, not God. The significance of this cannot be overstated.

Adam was required to slay the lamb because he was the one who believed that every sin must be punished, along with the shocking reality that he unwittingly carried within himself the seeds of Satan's desire to murder the Son of God.

It is in this context that God condescended to institute the sacrificial system as a mirror of what was happening in Adam, not in God. It revealed Adam's requirements, not God's.

> Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice, and not God. E.J. Waggoner, *The Justice of Mercy, Present Truth UK,* August 30, 1894

The shed blood of the lamb gave Adam hope that he might be forgiven for his great sin. Christ sent His Spirit to Adam in his darkened thinking to assure Him that God forgave him, but He did this *through* Adam's preconceived opinions of reconciliation. He has no other choice because He won't use force to effect a change in man. All of this Christ mediated in love to man and for man's salvation. Christ fulfilled man's covenant also known as the Old Covenant, and ministration of death (2 Cor 3:7-9).

This principle is revealed in why and how Jesus told the story of the rich man and Lazarus.

> In this parable [of the Rich man and Lazarus] Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. **The Saviour knew of their ideas, and He framed His parable so as to inculcate**

[6] John MacArthur, *The First Sacrifice*, *gty.org*, November 11, 2012

> **important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. <u>He used the prevailing opinion to convey the idea He wished to make prominent to all</u>**—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him. *Christ's Object Lessons,* p. 263.2

Christ did not try and tell His hearers that their ideas about the afterlife were wrong because He knew they would not understand. In the same manner, Christ did not try and tell Adam his ideas of atonement were wrong. He ministered to Adam through his wrong ideas; He inculcated the important truth of forgiveness through Adam's wrong ideas of sacrifice. This is the central point of Christ mediating between two positions. If you can take hold of this principle, many perplexities in the Scriptures will vanish.

It is only in the context of the mirror that we can find harmony between God instituting the sacrificial system while at the same time not requiring sacrifice and offering. It is in the mirror that we can understand what Ellen White means in statements like these:

> Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. *The Desire of Ages,* p. 753.1

Christ became our substitute, not God's (Isa 53:3; Luke 23:20-24). He was counted as a transgressor by us, not God. As man's offering to God, Christ could not see the Father's face. God had to allow His Son to experience what man thinks God will do to him; cut him off. Although God was with His Son in the darkness, (Ps 22:1,24) Christ could not feel that presence, allowing Christ to walk the path that man perceived was God's punishment. We note carefully:

> Must He give up the people for whom such a provision has been made, even His only-begotten Son, the express image of Himself? **God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.** *Testimonies to Ministers,* p. 245.2

God does not become a judge, but He assumes this position in the mirror of our wrong principles of justice. He can do nothing but accept this position because this is our wrong idea of Him. He had to do this to satisfy our wrath and condemnation. Our Father has such wondrous love to walk this path for us.

Another point we need to consider is the frequency of the sacrifices. Why were there so many? In the beginning it says:

> **And it cometh to pass at the end of days** that Cain bringeth from the fruit of the ground a present to Jehovah; and Abel, he hath brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looketh unto Abel and unto his present. Genesis 4:3,4 YLT

In commenting on this verse John Wesley states:

> In process of time – At the end of days**, either at the end of the year when they kept their feast of in–gathering,** or at the end of the days of the week, the seventh day. Wesley comment on Genesis 4:3

In the context of the tenderness of God, and His love for animals (Jonah 4:11), offering a sacrifice once a year would have made the point clear.

Offering a sacrifice every week would only harden the heart to the lesson taught.

Seeing that the human heart might respond to the lessons being taught through the mirror in the sacrifices, Satan made efforts to destroy their meaning.

> Since the announcement to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15), Satan had known that he did not hold absolute sway over the world. There was seen in men the working of a power that withstood his dominion. **With intense interest he watched the sacrifices offered by Adam and his sons. In these ceremonies he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion.** He misrepresented God, and misinterpreted the rites that pointed to the Saviour. Men were led to fear God as one who delighted in their destruction. The sacrifices that should have revealed His love were offered only to appease His wrath. *The Desire of Ages,* p. 115.1

As a result of Satan's effort:

> The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. *Patriarchs and Prophets,* p. 364.3

Soon the antediluvians were offering human sacrifices to appease their perceptions of an angry deity – which of course was sin.

> The altars on which human sacrifices had been offered were torn down, and the worshipers were made to tremble at the power of the living God, and to know that **it was their corruption and idolatry which had called down their destruction.** *Patriarchs and Prophets,* p. 99.2

Note carefully, that it was not God who called for their destruction, but rather *their* corruption and idolatry. At the heart of idolatry is the belief

in a God who demands punishment. It was the self-condemnation of the antediluvians which judged themselves worthy of death (Rom 1:31).

It is in this context that Caiaphas was motivated to offer Christ as a sacrifice.

> On the lips of Caiaphas this most precious truth [of the coming Messiah] was turned into a lie. **The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race had led to the offering of human sacrifices.** So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, **not from transgression, but in transgression, that they might continue in sin.** *The Desire of Ages,* p. 540.2

The actions of Caiaphas were heathen in motivation. The proclivity of men to offer sacrifices as an appeasement to God for their sins is expressed in these words:

> Will the LORD be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? Micah 6:7

The simple sacrificial service which Christ provided to Adam to diagnose the enmity in his heart was completely perverted. The fact that both the nation of Israel and the heathen came under an influence that moved fathers to slay their own children as a sacrifice, echoes the original understanding that God would offer His Son to us as a sacrifice to satisfy our perceptions of justice. But this was twisted into the lie that God the Father would slay His own Son to satisfy His offended justice.

> Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, **he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods.** As men turned away from God, the divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality. *Patriarchs and Prophets,* p. 120.3

In taking these steps, Satan led men to repeat what he had done in placing his own attributes upon God.

> Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. *The Great Controversy,* p. 534.2

Through the sacrificial system, men clothed God with their own attributes. Within this false framework, men would naturally clothe the cross of Christ in pagan perceptions of justice and punishment.

The deceitfulness of the human heart under the inspiration of Satan led men to hide their enmity for God within the very sacrifice provided for them to show them their sin. This is what has led the whole Christian world to believe that the literal blood of Jesus is what satisfies God's justice and releases them from His condemnation.

God wanted to release the world from its self-condemnation and encourage us to take hold of His love by faith. He wanted the Spirit, or spiritual blood of Christ, to cleanse, heal and transform us into His image.

In the same way in which Christ held up a mirror to Adam in instituting the sacrificial system, He instituted for Israel the sacrifice of the Passover.

> Speak to all the congregation of Israel, saying: "On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take

> *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it." Exodus 12:3-7

While in Egypt, many of the Israelites became corrupted in their worship of God. Their physical slavery was a reflection of their heart slavery.

> Victims of lifelong slavery, they were ignorant, untrained, degraded. They had little knowledge of God and little faith in Him. **They were confused by false teaching and corrupted by their long contact with heathenism.** *Education,* p. 34.1

The degradation of the Israelites was a deep sorrow for God and His Son. In His priestly office, Christ was daily mediating out His life-blood to them by His Spirit while they were ignorant of the suffering their actions caused Him. In their apostasy in Egypt, Christ was crucified.

> And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and **Egypt, where also our Lord was crucified.** Revelation 11:8

From the Father's perspective, the Passover lamb was a mirror of what Israel was doing to Christ in Egypt. To the Israelites, the blood of the lamb accorded with their confused heathen ideas about sacrifice, for they had been living with the Egyptians for hundreds of years.

> While the Israelites were in Egyptian bondage, they were surrounded with idolatry. The Egyptians had received traditions in regard to sacrificing. They did not acknowledge the existence of the God of Heaven. They sacrificed to their idol gods. With great pomp and ceremony they performed their idol worship. They erected altars to the honor of their gods, and they required even their own children to pass through the fire. *Spirit of Prophecy Vol. 1,* p. 267.2

Some of the Israelites even participated in these heathen rites, causing their own children to pass through the fire to the gods of Egypt.

> Even some of the children of Israel had so far degraded themselves as to practice these abominations, and God caused the fire to kindle

> upon their children, whom they made to pass through the fire. They did not go to all the lengths of the heathen nations; but God deprived them of their children by causing the fire to consume them in the act of passing through it. *Spirit of Prophecy Vol. 1,* p. 268.1

In the correct understanding of the character of God, we understand that God allowed the fire to be kindled upon their children, permitting them to be deprived of them because as a man sows, so shall he reap. He could not force them to change their ideas and so permitted them to experience the consequences of their choices.

We note carefully what Ellen White says in the next paragraph of what we have just read.

> **Because the people of God had confused ideas of the ceremonial sacrificial offerings, and had heathen traditions confounded with their ceremonial worship, God condescended to give them definite directions, that they might understand the true import of those sacrifices** which were to last only till the Lamb of God should be slain, who was the great antitype of all their sacrificial offerings. *Spirit of Prophecy Vol. 1*, p. 268.2

The Israelites had mixed heathen tradition with their ceremonial worship. God, through Christ's mediation, avoided arousing the people's anger by telling them they were wrong, and instead gave directions concerning the sacrifices according to their preconceived opinions. God didn't want sacrifices for Israel every day like the heathen, but He had to speak the truth of forgiveness through their wrong ideas. Moses reveals that Israel previously had sacrificed to devils and they were so infused with these principles that God met them where they were:

> **They shall no more offer their sacrifices to demons, after whom they have played the harlot.** This shall be a statute forever for them throughout their generations. Leviticus 17:7

The frequency and extent of the sacrifices recorded in Leviticus were a condescension to Israel's perceptions of sacrifice. Neither Adam, nor

Noah, nor Abraham, nor his children were commanded to offer sacrifices daily. But the Egyptian temple worship involved daily food and drink offerings to their gods, along with incense and ointment. While animal sacrifice was not central to Egyptian practice, they still sacrificed animals regularly. The extent of the animal sacrifices in Egypt has led some non-biblical scholars to think that the concept of daily ritualized animal sacrifice came from Egypt.

As we read earlier concerning Abraham, God condescended to give the Israelites instructions concerning sacrifices according to their ideas of sacrifice. He knew their preconceived opinions and framed His commands *so as to inculcate important truth through their preconceived opinions* of how worship was to be done.

It is in this context that God could say to Israel in the time of Jeremiah:

> Thus says the LORD of hosts, the God of Israel: "Add your burnt offerings to your sacrifices and eat meat. **For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.** But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'" Jeremiah 7:21-23

The daily sacrifices were in accordance with Israel's understanding of sacrifice, not God's understanding, for God's ways are not our ways (Isa 55:8,9).

Now that we see the entire sacrificial system in the context of the mirror, we can now consider this statement in *Patriarchs and Prophets.*

> If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life

> of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. **And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.** *Patriarchs and Prophets,* p. 364.2

If God's people had been faithful, there would have been no circumcision, no slavery, no Ten Commandments written on stone, and no law of Moses with its details of daily sacrifice. This is a vital principle to grasp. This does not at all suggest there is not truth in these things, for God taught the people through these precepts. But He had to condescend to do this through their preconceived opinions.

With this realisation, we can begin to comprehend that our Father in heaven never desired literal blood to atone for our sins, but He provided for us the gift of His Son in order that we might escape Satan's lie that "every sin must be punished." Christ was offered to help us free ourselves of the lie that God would not forgive.

In this context, all blood sacrifices are pagan because God never required them. God condescended to provide them as a mirror to Adam, as well as to Israel, to open a channel of communication between them and Him. Because they were designed to show what is in the heart of man, and as all men are pagan by nature, it follows that all sacrifices are pagan; all sacrifices are a mirror of the enmity or indignation of men against Christ. But within Israel, God spoke through these misconceptions to teach important truths. Through the sacrificial system, God caused the sin of men to abound, but where this sin abounded, grace did much more abound (Rom 5:20).

Christ as High Priest during the time of Israel spoke to Israel important truths through their wrong ideas of atonement. His Spirit pled with them, through their perversion of what God originally gave, to see the truth that God would forgive them freely. Through the lifting up of the brass serpent on the pole, Christ also tried to show them that healing and forgiveness could be obtained without blood sacrifice. But once

again the raising of the brass serpent was an effort to speak truth to them through their false ideas. Such condescension, such unfathomable love.

CHAPTER 8

THE OFFERING OF ISAAC

At the summit of Mt Moriah, all of humanity is seated in judgment. We are called to decide the meaning of God's command to Abraham to offer up his son, the son that Abraham had waited for all his married life; the son that God had promised him and in whom all his hopes rested. As Kierkegaard stated: "Just as Abraham's faith is tested by God in the Book of Genesis, so the reader's own faith is tested by personal reflection on the biblical story."

Martin Luther once read the account of Abraham offering Isaac on the altar of sacrifice. His wife, Katie, with all the compassion of a mother, said, "I do not believe it. God would not have treated His son like that!" "But, Katie," Luther replied, "He did."

Who was right? Katie or Martin Luther? One Christian website introduces this story as follows:

> The Bible has many difficult passages for modern readers, but few are more challenging than the moment when God asks Abraham to sacrifice his son Isaac in Genesis 22. This story causes us to ask a lot of troubling questions. What kind of God would ask for this? Is God

> commanding child sacrifice? Isn't this request in conflict with everything else God seems to value?[7]

After raising several points, the author quoted above draws the following conclusion:

> When we read Genesis 22 we may think: How could God have required this? But when we view the story through the lens of prophetic reenactment, we can instead ask: What did God intend for us to learn through this?
>
> Just as God called the prophet Hosea to act the part of God in marrying a prostitute (Hos. 1) and told Ezekiel to lie on his side for over a year to symbolize the siege of Jerusalem (Ezek. 4), so God asked Abraham to play the part of God in the sacrifice of his own son. Ibid.

The conclusion sounds reasonable. It is the same conclusion I had come to previously. I focused on how hard it was for the Father to offer His Son, but I never questioned the reason as to *why* God apparently had to do this. This is what I wrote 10 years ago:

> Try to picture God in the story of Abraham and Isaac and see that there was no one to step into the gap for Jesus, **no one to release the Father from the heart rending task of sacrifice, no one to stay the divine hand from plunging the knife.** In the earthquake and darkness of that fateful day when the greatest love that has ever been was severed because of our sins, I hear the cry of the Father, "My Son, My Son, how can I give you up? How can I let you go?" Here is Hell right here. Both Father and Son have experienced Hell in the severing of their relationship on our behalf. What else can the essence of Hell be but the very opposite of what God's kingdom stands for—loving, intimate relationship?[8]

[7] https://bibleproject.com/articles/why-did-god-ask-abraham-to-sacrifice-isaac/

[8] Adrian Ebens, *Identity Wars* (2014), p. 53

My understanding of the story of Abraham and Isaac led me to this conclusion. I somehow envisioned God being required to slay His own Son to uphold the demands of the law. It distresses me to think that I was so blind to never question a supposed justice system that required the Father to kill His own Son. Martin Luther expressed it this way:

> Being the unspotted Lamb of God, Christ was personally innocent. But because He took the sins of the world His sinlessness was defiled with the sinfulness of the world. Whatever sins I, you, all of us have committed or shall commit, they are to be Christ's sins or we shall perish forever… Our merciful Father in heaven… therefore sent His only Son into the world and said to Him: "You are now Peter, the liar; Paul, the persecutor; David, the adulterer; Adam, the disobedient; the thief on the cross, You, My Son, must pay the world's iniquity." The law growls: "All right. If Your Son is taking the sins of the world, I see no sins anywhere else but in Him. He shall die on the Cross." **And the law kills Christ. But we go free.**[9]

Luther deflects the killing of the Son of God to the Law. It is the law that requires this. God seems to be subservient to the law. His paternal feelings of love must be sacrificed for the sanctity of the law. When I previously considered that our Father in heaven was willing to do this, my heart was filled with love to Him – He was willing to sacrifice His own Son for me! This was because I was blinded to the justice which sat on the throne of my heart to which even the Father Himself must submit. I had no thought that the Father was submitting Himself to the law. I never questioned why God apparently was forced to sacrifice His Son and put Himself through unspeakable trauma because my heart was ruled by Satan's idea of justice. I was blinded by counterfeit justice and I unknowingly projected this onto the Father. "Father I repent of this sin against you, I thank you that you desire mercy and not sacrifice. I am thankful that you don't condemn me, but forgive me freely for believing such lies about you."

[9] Martin Luther, Commentary on St Paul's Epistle to the Galatians

We recall once again the words of Ellen White about justice and the throne:

> Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed his divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough. *General Conference Bulletin,* October 1, 1899, Art. B, par. 20-22

When we comprehend that it is Satan's justice that is satisfied, then we have the correct framework to understand the ransom price. The ransom was paid to the kidnapper of the human race. It makes no sense to say that the Father paid Himself a ransom to obtain His fallen children of planet Earth.

How did Satan capture the human race? He convinced us of his lie about justice which is sin against the character of God.

> **Satan refused to let his captives go. He held them as his subjects because of their belief of his lie.** He had thus become their jailor. But **he had no right to demand that a price be paid for them;** because he had not obtained possession of them by lawful conquest, but under false pretenses. God, being the creditor, had a right to make any provision for the redemption of human beings. **Justice demanded that a certain price be paid. The Son of God was the only One who could pay this price.** He volunteered to come to this earth and pass over the ground where Adam fell. *Letters and Manuscripts Vol. 18,* Letter 20, 1903, par. 12,13

The price was not paid to God, but to Satan. He was the one demanding the price, not God. Even though God is the source of all creation and in

that sense is a creditor, He didn't demand a price, but provided us the means for that price to be paid. Humanity believed the lie, and so if God wanted to free humanity, He had to pay Satan's justice price by providing His Son for Satan to kill through humanity. But the only reason God had to pay this price is because the universe originally felt that Satan was correct about justice.

It is fascinating that Luther said that the "law growled" in agreeing to the terms of releasing mankind. It is like the law is an angry lion that it must let its prey go. Our Father doesn't growl like a roaring lion, Satan does!

> Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 1 Peter 5:8

Satan murdered Christ; God did not sacrifice Him.

> Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. **He had revealed himself as a murderer. By shedding the blood of the Son of God,** he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. *The Desire of Ages,* p. 761.2

With our false concept of justice, we are easily seduced into reading the story of Abraham and Isaac wrongly, as a prophecy of God sacrificing His own Son.

When God told Abraham to take his only son and offer him up [for a burnt offering], Abraham understood the words within the context of the only justice system he knew. God's purpose was to bring to the surface Abraham's misunderstanding.

Consider the phrase "offer him for a burnt offering." The word *offer* contains the following meanings in *Brown, Driver and Briggs Dictionary:*

> To bring up, cause to ascend or climb, cause to go up, to bring up, bring against, take away, to bring up, draw up, train, to cause to

> ascend, to rouse, stir up (mentally), to offer, bring up (of gifts), to exalt, to cause to ascend, offer – Hiphil form of H5927

Within this context we see how the Young's Literal Translation renders this word:

> And He saith, "Take, I pray thee, thy son, thine only one, whom thou hast loved, even Isaac, and go for thyself unto the land of Moriah, and **cause him to ascend there** for a burnt-offering on one of the mountains of which I speak unto thee." Genesis 22:2 YLT

As they were going to climb Mt Moriah, the word *ascend* is a natural choice for such a journey. The word for 'burnt offering' carries two meanings. The first is *a burnt offering* and the second is *ascent*, *stairway* or *go up*. The Strong's Concordance renders it this way.

> Feminine active participle of H5927; a step or (collectively stairs, as ascending); usually a holocaust (as going up in smoke): – ascent, burnt offering (sacrifice), go up to. See also H5766.

See how the word for *burnt offering* is translated in this verse:

> And *there were* seven steps to **go up** to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. Ezekiel 40:26 KJV

Even though it's the same word, there's no connection to a burnt offering here. Therefore, what God spoke could be translated this way:

> Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and **ascend** there and **go up** on one of the mountains of which I shall tell you." Genesis 22:2

This detail is important to explain the mirror that is operating in the text. God knew how Abraham would understand the words He spoke to him. Firstly, let us consider what God says about child sacrifice:

> They have also built the high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, which I did not command or speak, nor did it come into My mind. Jeremiah 19:5

As we stated earlier, the sacrificial system was given to man as a mirror of what his thoughts were towards God and His Son. God never desired sacrifices. Man, seeking to defend himself against the gross charge of wanting to murder the Son of God, projects this onto God as something that God desires. It is a cruel thing for man to do to God, but in the end, it only makes the tests that man has to face all the greater.

The way that Abraham understood God reveals what was in Abraham, not what was in God. Abraham was raised in an environment of child sacrifice; the people of the land of Canaan, where he dwelt, practiced these abominations. The sins he had committed previously (lying about his wife twice, not believing God in the past, and killing to save Lot) all pressed down upon him thoughts of judgment and therefore punishment.

Abraham's guilty conscience was tempted to believe that he wasn't forgiven unless he sacrificed something. God allowed Abraham's flawed, Old Covenant thinking to manifest. He wanted Abraham to have a loving relationship with Him without continually falling back into fear and insecurity because of his misunderstandings of God's character.

If God actually did command Abraham to kill his son, the following words must leave us with puzzling questions.

> And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son,* from Me." Genesis 22:12

Did God deceive Abraham in commanding him to kill his son and then at the last excruciating moment stop him, indicating that He is now satisfied that Abraham is worthy? The idea is extremely problematic.

It makes much more sense in the context of all we have considered that Abraham understood God's words in a brass, Satan-made, justice system. God knew Abraham would understand Him this way, but it was the only way to reveal the hidden enmity in his heart.

The command to slay Isaac reveals the seed which was hidden in the bosom of Adam. Adam thought that God was going to kill his wife, and Adam could not bear the thought of separation from her. He thought God wanted her dead, just as Abraham thought God wanted Isaac dead.

The lamb caught in the thicket does represent Christ. God provided the lamb as the ransom; but Abraham sacrificed it, not God. God provided His Son to Israel, the descendants of Abraham. They killed Christ, not God. It makes no sense for God to demand a sacrifice and then make humanity offer the sacrifice to Him. Such a scenario is contrived and manipulative.

We see that Christ is not presenting His sacrifice to the Father to satisfy Him, but rather He is presenting His sacrifice to the Father on behalf of mankind who believe that this is what was required. Christ is the mediator for both God and man. His blood sacrifice was to satisfy us. He fulfilled our requirements, and for those who accept it, we can receive the forgiveness of God knowing that the justice we thought was needed was satisfied.

Therefore, from men's perspective, Christ completed the work of atonement on the cross. But from God's perspective, the atonement was completed in Christ's revelation of God's character. But until we realise that God never wanted sacrifice for sin, and that His justice never demanded it, we can't receive this atonement. Atonement at the cross was for us. Atonement in the context of the third angel's message means that we come to glorify Him by accepting that we were wrong about justice, and that it was we who required the sacrifice. Will we come out of Babylon into the glorious light of the Father's character?

CHAPTER 9

WHAT IS THE CROSS?

Jesus keep me near the cross

There a precious fountain

Free to all a healing stream

Flows from Calvary's mountain

This familiar Fanny Crosby hymn sung by millions of souls around the world over the past century speaks of a precious fountain flowing from the cross of Christ. According to the Christian faith, this healing stream comes into existence because of the transaction accomplished there. Another more contemporary Christian hymn explains how this transaction is understood:

In Christ alone, who took on flesh

Fullness of God in helpless babe

This gift of love and righteousness

Scorned by the ones He came to save

'Til on that cross as Jesus died

The wrath of God was satisfied

For every sin on Him was laid

Here in the death of Christ I live[10]

As Christianity generally understands it, all the sins of the human race were laid on Christ by the Father and taken to the grave in death. God's wrath against sin is satisfied or appeased, and now God's forgiveness and love pour forth in torrents upon this guilty world bringing cleansing to all who are willing to immerse themselves in this stream of love. This beautiful hymn from the Welsh revival captures that thought:

On the mount of crucifixion,

Fountains opened deep and wide;

Thro' the flood gates of God's mercy

Flow'd the vast and gracious tide;

Grace and love like mighty rivers

Pour'd incessant from above,

And heav'n's peace and perfect justice

Kissed a guilty world in love.

Within this definition of justice, millions have come to the cross and found forgiveness, peace, and love. The reality of this cross experience has transformed the world, bringing life and hope to great numbers of the human race, including myself.

There is no doubt that this is a beautiful picture of God's love, yet, as we have examined previously, it is a beautiful picture in a bad frame.

Like Abraham, all of us who have walked the path to Calvary have understood the words of God to mean that His justice required the death of His Son. In reality, God wanted to call Abraham into the mountain to reveal to Abraham the beauty of His character.

[10] Keith and Kristyn Getty, In Christ Alone (2006)

The frame for this picture, as we have examined, was developed by Satan. Yet, through this satanic frame, God, in His great love, has still been able to communicate through His Son His forgiveness, love, and grace to us.

God did not require the cross, but we needed it because of our delusional justice system inherited from Satan. Therefore, the meaning of the cross to us is different to the cross that Jesus actually speaks about. The truth of His words has been hidden in the false framework of satanic justice.

I want to place a typical understanding of the cross in contrast to what Jesus actually tells us is the cross. Firstly, a Christian explanation:

> God's justice demanded judgment and punishment for sin; God's love moved Him to send His one and only Son to be the propitiation for sin.[11]

Now the words of Jesus:

> Then Jesus said to His disciples, "If anyone desires to come after Me, **let him deny himself, and take up his cross, and follow Me.** For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." Matthew 16:24,25
>
> And whoever does not bear his cross and come after Me cannot be My disciple. Luke 14:27

These are the two statements Jesus made about the cross, repeated in the gospels of Matthew, Mark, and Luke, making six statements in all.

Isn't it remarkable that the central doctrine of the cross as taught by Christianity is completely missing from the teaching of Christ? He does not refer at all to dying on a cross to satisfy divine justice. At this point, I am reminded of the words of Paul:

[11] https://www.gotquestions.org/meaning-of-the-cross.html

> And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. 1 Corinthians 8:2

Jesus defines the cross as living a life of self-denial. To follow Christ, we must receive His Spirit to live a life that denies the promptings of the flesh. Paul explains this principle beautifully:

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

> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom **the world is crucified unto me, and I unto the world.** Galatians 6:14 KJV

Paul does not say he is crucified *like* Christ, but crucified *with* Him. The difference is vast. This life of self-denial Christ has experienced from the time that sin entered the universe.

> Few give thought to the suffering that sin has caused our Creator. **All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.** Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.… "In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old."… Isaiah 63:9

> **…Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all.** *Education,* p. 263.1,2

The cross of Calvary is not simply a single-day event to display the love of God. The physical cross of Jesus is a doorway into the suffering that God and His Son have secretly carried from the entrance of sin to the universe through Lucifer. They will carry this cross of self-denial in the

face of Satan's lies and rebellion until the eradication of sin at the end of the 1000 years after the Second Coming of Christ. Speaking of this cross, the apostle John writes:

> All who dwell on the earth will worship him, whose names have not been written in the Book of Life **of the Lamb slain from the foundation of the world.** Revelation 13:8

The Greek word for *world* is *cosmos*, which can also be translated as *universe* as has been done in the Wuest translation.

> And they shall worship him, all who dwell upon the earth, whose name does not stand written in the scroll of the life belonging to the Lamb **who has been slain since the time when the foundations of the universe were laid**… Revelation 13:8 Wuest

Jesus uses the word *cross* to mean the suffering He is willing to endure to be with us. He sees all that we do, hears every word we speak, and knows every thought we have. When we think and do evil, it hurts Him deeply. He cares that we will suffer when we do wrong. When we hurt ourselves, He cries with us and longs to help us. He does this for every person living in the world. He sees every murder, every rape, every abortion, every suicide, and feels all the pain that goes with it.

> "And they also which pierced Him." Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. **Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.** *Sermons and Talks Vol. 2*, p. 214.1

This cross is impossible to fully comprehend. It is so vast, so incredibly beyond our ability to truly appreciate, and yet in all this we can begin to understand how beautiful it really is. The cross is not a one-day event to satisfy God's wrath; it is a greater than six-thousand-year event, enduring our wrath, hatred, violence, and selfishness.

The brightness of our Father's character shines infinitely brighter in this understanding of the cross than Christianity could ever dream of.

The true understanding of the cross completely changes the meaning of what Christ came here to do, and radically alters our perceptions of His work as our High Priest before God.

The *human* cross of Christianity has Christ satisfying what is perceived as divine justice, pleading the merits of His physical blood before the Father so that the Father will continue to pour grace upon sinners.

The *actual* cross of Christ reveals to us a character so loving, patient, and kind. The ministry of Christ is to impress us with the true love of the Father. He asks the Father to allow Him to shed His life-giving Spirit/life-blood upon us so that we might have understanding, cleansing, and reconciliation to the truth of God's character.

How we view the cross is how we will understand the mediation of Christ for us. The cross of Christianity is in fact the cross of the Old Covenant, for the Old Covenant is under the jurisdiction of Satan's justice system. The New Covenant cross reveals God's true justice and character, presenting to us a completely different mediator.

CHAPTER 10

WHAT IS THE GOSPEL?

In chapter four of this book, we examined the introduction of Satan's justice as punishment for transgression. This is in contrast to God's justice which gives mercy and restores while upholding man's freedom of choice by allowing the persistent transgressor to suffer the consequences of their own actions, in hope that they will turn back to Him. Satan told the universe that if God didn't punish the transgressor through forceful intervention, He was not a God of justice *(The Desire of Ages,* p. 761.4).

In the same chapter, we discovered the fact that Satan had influenced the entire universe with his theory of justice. He separated justice from mercy and made them opposites, while God's justice or right doing is to show mercy (Ps 89:14).

Adam and Eve were seduced by Satan's theory of justice, and when they sinned they were convinced that God could not forgive them without being punished by death. Adam, like Satan, shifted the blame for his actions onto God, and therefore felt that one equal with God should pay the price instead.

In chapter five, we contrasted the two views of justice with respect to reconciliation and atonement. In Satan's system, a person is reconciled when the punishment is executed on a substitute. In God's justice, a person is reconciled when they understand the truth of His character, repent of their wrong understanding, and accept His forgiveness.

In chapters six to eight, we examined the meaning of the sacrificial system. We made the point that as the Scriptures tell us that God "desires mercy and not sacrifice," then Christ's sacrifice is a condescension by God to meet man's justice. The sacrifices indeed pointed to the death of Christ, but this was a ransom paid to Satan's justice in order to release the human race from their belief that God would not forgive them without punishment.

We made the critical point that when Jesus used the word *finished* two times within the last 24 hours leading up to the cross, He fulfilled the requirements of both God and man. In John 17:4, Christ declared on the night before He died that He had fulfilled all of His Father's work, which was done in His 3 ½ years of ministry. This means that everything that happened after that declaration, up until He died on the cross, was Jesus satisfying the work that men believed was necessary to reconcile men to God. That is why at time of His arrest, Jesus said: "This is your [man's] hour, and the power of darkness." (Luke 22:53).

Christianity only proclaims the second *finished* statement, thus projecting man's justice, inspired by Satan, onto God. Therefore, the gospel preached from Christian pulpits is that God killed Jesus[12] to satisfy His justice and save us.

> One of my friends who used to be a pastor in Illinois was preaching to a group of prisoners in a state prison during Holy Week several years ago. At one point in his message, he paused and asked the men if they knew who killed Jesus. Some said the soldiers did. Some said the Jews did. Some said Pilate. After there was silence,

[12] See the book Did God Kill Jesus by Kevin J. Mullins available at *lastmessageofmercy.com* for more on this.

> my friend said simply, **'His Father killed him.'** … Just as Abraham lifted the knife over the chest of his son Isaac, but then spared his son because there was a ram in the thicket, so **God the Father lifted his knife over the chest of his own Son, Jesus** — but did not spare him, because he was the ram; he was the substitute.[13]

We notice in this quote the reliance upon the story of Abraham and Isaac to support the claim that God killed Jesus. But as we have shown, Abraham perceived the words of God according to his own understanding of justice, and he was blinded to the fact that the words God spoke could be understood in a different way.

John Piper goes on to explain why he believes God killed Jesus.

> … **God sends his own Son to absorb his wrath** and bear the curse for all who trust him. 'Christ redeemed us from the curse of the law by becoming a curse for us' (Galatians 3:13). This is the meaning of the word 'propitiation' in the text quoted above [previously quoted Romans 3:25]. **It refers to the removal of God's wrath by providing a substitute.** The substitute is provided by God himself. **The substitute, Jesus Christ, does not just cancel the wrath; he absorbs it and diverts it from us to himself.** God's wrath is just, and it was spent, not withdrawn. Let us not trifle with God or trivialize his love. We will never stand in awe of being loved by God until we reckon with the seriousness of our sin and the justice of his wrath against us.[14]

If God's justice is such that it requires our death for sin, then we can say that God is alienated from us because of our sins. In this context, Jesus reconciles God to us by absorbing His wrath, not cancelling it.

For those who believe what Ellen White wrote about the message brought by Elders Waggoner and Jones, we know that this can't be true, for Waggoner said the direct opposite:

---

[13] John Piper, *Who Killed Jesus?* Desiringgod.org

[14] John Piper, 50 Reasons Why Jesus Had to Die, p. 21

> "But," someone will say, "You have made the reconciliation all on the part of men; **I have always been taught that the death of Christ reconciled God to man; that Christ died to satisfy God's justice, and to appease Him." Well, we have left the matter of reconciliation just where the Scriptures have put it; and while they have much to say about the necessity for man to be reconciled to God, they never once hint of such a thing as the necessity for God to be reconciled to man.** To intimate the necessity for such a thing is to bring a grave charge against the character of God. **The idea has come into the Christian Church from the Papacy, which in turn brought it from Paganism,** in which the only idea of God was of a being whose wrath must be appeased by a sacrifice. *The Present Truth UK,* September 21, 1893, p. 386, par. 7

And again, a few years later:

> Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that **it is we who require the sacrifice, and not God.** He provides the sacrifice. The idea that God's wrath has to be propitiated in order that we may have forgiveness finds no warrant in the Bible. It is the height of absurdity to say that God is so angry with men that he will not forgive them unless something is provided to appease his wrath, and that therefore he himself offers the gift to himself, by which he is appeased. *The Signs of the Times,* January 23, 1896, p. 52, par. 2

And Ellen White herself wrote:

> **We have not to reconcile God to us,** but – O wondrous love! – God in Christ is "reconciling the world unto Himself." 2 Corinthians 5:19. *Steps to Christ*, p. 35.

In his supplement study tract for Seventh-day Adventists, Kevin J. Mullins observed the shift in SDA theology in the SDA Bible Commentary on this point. In 1956 we read:

> The Bible nowhere mentions God's being reconciled to man. *SDA Bible Commentary Vol. 6,* p. 528

But in 1980 we read:

> The Bible elsewhere mentions God's being reconciled to man. Ibid, 1980.

This observation is one of many which reveals that the Adventist church rejected the 1888 message brought by Jones and Waggoner. As Kevin J. Mullins concludes:

> Thus, when we read what most modern SDA leaders say concerning this subject, we see ample evidence that, not only was the 1888 message indeed rejected, but Adventism's acceptance of the view held by mainstream Christianity. For example, in the December 8, 2023 edition of *The Review*, Clifford Goldstein writes, **"In short, rather than killing us for violating His law, the Father killed Jesus instead."** And then later adds, **"... to put it crudely, the Father killed Jesus so that He wouldn't have to kill us."**[15]

Here we see a leading voice in Adventism expressing the same view of justice that God was seeking to bring Abraham out of.

The justice system we subscribe to determines the gospel we believe. If God's justice demands death, then the gospel preached is the gift of Christ to satisfy God's justice and reconcile Him to man. Jesus removes the debt we owe to God, thus cleansing us of our guilt. Christ's priestly ministry therefore must be in the context of interceding for man the merits of His sacrifice as the basis of providing God's abounding grace.

This gospel centres on the payment of our debt to the law by Christ. It presents God as loving to give His Son to us to satisfy His justice. Christ's priesthood is therefore seen as a process of shielding us from God's condemnation. Hidden in Christ, the cleft of the rock, we are protected from God's wrath against sin. We are shielded from being

[15] Kevin J. Mullins, *Did God Kill Jesus,* A Supplemental Study for Seventh-day Adventists. Available at *maranathamedia.com*

destroyed by God as long as we claim the blood of Christ and walk in repentance and humility.

The gospel that began to emerge in 1888, however, reveals that Satan is the author of judgment demanding death. Thus, the gospel is the true revelation of God's character as one who is merciful and gracious. Christ revealed the Father to us by His life. But then He submitted Himself to be killed by us that we might be reconciled by His death.

> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Romans 5:10

We were made enemies with God through believing Satan's lies about His character. We would not accept forgiveness without death. Christ reconciled us to God by paying the debt we believed was needed. But while we are reconciled to God by Christ's death, we are actually saved by His life. Which life? The life He revealed on earth and presently lives now in heaven. This life is the revelation of the character of God. This life is what saves us because it shows that God is merciful, gracious, and longsuffering – and that He does not destroy.

> God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. *Christ's Object Lessons*, p. 84.4

The life of Jesus, once accepted and embraced by the sinner, is freely bestowed upon the sinner through the priesthood of Christ. The Spirit of Jesus, His life-blood, is given to the sinner to transform him to be like Christ. This gospel offers the sinner hope of complete victory over sin because it deals with the root cause of the alienation: a wrong conception of the character of God.

The first gospel cannot deliver a person completely from sin because it never addresses the lie of false justice. Satan is never completely unmasked. Sin always remains until death, and the sanctuary of the soul is not cleansed completely.

The first gospel is an accommodation to men's thinking. It is the basis of reconciliation. But once reconciled, Christ calls us into the true understanding of His Father that we might be saved. The former is the gospel of the Old Covenant, and the latter is the gospel of the New Covenant. The first gospel leads you to the second. Christ takes away the first so that He might establish the second (Heb 10:9).

The 1888 message was sent to the Advent movement to move them from an Old Covenant understanding of the gospel to the New Covenant understanding. Waggoner defines the gospel in the opening paragraphs of his book *Christ and His Righteousness*:

> In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." **To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for "by beholding we become changed."**
>
> **Ministers of the gospel have an inspired warrant for keeping the theme, Christ, continually before the people and directing the attention of the people to Him alone.** Paul said to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2), and there is no reason to suppose that his preaching to the Corinthians was different in any respect from his preaching elsewhere. Indeed, he tells us that when God revealed His Son in him, it was that he might preach Him among the heathen (Gal. 1:15, 16), and his joy was that to him grace had been given to "preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. E.J. Waggoner, *Christ and His Righteousness*, p.5

The 1888 messengers completely transformed the meaning of the cross and the gospel. As Ellen White states:

> **In Minneapolis God gave precious gems of truth to His people in new settings.** This light from heaven by some was rejected with all

> the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. *Counsels to Writers and Editors,* p. 30.1

These new precious truths would completely transform our understanding of the priestly ministry of Jesus before the Father. But the church has never fully followed through on the implications of the 1888 message, and thus we have never fully entered the New Covenant. We remain at the borders of Canaan, stuck in the Old Covenant, and Christ seeks to awaken us so that He can finally return.

Christians would feel it an insult to have their understanding of the gospel labelled as Old Covenant. They have their own understanding of the two covenants, which is anchored in the timing of the satisfaction of divine justice – before and after God is appeased.

In the minds of men, it would be impossible for God to fully dispense His free-flowing grace until the debt to His justice was paid. God was understood to be alienated from sinners because of His wrath towards their sins.

The Old Covenant is understood to occupy the period before the debt to God's justice is paid. The New Covenant occupies the period after the debt is paid.

Secondly, rather than presenting Christ's life as the complete revelation of God to men, it focuses on presenting His life as the complete revelation of man's experience *to* Christ. It is thought that Christ needed to be a man to fully understand what men are like. This idea is often supported by the following texts:

> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. Hebrews 2:10
>
> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. Hebrews 2:17

This presents the heart of Christ's mission as learning what it means to be human to qualify Him as a priest, and secondly to pay our debt to God by dying on the cross. James White summarises this as follows:

> Christ suffered not only that he [1] **might satisfy divine justice**, but also [2] **that he might be qualified to sympathize with his people in their sufferings.** *The Review and Herald Vol. 17,* January 29, 1861, p. 82, par. 9

Again, Uriah Smith confirms this view:

> Taking upon himself our nature, **he brought himself into a position where he can call us brethren.** Heb.2:11. He can therefore be touched with a feeling of our infirmities, for he was tempted in all points like as we are, yet without sin; and having been thus tempted, he is able to succor them which are tempted. Heb.4:15; 2:18. **He came down to pass with us through the school of life and show us the way. He comes down among his pupils to work out in their presence the intractable problems by which they have been hopelessly baffled. He planted his feet in every spot which we can be required to tread. He was in all points tempted like as we are, and in all points was a victor in our behalf.** Uriah Smith, *Looking Unto Jesus* (1898), p. 28

But if Jesus became a merciful and faithful High Priest *after* He came to earth and only became perfected through sufferings from that time, do we conclude that Jesus was *not* a merciful and faithful High Priest before this time, and *therefore* He was not able to faithfully succour or aid them who are tempted?

Also, the book of Hebrews appears to indicate that the New Covenant could not be of force until the death of the testator, meaning Christ. If that is so, then the blessings of the New Covenant could not be available until He died, right?

> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. For where there *is* a testament, there must also of necessity be the death of the testator. **For a testament *is* in force after men are dead, since it has no power at all while the testator lives.** Hebrews 9:15-17

This appears to be conclusive proof that the New Testament, or Covenant, could not be in force, or available, until Christ's death satisfied God's justice and at the same time perfecting His sufferings to qualify Him as High Priest.

But this whole line of thought is based upon a justice system which requires death. If the gospel is a revelation of the character of God, and if the cross of Christ is a revelation of His self-denial through the entire history of the human race rather than a 24-hour event 2000 years ago, then the foundational pillars of Christ's mission to the earth are transformed.

Let us consider the 1888 messengers' perspectives on the qualifications of Christ for priesthood.

> There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. **That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A.D.1?** Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? **Thou shalt be** a priest forever after the order of Melchisedek? No, No. **"Thou art** a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days

> of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek? Do you not see, then, that this whole system of services given to Israel was to teach them the **presence of the Christ then and there for the present salvation of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away?** Surely, surely, it is so. A.T. Jones, *General Conference Bulletin,* 1895, Sermon 25, p. 477, par. 6,7

A.T. Jones presents the priesthood of Christ as fully available from the time of Adam for he mentions it was not 4000 years away.

Ellen White confirmed these thoughts in the following quotes:

> **The priesthood of Christ commenced as soon as man had sinned.** He was made a priest after the order of Melchizedek. *Letters and Manuscripts Vol. 7,* Ms 43b, 1891 (July 4, 1891), par. 5

> The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. **He was the Redeemer before as after His incarnation.** As soon as there was sin, there was a Saviour. *The Desire of Ages,* p. 210.2

> As soon as Adam sinned, the Son of God presented Himself as surety for the human race, **with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross** of Calvary. *The Faith I Live By,* p. 75.4.

The Spirit of Prophecy indicates that Christ commenced His priesthood as soon as man had sinned, that He was the redeemer before His incarnation as – or with just as much power – as after His incarnation. If this is true, then what about being made perfect through sufferings? Waggoner supplies the answer:

> **It is quite commonly assumed that the Word was made flesh in the person of Jesus of Nazareth eighteen hundred years ago, in order that He might learn man's condition and needs, and thus be able to sympathise with and help them. That this is a mistaken idea can be seen by a moment's reflection,** as well as by plain

statements of Scripture. The Psalmist says, "He knoweth our frame; He remembereth that we are dust." Ps. 103:14. Again, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. 139:1-4. It is He upon whom men must depend for a knowledge of themselves. "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins." Jer. 17:9. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

All this was as true eighteen hundred years before Christ as eighteen hundred years after. God knew men as well, and sympathised with them as much, four thousand years ago as He does to-day. When the children of Israel were in the wilderness, "in all their affliction He was afflicted." Isa. 63:9. The prophet could say of a truth, seven hundred years before Christ, "Surely He hath borne our griefs and carried our sorrows." Isa. 53:4. **God was in Christ, not that He might know men, but in order that man might know that He does know them.** In Jesus we learn how kind and sympathising God has always been, and have an example of what He will do in any man who will fully yield to Him. E.J. Waggoner, *Present Truth UK,* December 19, 1895, p. 803, par. 5,6

Doesn't it make more sense to accept that as God created us and sustains us, He therefore knows us intimately? We consider also that if God and Christ are omniscient, how could it be possible to say that they do not know the sufferings of men? This would prove them not to be omniscient, wouldn't it?

If Christ did not understand the sufferings of men until He came to earth in person, then could not the failure of Israel be charged to God's account? How could God and His Son lead Israel faithfully if He did not truly understand them? How could Christ know how to succour

those tempted in the wilderness if He did not know them intimately enough to provide exactly what they needed?

It is the true understanding of the cross which dispels such an idea. As we quoted in the last chapter:

> **…Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all.** ***Education,*** **p. 263.2**

If God feels it all, then God knows our suffering intimately. And again:

> In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His pity He redeemed them; and He bore them and carried them all the days of old. Isaiah 63:9

If Christ was afflicted in all the affliction of His people and He carried them all the days of old, then Christ is qualified to be a merciful and faithful High Priest.

These things add weight to what the Spirit of Prophecy reveals to us about Satan's false justice system. If what Waggoner, Jones, and Ellen White say is true, the gospel cannot be what Christianity teaches. But the key to this does not lay in simply rejecting all that Christianity has taught on this question. Rather, there is wisdom in placing these two versions of the gospel within the framework of the two covenants in order to show a pathway from men's ways to God's ways.

> Thus the covenant from Sinai brought them to the covenant with Abraham. **The first brought them to the second covenant. The old covenant brought them to the new covenant.** And thus the law, which was the basis of that covenant, —the broken law, —was the schoolmaster to bring them to Christ, that they might be justified by faith. A.T. Jones, *The Review and Herald,* July 17, 1900, p. 457, par. 14

Christ is not only mediating the interests and desires of God, but He is also mediating the interests and understanding of men. Christ as our priest is a mediator between two positions, not one.

What then of Paul's statement concerning the death of the testator? The whole basis of the need for Christ's sacrifice was a condescension by God to meet man's understanding of justice. The ratification of the covenant through death of the testator is what man needed not God. Within the Melchizedek priesthood, there was only bread, wine, and blessing. This has been available from the commencement of Christ's priesthood in eternity past. Because God has always been willing to forgive and show mercy, the blessings of the New Covenant have always been available from God's side. Man found it hard to access such forgiveness before the death of Christ.

Waggoner presents a thought in order to reconcile these two apparently conflicting principles; how forgiveness is possible before the New Covenant is apparently in force.

> There is, however, a real difficulty in the minds of some who have no notion of denying God's word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant?
>
> A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." Verse 17. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in Heb. 6:13-18:-

> "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."
>
> The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called "the Lamb slain from the foundation of the world;" for the promise that was made to Abraham was nothing more than the promise made to Adam.
>
> There is but one plan of salvation. "Jesus Christ, the same yesterday, and to-day, and forever," is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. "For the same Lord over all is rich unto all that call upon him." E.J. Waggoner, *The Signs of the Times*, August 3, 1888, p. 470, par. 12-16

I quoted Waggoner at length on this question, that we might see his efforts to reconcile how the New Covenant can be available before the death of Christ. His answer was that God calls those things which don't exist as if they did exist, and that based on the promise, God could deliver the benefits of the New Covenant in the Old Testament.

But these arguments are not necessary when once we understand whose justice was satisfied at the cross and who was satisfied by the

death of Christ. All of this was mediated for men according to his perceptions of justice. The Father did not need the death of His Son to pour out His Spirit of forgiveness, this was all required by men.

It is possible to read many statements in Hebrews to validate the understanding that Christ had to suffer and die before He was qualified to be our High Priest. But just as the command of God to Abraham contained two understandings, so does the New Testament contain two expressions of the gospel.

Abraham understood the command of God in the context of a justice system that demanded death. But as we have discovered earlier, the same Hebrew words can mean to come up into the mountain to speak with God. God's and Abraham's positions were different, for God's ways are not man's ways.

CHAPTER 11

NOT A MEDIATOR OF ONE

A mediator is required when two parties do not hold the same perspective. Our Father in heaven does not force His position but has graciously provided His Son to represent the concerns of Himself and the human race.

> Now a mediator does not *mediate* for one *only*, but God is one. Galatians 3:20

While Christ presents to us the will of His Father, He at the same time condescends to represent our perspective to the Father, in order for us to have a pathway from us to God. As the human race had embraced Satan's justice system, Christ offers Himself to us that we might offer Him to God as a sacrifice. Thus both God's perspective and our perspective will be seen in Scripture. Our perspective is the Old Covenant. God's perspective is the New, or Everlasting, Covenant.

The following picture is familiar to many. Within the one image, there are two women. The aged woman faces us with her head down. At the same time, there is also depicted a young woman with her face turned



away. The nose of the old woman becomes the jawline of the young one. The mouth of the old woman becomes the necklace of the young woman.

When some people look at this image they can only see one woman.

Paul's letter to the Galatians speaks of the two covenants as two women. The two women are Sarah and Hagar.

Most people imagine that these two covenants are easily distinguished. But this is not the case. Most people confuse the two covenants. They never discern the sorrow of Christ depicted in the young woman turning her face away in anguish.

> For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. **For these are the two covenants:** the one from Mount Sinai which gives birth to bondage, which is Hagar. Galatians 4:22-24

When we read the story of Abraham and his son Isaac, both women are present in the story. All Bible readers begin by only seeing the old woman, for she almost looks in our direction. Haggard Hagar is weighed down by the false justice system that demands death. She only hears the word of God saying, "Take your son, your only son and offer him for a burnt offering." She only hears this because this is all she knows – sin and death. She only knows to strike the Rock because she has no comprehension that she might simply speak to it.

Christ, depicted through the young virgin, longs to be recognised and understood. "You only need to speak to my Father." God only wanted to talk with us and pour His blessing upon us. "Where are you?" He calls (Gen 3:9), but we cannot hear Him because of our ideas of justice, so we run and hide ourselves from the presence of the Lord because we are "afraid" (Vs. 10). And this is where the false gospel comes in as sinful man believes Christ came and died to protect us from our Father's anger.

These two women are all through Scripture. The old woman/covenant is always first to greet us because she is our nearest kin; we are familiar with her ways. The new woman/covenant, face turned away, actually reflects our own – we are turned away from the Father in our wrong perception of His character, and chiefly of His justice.

In the story of the flood, the old woman closes our eyes to the details the younger, more beautiful, woman earnestly seeks to show us. We naturally see God in His wrath drowning millions of wicked souls whom we judge worthy of death. Almost none discern the cry of the new/young woman seeking to show us that the antediluvians brought the cataclysm upon themselves. The Father in His grief gave them up to their vile affections, and the earth itself vomited them out (Rom 1:24-31; Lev 18:25).[16]

> Will you keep to the old way which wicked men have trod, who were cut down before their time, whose foundations were swept away by a flood? **They said to God, 'Depart from us! What can the Almighty do to them?'** Yet He filled their houses with good *things;* but the counsel of the wicked is far from me. Job 22:15-18
>
> Just as I swore in the time of Noah that **I would never again let a flood cover the earth,** so now I swear that I will never again be angry and punish you. Isaiah 54:9 NLT

[16] For an expanded explanation of the flood story please read chapter 9 of the book *Mirror Principle* available at *maranathamedia.com*

It is exactly the same at the heart of the gospel story. Humanity does not know that Christ has always known us better than ourselves and has been a merciful and faithful High Priest. In the reading of Hebrews 2:10 concerning Christ's perfecting through sufferings, the old woman leads us to think that Christ needs to pass through this earthly life to be qualified to be our priest, but the young woman shows us that Christ is perfected in our minds, not in His. We become aware that He has always known us and has carried the human race all the days of old.

We turn to Hebrews 8 and we read:

> But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. Hebrews 8:6

The old woman tells us that Christ has obtained this ministry within Himself through His earthly sojourn and death. The new woman reveals to us that Christ has always had this ministry, but we were not aware of it – thus He obtained this more excellent ministry in human hearts by showing us its existence and how to access it. Christ has always possessed this ministry, for He has been the priest upon His throne from the day His Father called Him to ministry (Zech 6:13). He is qualified by the cross which He has carried from the fall of man, and He is qualified because of His omniscience.

The way into the holiest of all was not made manifest until Christ came (Heb 9:8). When He came, that which was kept secret (by men, through their suppression of the truth) since the world began was revealed (Rom 16:25).

The old woman delights in sacrifices and offerings. She would give the fruit of her body for the sin of her soul, as was seen in Abraham; but the new woman whispers that our Father desires mercy and not sacrifice. Christ does not forbid the sacrifices but rather fulfils them to satisfy our justice system. In His sacrifice, Christ destroys him who has the power of death, that is the devil (Heb 2:14). He takes away the first so that He might establish the second (Heb 10:9). The glory of the old woman is laid in the dust, that she might come forth in newness of life.

But this old woman doesn't die easily. She goes to the plastic surgeon to make her face look new. She applies makeup to make herself attractive, and she deceives the unsuspecting child of God into believing that she is indeed the new woman. She robes her pagan tendencies in the garb of Christianity, lifts up the cross of Christ, and presents it to God as that which He desires to satisfy His justice. In reality, it is an abomination to God.

The old woman remodels herself as a prostitute and will ride the beastly nature of men in the culmination of her carnal church politicking. She will eventually force all men to worship the beast and its image on pain of death, for death is all she knows.

It is an extremely hard process for us to separate these two women and see the new woman clearly. The old woman has adapted herself into the papal power and adapted again into the heart of the Protestant faith, even deceiving the very elect by causing Adventism to bow before her sacrifice.

The old woman has killed her own seed and then claims the seed of the young woman, as her own. When the king brings forth the sword to divide the living seed, the true mother of Israel will be revealed which of course will reveal (1 Kings 3:16-28) the callous apostate woman as a murderer from the beginning.

Our beloved Saviour mediates between these two women. He condescends to reach down to the old woman in her haggard state and calls her to be crucified with Him, so that she may be raised to newness of life in the new woman. But since Christ must condescend to reach into the thinking of the old woman, representing human nature, Christ must be understood to present to God the things which we naturally believe are required for atonement. Take this quote as an example:

> Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to

> the Father clothed in the white raiment of His own character. **He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me.** Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, **the blood of Christ pleads with greater power.** *Thoughts From the Mount of Blessing,* p.8.2

Notice that Christ is pleading before God in our behalf, not God's behalf. Conditioned by the principles of the old woman, we are the ones that believe that God demands blood, and Christ therefore *convinces us* that His shed blood assures us of forgiveness, and that it pleads more loudly for us than Satan's accusations against us. This next quote clearly outlines the process of who Christ is seeking to convince of pardon. It is us not our Father in heaven:

> As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be the "accuser of our brethren," "which accused them before our God day and night." **The controversy is repeated over every soul that is rescued from the power of evil and whose name is registered in the Lamb's book of life.** Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. **Only through their transgression of God's law can he obtain power over them.** His accusations arise solely from his enmity to Christ. **Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power.** All the hatred and malignity of the archrebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from Him the remnant of the children of men who have accepted His salvation.
>
> **He leads men into skepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break His law, and then he claims them as his captives and contests the right**

> **of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them.** He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. **Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary.** His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: "'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning." Those who rely upon Him in faith receive the comforting assurance: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." *Testimonies for the Church Vol. 5,* p. 470,471

The entire intercession process is not for the purpose of convincing God, for Satan knows that God will pardon them. Christ presents to the sinner His blood because Christ knows this is the most effective way to convince the sinner of forgiveness. This is a ministry of condescension to meet men with arguments they understand and to which they can agree.

In our Old Covenant mindset, Jesus needs to mediate for us His shed blood. It is the only thing we can take hold of to free our minds from Satan's condemnation against us. What a blessed Saviour to do this for us, and what a loving Father to provide us such a mediator.

It reminds me of a story my wife told me from when she was a little girl. She became overwhelmed with fear that lions had entered her room and they might harm her. Her mother opened the window calling and

motioning for the lions to leave. Then she closed the windows and told her little daughter, that the lions were gone. Feeling safe, Lorelle went into a peaceful sleep.

Her mother might have tried to convince her that the lions were not real, and that she just needed to stop thinking like this, but she came down to her level and delivered her in a manner that she would understand. Satan was the lion seeking to devour Lorelle with fear, but prayerfully, her mother drove him away. This is how Christ works with us in His priestly ministry.

As expressed earlier, Christ holds up before the sinner a mirror through the sinners preconceived opinions in order to inculcate the vital truth that our Father always desires mercy for us, and freely gives it to all willing to receive it. Christ also presented the truth in this way when He dealt with the disciples' prejudice against the Canaanite woman by seemingly calling her a dog:

> Read the twenty-first to the twenty-eighth verses of the fifteenth chapter of Matthew. Here Christ taught His disciples a needed lesson by acting out for a time the ideas and sentiments that controlled the lives of many who were then following Him. *Letters and Manuscripts Vol. 24,* Letter 28, 1909, par. 13

My desire in this book is to assist in the transition from the old woman to the new. I seek to show you the image of the new woman where once you may have only seen the old. We will need to dig into Scripture and history to unravel the old woman's misunderstanding of the gospel.

CHAPTER 12

THEN SHALL THE SANCTUARY BE CLEANSED

A woman in Scripture represents a church (Jer 6:2). The glorious woman in Revelation 12 who gives birth to the seed represents the church of God and the principles of the New Covenant. The woman of Revelation 17 who is drunk with the blood of the martyrs of Jesus represents the apostate church. She is the one who desires sacrifice rather than mercy.

Satan's false justice system manifests in the woman as an issue of blood. Her slaughter of the saints reveals her principles of atonement. Her ignorance, or worse rejection, of the true seed also causes her to issue blood periodically. But when the woman/church touches the hem of Jesus' garment causing her to experience His healing mercy, her fountain of blood dries up (Mark 5:25-29).

As long as the woman/church has the seed abiding in her soul, there is no issue of physical blood. Jesus tells us that unless we eat His flesh and drink His blood, we have no life (John 6:53). Jesus then explains that He

is not talking of physical blood but of His Spirit. To drink the blood of Jesus is to receive His Spirit.

Here then is a paradox. The woman who drinks the blood of Jesus, thus having His Spirit, does not issue blood, for the seed of Christ is in her. The woman who does not drink the blood of Jesus issues a fountain of physical blood while drinking the blood of the saints by slaughtering them.

Therefore, the blood of the old woman is revealed in literal blood. The blood of the new woman is revealed in the Spirit of Christ given to and manifested in her.

Jesus tells us what represents the blood of the New Covenant.

> Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. **For this is My blood of the new covenant, which is shed for many for the remission of sins.** But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." Matthew 26:27-29

Jesus uses the symbolism of grape juice to point to His shed blood. In this statement, both the old and the new woman are present. When we read the words, "This is the blood of the new covenant which is shed for many for the remission or forgiveness of sins," we immediately think of Jesus shedding His physical blood so that we might be forgiven. The mention of the word *shedding* strongly suggests this to us. Plus, Jesus uses this language elsewhere to refer to physical blood:

> …that on you may come **all the righteous blood shed on the earth,** from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Matthew 23:35

But this same word is used to describe the outpouring of the Holy Spirit:

> Therefore being by the right hand of God exalted, and having received of the Father **the promise of the Holy Ghost, he hath shed forth this,** which ye now see and hear. Acts 2:33 KJV
>
> And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost** which is given unto us. Romans 5:5 KJV

Jesus did not prick His finger and point to the blood that came out as the blood of the New Covenant. No, He lifted the cup of grape juice, telling them that this was the blood of the New Covenant.

This symbol was not chosen at random. Jesus connected it directly to the types of the sacrificial system.

> And you shall say to them, "This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. **The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,** and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil. It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD. **And its drink offering** [Wine] *shall be* one-fourth of a hin for each lamb; in a holy *place* you shall pour out the drink to the LORD as an offering." Numbers 28:3-7
>
> Its grain offering *shall be* two-tenths *of an ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and **its drink offering** *shall be* **of wine**, one-fourth of a hin. Leviticus 23:13

Alongside the blood of the lamb was the offering of the wine. Jesus tells us that the wine offering is the blood of the New Covenant. We see the blood of the lamb in the face of the old woman, but less obvious is that in the turned-away face of the young woman is the true blood of the New Covenant, symbolised in the wine rather than the slain lamb.

As we mentioned in Chapter 3, the Melchizedek priesthood did not have a lamb offered. There was only bread, wine, and blessing.

> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, **Blessed** *be* **Abram of the most high God, possessor of heaven and earth:** And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. Genesis 14:18-20 KJV

It is tempting to think that the phrase "possessor of heaven and earth" applies to God, but this was part of the blessing to Abraham. This is proved by the fact that Paul indicates that Abraham is to inherit the whole world.

> **For the promise that he would be the heir of the world** *was* not to Abraham or to his seed through the law, but through the righteousness of faith. Romans 4:13

Also, Jesus tells His disciples that in His Father's house are many rooms (John 14:1-3), meaning they would have a part in the promise given to Abraham and inherit a place in heaven.

But Abraham needed help to believe the word of God. The faith of Abraham takes hold of the promise of God that he would have a son, through whom the Seed would come. But when God promised Abraham the land, his faith struggled to believe this. He needed a visible token to confirm this covenant.

> **Still the patriarch begged for some visible token as a confirmation of his faith** and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. **The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.** By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which,

> however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. *Patriarchs and Prophets,* p. 137.1

The sacrifice of the heifer, she-goat and the ram were provided for Abraham because he was struggling in his faith. God condescended to meet Abraham using the customs of men. Added to the bread and the wine was animal sacrifice. This was needed by man, not by God. As Waggoner has told us:

> Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that **it is we who require the sacrifice, and not God.** E.J. Waggoner, The Justice of Mercy, *Present Truth UK,* August 30, 1894, p. 549, par. 8

As we quoted in chapter 6, God did not want sacrifice and offering within the plan of salvation. What He wanted was a human body to reveal His character to us and lavish His love upon for us to see.

> **Before the foundation of the world was laid, the plan of redemption was devised.** In heaven a mysterious voice was heard saying, **"Sacrifice and offering thou wouldest not,** but a body hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart." *The Review and Herald*, September 16, 1902, par. 7

The struggle of Abraham is the struggle of man. Adam needed tangible evidence that God would forgive him. The promised lamb was man's assurance of God's forgiveness. It was also a mirror of man's inward enmity towards Christ. God provides the lamb, but man is the one who kills it because he is the one who needs it, not God.

> The sacrificial offerings were ordained by God **[1]** to be to man **a perpetual reminder and a penitential acknowledgment of his sin and [2] a confession of his faith in the promised Redeemer.** They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. **His hand must be raised to**

> **take life, which only God could give.** It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. **As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God.** *Patriarchs and Prophets,* p. 68.1

As mentioned, the Melchizedek priesthood, to which Christ belongs, only required bread, wine, blessing and the joyful response of tithing. This is the New Covenant. But added to this is sacrifice, which man requires to strengthen his faith in God's forgiveness for his sins.

The Bible describes wine as follows:

> Thus saith the LORD, As **the new wine** is found in the cluster, and *one* saith, Destroy it not; for **a blessing** *is* **in it**: so will I do for my servants' sakes, that I may not destroy them all. Isaiah 65:8 KJV

> Then the trees said to the vine, "You come *and* reign over us!" But the vine said to them, "Should I cease **my new wine, which cheers** [H8055] *both* **God and men,** and go to sway over trees?" Judges 9:12,13

> And **wine** *that* **makes glad** [H8055] **the heart of man,** oil to make *his* face shine, and bread *which* strengthens man's heart. Psalm 104:15

The Hebrew word used for *glad* is *śaîmach*. The Strong's number for this is H8055. The wine has a blessing in it which cheers "both God and men."

> Anxiety in the heart of man causes depression, **but a good word makes it glad.** [H8055] Proverbs 12:25

We are told in Proverbs that a good word also cheers the heart of man. As High Priest, Christ can only give us what He has received from His Father. The word of blessing which He has received from His Father is the tender expression of love: "You are my beloved Son in whom I delight."

> And lo there came a voice from heaven saying: this is that my dear son, in whom is my delight. Matthew 3:17 Tyndale

God spoke these words to Jesus on the day He was begotten in eternity (Heb 5:5), as we discussed in chapter 3 about Jesus being the wisdom of God. The blood of the New Covenant is the wine of gladly knowing we are freely accepted by the Father in His Son. He does not require sacrifice and offering for sin; He only requires repentance for believing lies about Him so that we might experience His everlasting mercy.

> Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. **For this is My blood of the new covenant,** which is shed for many for the remission of sins." Matthew 26:27,28

In mediating on behalf of man, the wine is a symbol of the shed blood of Jesus on the cross; but on behalf of God, the wine is a symbol of His delight in us through His Son. This delight is shed upon us through the Spirit.

> *There is* a river whose streams shall make glad [H8055] the city of God, the holy *place* of the tabernacle of the Most High. Psalm 46:4

> And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost** which is given unto us. Romans 5:5 KJV

> The Spirit Himself bears witness with our spirit that we are children of God. Romans 8:16

The blood of the New Covenant is shed upon us as we accept the truth that we are God's beloved children, confessing our sin of believing He is a God of condemnation and death. The acceptance of our identity as sons and daughters of God through Christ is the delightful wine in which we wash our robes.

> And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and **made them white in the blood of the Lamb.** Revelation 7:14

Again, in the New Covenant, what is the blood of the lamb?

> The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him *shall be* the obedience of the people. Binding his donkey to the vine, and his donkey's colt to the choice vine, **He washed his garments in wine, and his clothes in the blood of grapes.** Genesis 49:10,11

In the lens of men's false justice, it is seen that we wash our garments in the literal blood of Christ; but through the lens of God's mercy, we wash our robes in the wine of delight, knowing we are His children, freely accepted through mercy not sacrifice. The first is viewed through the old man, the second through the new man (Eph 4:22-24).

Further evidence of this is found in a statement from Ellen White that reveals that God had restored men into a relationship with Himself before the cross. A powerful manifestation of the reconnection took place at the baptism of Christ when God spoke His delight over His Son.

> At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. **Ever since Adam's sin, the human race had been cut off from direct communion with God;** the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. **He had before communicated with humanity through Christ; now He communicated with humanity in Christ.** Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. **But now** [before the cross] **it was manifest that the connection between God and man had been restored.** *The Desire of Ages,* p. 116.2

The revelation of our justification was manifested at the baptism of Jesus. We say revelation because this justification has been available from the beginning. Ellen White says further that the foundation of the plan of salvation is found in the temptation in the wilderness when Satan tried to break Christ's confidence in His Sonship to God:

> The scene of trial with Christ in the wilderness **was the foundation of the plan of salvation, and gives to fallen man the key** whereby he, in Christ's name, may overcome. *Confrontation,* p. 63.2

As one of us, Christ received our sonship to God at the baptism, and then was sanctified into this truth in the temptation in the wilderness. In other words, justification was manifested at the baptism and sanctification during the temptation in the wilderness. The key to reconciliation is to know we are precious to the Father as His children. The key to atonement is to know we are freely forgiven through His pure mercy, without sacrifice. This is the foundation of the plan of salvation.

Just as the blood of Christ is understood differently in the Old and New Covenant, so is the sacrifice of Christ. Men see Christ's death on the cross as the defining element of His sacrifice. In the New Covenant, the sacrifice is much more than this, but includes Christ's sacrifice on the cross.

In order for us to receive the Father's blessing, Christ needed to become as one of us. He needed to take upon Himself our nature so that He might become our representative. As one of us, Christ received the Father's blessing, "You are my beloved Son."

Christ's great sacrifice was in taking our human nature. In our nature, He offered Himself as a living sacrifice (Rom 12:1) to God at the baptism.

> The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. **We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger,** and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. **It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by**

> **four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.** What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. *The Desire of Ages,* p. 48.6
>
> What does this scene mean to us? **How thoughtlessly we have read the account of the baptism of our Lord, not realizing that its significance was of the greatest importance to us,** and that Christ was accepted of the Father in man's behalf. As Jesus bowed on the banks of Jordan and offered up his petition, humanity was presented to the Father by him who had clothed his divinity with humanity. **Jesus offered himself to the Father in man's behalf, that those who had been separated from God through sin, might be brought back to God through the merits of the divine Petitioner.** *The Signs of the Times,* April 18, 1892, par. 5

In heaven's eyes, the atonement manifested at the baptism of Christ. Man was restored to God through the blood of Christ – the delightful wine of knowing we are God's children.

> For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, **Sacrifice and offering thou wouldest not, but a body hast thou prepared me:** In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.* Hebrews 10:4-10 KJV

If it is true that God has no desire for sacrifice and offering, then does this not include the sacrifice of His Son? The contrast with sacrifice is provided in the body of Christ: not a body to sacrifice, but a body to

bless; not a body to shed physical blood, but a body to pour upon the blood of grapes in the blessing of the Father! Let the light stream into your soul to see the Father's character here.

> **And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity.** God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. **The glory that rested upon Christ is a pledge of the love of God for us.** It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. **The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased.** *The Desire of Ages,* p. 113.1

Satan determined to take this wine from Christ. He desperately wanted Christ to doubt the Father's love. This is the reason Satan tempted Christ in regard to His Sonship. If He could make Christ question His identity to the Father, then he could steal Christ's wine.

It is for this reason that Christ's victory in the wilderness is the foundation of the plan of salvation. This is the warfare we must all engage in and win. Satan wages the same war against us which he waged against Christ.

> Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare and the wonderful victory gained have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that **he who afflicted Christ in the wilderness, determined to rob Him of His**

> **integrity as the Son of the Infinite, is to be their adversary to the end of time.** Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. **And all must, for themselves, individually overcome.** *Confrontation,* p. 63.3

When we accept our sonship or daughtership to the Father through Christ, the fountain of blood can be dried up. The blood wine of delight takes away the blood of sacrifice; the fear of death is replaced with the joy of sonship. This blessing received is the virtue that goes out from Christ to heal the fountain of literal blood, cleansing our heart temples. It prepares the womb of the church to receive the Seed. Christ takes away the first blood so that He might establish the second blood (Heb 10:9). This is the transition from the Old to the New Covenant.

To underscore this point, we say that the transition from the Old to the New Covenant occurs when we accept God's forgiveness through His only begotten Son, believing we are God's children by faith without the works of the law. We confess the lies we believed about Him concerning His character, and we embrace the truth that our Father is not a destroyer or condemner but His mercy endures forever.

Added to this is the thought that Sarah gave birth to the seed long after she had ceased to issue blood, while Hagar produced a seed during her time of issuing blood. From this point of view, the older post-menopause lady represents the New Covenant and the pre-menopause lady represents the Old Covenant. The ceasing of the blood in the woman is a symbol of her transition from the need for sacrifice to the acceptance of the pure mercy of God poured out without any dilution or payment required.

If we transfer these symbols into the Sanctuary service, we discover that *the cleansing of the Sanctuary is paralleled to the drying up of the fountain of blood*. By this we mean, that the need for sacrifices ceases in the light of the pure mercy of God. This is confirmed in the prophecy of Daniel 9 that Messiah would cause sacrifice and oblation to cease (Dan 9:27).

The cleansing of the Sanctuary then is a symbol of the church coming to manhood (Gal 4:1,2) in the realisation that it is the human race who requires physical blood and not the Father. The man Christ Jesus, who was made of a woman, becomes the channel for the Father's Spirit to be sent into our hearts crying "Abba, Father." It is such a sublime revelation of the character of God that it causes the issue of blood within the woman to cease. She is then impregnated with the living seed of Christ by His Spirit, and she prepares herself to manifest the attributes of Christ just at the time of His return to the earth (1 John 3:2).

How the love of the Father shines in blazing light in the realisation of what the blood of Christ actually means in heaven's eyes.

In a later chapter, we will examine Daniel 8 in light of these truths and the 1888 message to show what the cleansing of the Sanctuary actually means.

CHAPTER 13

1888 VIEW OF THE COVENANTS

There are many ideas about what the controversy concerning the most precious message of the 1888 conference was about. The sharpest point of the conflict can be expressed in these words from E.J. Waggoner to G.I. Butler earlier that year. It related to their difference in understanding of what law was "added because of transgressions" in Galatians 3:19.

> Wherefore then *serveth* the law? **It [the law] was added because of transgressions,** till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Galatians 3:19 KJV

Butler took the position that this law was given until the seed, Jesus, would be born a man. This marks a clear distinction of the 4000 years before Christ's birth as being associated with law, while the 2000 years since His life, death, and resurrection are associated with grace and *not law*. But is this what Paul meant here? Waggoner explains it differently, rebutting Butler's dispensationalism and suggesting that the law was added to aid in bringing men to righteousness until the 2nd coming when Jesus would receive that which is promised Him.

But **you say that the apostle is reasoning of dispensations, and not of individual experiences,** and that bringing them to Christ means bringing them to His first advent, and "to the system of faith there inaugurated." **But that is the weakest position you could take,** for if that were the meaning, then it would follow that the law accomplished its purpose only for the generation that lived at Christ's first advent. No other people ever came to Christ, in the sense in which you use the term. In order for the law to bring men to Christ, in the sense in which you apply it, that is, to His first advent, it would have had to lengthen their lives. Adam would have had to live at least 4,000 years. For, **let me again repeat: The text does not say that the law was a school-master to point men to Christ, but to bring them to Him**….

Justification by faith is an individual, and not a national, matter. Seventh-day Adventists often speak of the great light which "we as a people" possess. But "we as a people" will derive no benefit from that light unless we as individuals possess it in our own hearts. **I repeat, justification by faith is something that each individual must experience for himself. Thousands who lived at Christ's first advent knew nothing of this experience, while thousands who lived long before He came, were actually brought to Christ for pardon, and they received it.** Abel was counted righteous through faith; Noah was heir of the righteousness which is by faith; and Abraham actually saw Christ's day, and rejoiced in it, although he died 2,000 years before the first advent. **And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational changes.** There can be no Christian experience, no faith, no justification, no righteousness, that is not an individual matter. People are saved as individuals, and not as nations. E.J. Waggoner, *The Gospel in Galatians* (1888), pp. 44

What Waggoner is saying is the two covenants relate to two experiences within the life of a Christian. On the other hand, mainstream Christianity applies it to time periods, or dispensations, before and after

the cross of Christ. Therefore, if you lived before the cross you were in the Old Covenant and if you lived after the cross you were in the New Covenant.

The work of the law in the Old Covenant is to reveal to the sinner the extent of his sinfulness. It is a ministration of death (2 Cor 3:7) and causes our sins to abound or become more apparent (Rom 5:20). It brings the sinner to the point where they see they can't do anything to save themselves or to please God in their efforts. The beauty of Christ's character, the full expression of the law is presented to the sinner. The Spirit of Christ appeals to the sinner to accept forgiveness freely without works because this is the only hope of salvation. In the place of utter despair, the Spirit draws the sinner into abounding grace, bringing into reality the joy of righteousness by faith.

It is this understanding of the covenants which explains the *process* of righteousness by faith. Therefore the covenants as taught by Waggoner is the only correct framework to *enter into and experience* righteousness by faith.

> And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. Exodus 19:8 KJV

The faulty promises of man are doomed to failure. The recognition of this – that our attempts to perform the requirements of the law by our own efforts are worthless – brings those who are willing to Christ, because it kills their aspirations to please God in the flesh. This is the purpose of the Old Covenant: to make us realize our exceeding sinfulness and our desperate need of a Saviour.

The New Covenant is the promises of God to man to save Him through the righteousness of Christ. Like Abraham, we simply believe God's Word and it is accounted to us for righteousness. This process of justification and sanctification has been the same from the fall of man until now. This is why the first angel's message proclaims an everlasting gospel based on the Everlasting Covenant.

The work of the law through the Old Covenant is to bring us to Christ so that we might be justified by faith. Yet if the Old and New Covenant are divided into two separate time periods, then the Old Covenant does not really exist after the cross of Christ. The law is no longer playing the critical role of the schoolmaster to show us the true depth of our sinfulness; it is this laying of our glory in the dust that makes us thirst for Christ and listen more to His Spirit.

Dividing the covenants into separate historical eras splits the gospel in half, allowing the carnal man to think himself spiritual when, in actuality, he has not been crucified with Christ through the ministration of death in the Old Covenant. It also denies all those before the time of Christ of experiencing the blessings of New Covenant grace. Through the dispensational system, the carnal man appears to tumble over the wall into the path of life, as John Bunyan expresses it, without going through the strait gate of true conversion and repentance.

Secondly, as the law of God is a transcript of His character, the dispensational covenant system actually separates the Christian from the truth of God's character; it makes the law something negative that must be nailed to the cross to free the Christian from "the bondage of the law." It blinds the Christian to the fact that as the law says "You shall not kill," it means that "God does not kill." Instead, the law is simply seen as a list of arbitrary rules that God imposed on the Jews until Christ came to set Christians free from these "restrictions."

A.T. Jones took hold of the covenant question as E.J. Waggoner had laid it out, and preached powerfully in the Spirit to proclaim the everlasting gospel in his series on the third angel's message at the 1893 General Conference. This is especially true in Sermons 14-20.[17]

Uriah Smith, G.I. Butler, Dan Jones and many other Adventist leaders fought desperately to stop this truth concerning the law and the

[17] See the booklet *Christ, the Sabbath and the Height of the 1888 Message* by A.T. Jones available at *maranathamedia.com*

covenants in Galatians. Willie White wrote to his wife concerning one of the meetings during the 1888 conference:

> There is almost a craze for orthodoxy. A resolution was introduced into the college meeting, that no new doctrine be taught there till it had been adopted by the General Conference. Mother and I killed it dead, after a hard fight. W.C. White, *Letter to Mary White,* November 3, 1888; *Manuscripts and Memories of Minneapolis,* p.123.3

This battle over the covenants boiled on and off for 18 months. Ellen White then received a vision from heaven. She wrote to Uriah Smith the following warning:

> **Night before last I was shown** that evidences in regard to the covenants were clear and convincing. Yourself, [Uriah Smith] Brother B, Brother C, and others **are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented**.…
>
> **The covenant question is a clear question and would be received by every candid, unprejudiced mind,** but I was brought where the Lord gave me an insight into this matter. **You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted.** As to the law in Galatians, I have no burden and never have had. Letter 59, 1890, p. 6. (To Uriah Smith, March 8, 1890) *Manuscript Releases Vol. 9,* p. 329.1

What did Uriah Smith, G.I. Butler and others teach on this question?

> The Sanctuary of the old covenant must bear the same relationship to the sanctuary of the new covenant, which the old covenant itself bears to the new…. All agree that they stand as type and antitype. The first was the type and shadow; this is the antitype and substance. The sanctuary of that dispensation was the type; the sanctuary of this is the antitype. Uriah Smith, *The Sanctuary and the 2300 Days of Daniel VIII*, *14* (1877), p. 181

The new covenant superseded the old when Christ ratified it with his own blood upon the cross. Uriah Smith, *The Sanctuary, Gospel Sickle 1, 8* (May 15, 1886), p. 58

There was no propriety, therefore, in still keeping up the wall of separation between them and others. **They all stood <u>now</u> upon the same level in the sight of God. All must approach him through the Messiah who had come into the world**; through him alone man could be saved. G.I. Butler, *The Law in Galatians* (1886), p. 10

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." **Is this text speaking of individuals previous to conversion, under the condemnation of the moral law till faith in Christ dawns upon their hearts? or does it speak of Paul's nation, the Jews, under guardianship as wards, under a provisional temporary system until Christ should come? Much turns upon which of these positions is the true one. <u>We take the latter view unhesitatingly</u>….**

There can be no question but that the text brings to view a peculiar provisional arrangement, a "guarding" of a body of people, **a "shutting them up together," an "enclosing of them," as the original Greek word signifies, until a certain time is reached when "that faith" will be revealed. <u>We confidently assert that the word "faith" here is not used in the sense of a person's individual belief in Christ as a means of personal pardon for his sins, but is used in the sense of that great system of truth devised by God for the salvation of man</u>**—the belief in a crucified Saviour and kindred truths growing out of this central fact. Jude writes of the "common salvation," and that we "should earnestly contend for the faith which was once delivered unto the saints." Verse 3….

The Jewish people and all proselytes who had any regard for the God of the Hebrews, were thus kept under this provisional system of the "added" law, "shut up," hedged about by national barriers of distinction, from the rest of the world. They could not eat with them or associate intimately with them. A "middle wall of

> partition" divided them from others. **They were "enclosed," guarded on the right hand and on the left, till the great system of faith in a crucified Saviour was "afterwards revealed" by the coming of the promised "seed."** G.I. Butler, *The Law in Galatians* (1886), pp. 50,51

Can you see the implications of what Butler is saying? There is no "true" personal faith in the Old Testament era because Jesus had not yet been born. The means of forgiveness was through the ceremonial law, which was not actual forgiveness but "figurative" forgiveness. How then was Abraham "righteous by faith?" Waggoner responded to Butler as follows:

> Again on page 44 I [Waggoner] read [from Butler's book]:—
>
> "The moral law is referred to as the one transgressed. But the 'added' law, of which Paul is speaking, made **provision for the forgiveness of these transgressions in figure, till the real Sacrifice should be offered."**
>
> Your misapplication of the word "added" I have already sufficiently noticed, but there is an idea expressed in the quotation just made which I am sorry to see has of late been taught to some extent. **And that is that in the so-called Jewish dispensation forgiveness of sins was only figurative. Your words plainly indicate that there was no real forgiveness of sins until Christ, the real Sacrifice, was offered. If that were so, I would like to inquire how Enoch and Elijah got to Heaven.** Were they taken there with their sins unforgiven? Had they been in Heaven for two or three thousand years before their sins were forgiven? The very fact that they were taken to Heaven is sufficient evidence that their sins were really pardoned.
>
> When David says, "Blessed is he whose transgressions are forgiven, whose sins are covered," he means just what Paul did when he used the same words. David said to the Lord, "Thou forgavest the iniquity of my sin." That was no sham forgiveness. And it was expressly declared that if a soul should sin against any of the

> commandments of the Lord, he should offer his sacrifice and his sins should be forgiven him. Leviticus 4:2, 3, 20, 26, 31. **There was no virtue in the sacrifice, which was typical, yet the pardon was as real as any that has ever been given since the crucifixion. How could this be? Simply because Christ is the Lamb slain from the foundation of the world. That He should offer Himself as a sacrifice, was promised to our first parents in Eden, and confirmed to Abraham by an oath from God, and therefore, by virtue of that promise, Abraham, Isaac, Jacob, and all who wished, could receive as much virtue from the blood of Christ as we can.** That forgiveness was real is shown by the fact that Abel, by his offering, received witness that he was righteous. But there can be no righteousness that has not been preceded by forgiveness. If the pardon were figurative, then the righteousness must also have been figurative. But Abel and Noah and Abraham, and others, were really righteous; they had the perfect righteousness of faith; therefore they must have had actual forgiveness. This is further shown from the fact that forgiveness of sins must precede all righteousness. For there can be no righteousness without faith (Romans 6:23), and faith always brings pardon. Romans 3:24, 25; 5:l. E.J. Waggoner, *The Gospel in Galatians,* pp. 29,30

In Waggoner's understanding, what Jesus's incarnation does is make more *manifest* the real forgiveness and mercy that had been offered since Adam's fall. In the incarnation, the everlasting gospel becomes clearer to see, to grasp onto, and to believe in – but it didn't start there. The forgiveness was always there – God doesn't change – rather it is humans who, through the visible sacrifice of Christ, are more able to believe they are forgiven. In Butler's system those who had the misfortune of being born before the cross are "shut up" and "in ward" with only a figurative hope because Jesus had not been born.

God becomes unfair and unjust in such a system, for He is harsh to those in the Old Testament era and full of mercy and grace to those born after the cross who received "real," rather than figurative, forgiveness.

In Waggoner's system, the sacrifice of Christ is effective from "the foundation of the world", and all, including those in the Old Testament, who could see their own sinfulness through the working of the law on their heart could call on their Saviour and receive real forgiveness, healing, and righteousness. As Waggoner states above: "Abel and Noah and Abraham, and others, were really righteous; they had the perfect righteousness of faith; therefore they must have had actual forgiveness."

I give praise to God for giving Waggoner the clarity to expose the false view of the gospel which had entrenched itself into Christianity from the time of Augustine, who first began to teach the wrong view of the covenants as two periods of time (we will explain a little more about Augustine later in this chapter).

Waggoner's shift on the view of the covenants completely changed the gospel. We discussed this in chapter 10, 'What is the gospel.' The typical Christian gospel is centred in the justice of God being satisfied through sacrifice. This focus divides history before and after the event of Christ's death on the cross. Waggoner's view of the covenants opened a door to free men from false justice that Satan had projected onto God. This opened a door to understand forgiveness as mercy and not sacrifice. Waggoner, working with the logic of what he taught in 1888 about the two covenants, came to the conclusion that it was man who required the sacrifice and not God.

> Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice, and not God. E.J. Waggoner, The Justice of Mercy, *Present Truth UK,* August 30, 1894, p. 549, par. 8

Therefore, the correct view of the covenants creates the correct framework to understand the gospel, unmasking penal substitution as something demanded by men and not God. In 1893 Waggoner traced the demand for sacrifice as something that attacks the character of God. It is pagan, not Christian. It came into the Roman Catholic faith and was inherited by Protestants.

> Well, we have left the matter of reconciliation just where the Scriptures have put it; and while they have much to say about the necessity for man to be reconciled to God, they never once hint of such a thing as the necessity for God to be reconciled to man. **To intimate the necessity for such a thing is to bring a grave charge against the character of God. The idea has come into the Christian Church from the Papacy, which in turn brought it from Paganism, in which the only idea of God was of a being whose wrath must be appeased by a sacrifice.** *Present Truth UK*, September 21, 1893, p. 386, par. 7

As we will discover in later chapters, this understanding of the gospel is what gives true meaning to the Daily of Daniel 8. It is Paganism in the form of appeasement of God's justice lifted up into the church. This is what needs to be cleansed from the Sanctuary in heaven.

Four years later, Elder George Fifield, building upon the message of Waggoner and Jones, states the case so clearly that I am sure heaven rejoiced that finally a message was being birthed into the world presenting the truth of God's character which would prepare those who received it to be sealed with the name, or character, of the Father (Rev 14:1).

> We talk of pagan immortality, pagan Sunday, pagan idolatry, etc.; but it seems to me that the lowest thought is that men have brought this pagan idea of sacrifice right into the Bible, and applied it to the sacrifice of the cross. So the Methodist Discipline uses these words: "Christ died to reconcile the Father unto us;" that is, to propitiate God so that we could be forgiven - paganism straight out. Why, brethren and sisters, it is the application of the pagan conception of sacrifice to the sacrifice upon the cross, so that that wonderful manifestation of divine love, which God intended should cause all men, all beings in the universe, to wonder and adore, has been turned around and made a manifestation of wrath to be propitiated in order to save man**. I am glad that we are losing sight of this manner of viewing the subject, where we do not say that Christ died to reconcile the Father unto us. Brethren, there is sometimes**

> **such a thing as to give up the expression of a thing, and think we have thus gotten rid of it, when a good deal of it still lingers and clouds our consciousness of the love of God**, and the beauty of his truth, so that we cannot present a clear gospel to hungry souls that are waiting to know about God….
>
> Someone says, I know, I know; God is love, but he is love and justice. Now the minute a man says that, and means what he says, there is nothing more unjust in this universe than his idea of justice. George Fifield, Sermon: *Despised and Rejected by Men,* February 9, 1897

Finally the false justice of Satan was being exposed. The old woman and her sacrifice of literal blood were beginning to be seen for what they were. The church was being offered healing from her issue of blood. This escape was made possible through a correct understanding of the two covenants.

Ellen White was shown by the Lord that what Waggoner taught on the covenants was correct. In the same year she was shown this truth, she published *Patriarchs and Prophets* which included a section on the law and the covenants.

> The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. **To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ.** It also promised them eternal life on condition of fidelity to God's law. **Thus the patriarchs received the hope of salvation.** *Patriarchs and Prophets,* p. 370.2

What Ellen White wrote under inspiration is opposite to what Butler and Smith taught. To them, forgiveness and pardon were figurative. Men were shut up and held in a symbolic gospel until the Messiah came to pay the debt of justice. Ellen White was convinced that Waggoner was correct on the covenants. She wrote this again stating:

> **Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth**, it seems that great relief has come to many minds. Letter 30, 1890, p. 2. *Manuscript Releases Vol. 9,* p. 329.3

Ellen White sensed the urgency of this vision and that the release of the power of the Latter Rain was bound up with these subjects. On the Sabbath two days later, she urgently warned the congregation:

> And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you, that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; But God deliver us from having the come-out [outcome] of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, **you have braced yourselves,--a few of you, strong men of determined will,--to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have stood right in the way of God. The earth is to be lighted with his glory, and if you stand where you stand today, you might just as quick say that the Spirit of God was the spirit of the devil.** You have said it now in your actions, in your attitudes, that it is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. **And while praying here on my knees, I have had the evidence that there would be a break. The Spirit of God has come upon me, the light of heaven has shone into my heart, and his comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour today. I thank God that I have not been discouraged to death;** I thank God that I have clung to the arm of infinite power to stand all but alone. **The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step**….

> Now I beseech of you that are here today, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus today. I am so grateful. I know that God will help us if we will clear the King's highway. **I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you.** I have told you over and over again. Christ said: "Why do you not hear my words?" **I would say, "Why do you not hear the words of Christ that are presented to you?** Why will you have darkness? **They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls.** *1888 Study Materials,* pp. 593-595

What a heartfelt warning to the leaders of the church! What courage that woman showed to warn these men she deeply cared for, that they were blocking the work of God and preventing the coming of the Latter Rain. Mark it well: this testimony was given in the wake of her being shown that Waggoner had the truth on the covenants. The outpouring of the Latter Rain is bound up with this question.

Those in this present day who are determined to preach as Butler and Smith did on the covenants in the face of this history are blocking the work of God and are not in the light. They will not be able to escape the false justice system of the Old Covenant.

To consider the implications of Waggoner's view on the covenants on how we read Scripture, please read the booklet *Discarding Augustine's Covenant Glasses to Receive the Latter Rain* available at *maranathamedia.com.* I will only cite a few examples here. We remember that Waggoner spoke of the covenants as personal experiences, while

Butler and Christianity speak of them as the corporate experience of Israel versus the corporate experience of Christianity.

> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. Romans 5:20

Butler would say the law entered at the time of Sinai so that the offense might abound. Waggoner would say the law enters into every person's personal experience that grace might abound in each person's experience. The Greek word for *entered* actually means:

> pareiserchomai
>
> par-ice-er'-khom-ahee
>
> From G3844 and G1525; to come in along side, that is, supervene additionally or **stealthily: - come in privily, enter**.

To enter secretly/privately can only mean to enter into the private thoughts of men, showing clearly that this is speaking of a personal experience, not a corporate visible event.

> For the law was given by Moses, *but* grace and truth came by Jesus Christ. John 1:17

Butler would say that the law was corporately given by Moses at Mt Sinai and that grace was corporately given with Jesus 1500 years later. Waggoner would say that "the law is our schoolmaster to bring us to Christ" is speaking of personal experience. The law enters privately into our minds, the way it has always been working ever since the time of Adam but was made clearer at Mt Sinai by Moses. When this law convicts of sin, grace and truth are offered by Jesus Christ there and then for present salvation – not 1500 years later. As Jones expresses it:

> There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A.D.1? Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the

> wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou shalt be a priest forever after the order of Melchisedek? No, No. "Thou art a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek?
>
> **Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away? Surely, surely, it is so.** A.T. Jones, *General Conference Bulletin*, March 5, 1895, p. 477, par. 6,7

The correct view of the covenants offers complete salvation to all men, at all times in human history. Christ was present at the time of Moses to offer forgiveness freely. As Jones says, they didn't die hoping to be pardoned 1800-2000 years in the future, speaking of Abraham, or 4000 years in the future, speaking of Adam.

But in order for Christ to provide pardon and grace, He had to be a merciful and faithful High Priest all through the time of the Old Testament. We covered this point in chapter 10. This is where a correct understanding of the two covenants gives a vital understanding to Christ's qualifications as our High Priest.

> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. Hebrews 2:17

As Butler's framework operates in a corporate time frame, it causes you to read this verse as Christ coming to be made like His brethren 2000 years ago. But the personal view of the covenants presents to us that just as the law, by means of the Spirit, enters privately to personally convict us of sin, so does the Spirit convict us personally that Christ is a merciful and faithful High Priest in things pertaining to God. Quoting again from Waggoner:

> **God was in Christ, not that He might know men, but in order that man might know that He does know them.** In Jesus we learn how kind and sympathising God has always been, and have an example of what He will do in any man who will fully yield to Him. E.J. Waggoner, *Present Truth UK,* December 19, 1895, p. 803, par. 6

It is true that conviction of this truth was made easier after Jesus came visibly to this earth, but the truth is that the Spirit of Jesus was convicting men of this truth since the fall of man.

> The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. **He was the Redeemer before as after His incarnation.** As soon as there was sin, there was a Saviour. *The Desire of Ages,* p. 210.2

Adam was taught this by angels:

> Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. **Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression.** A period of probation would be granted them, and through repentance and faith in Christ they might again become the children of God. *Patriarchs and Prophets,* p. 66.2

This was passed to his children and others including Enoch, Abraham, and Moses:

> While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents. But he received also the knowledge of the Redeemer and instruction in righteousness. *Patriarchs and Prophets,* p. 80.1

> Enoch learned from the lips of Adam the painful story of the fall, **and the precious story of God's condescending grace in the gift of his Son as the world's Redeemer**. *The Signs of the Times*, February 20, 1879, par. 2

> Abraham had greatly desired to see the promised Saviour. **He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ.** A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. *The Desire of Ages,* p. 468.4

> **Through Moses, God's purpose to send His Son as the Redeemer of the fallen race, was kept before Israel.** On one occasion, shortly before his death, Moses declared, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Plainly had Moses been instructed for Israel concerning the work of the Messiah to come. *Prophets and Kings,* p. 684.3

The patriarchs and prophets were taught about, and had faith in, the Son of God. He was a Saviour before the cross as after the cross. As Isaiah was shown:

> In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His pity He redeemed them; and He bore them and carried them all the days of old. Isaiah 63:9

Christ suffered with the human race through all the days of old, ever since man's affliction began. He was fully qualified to be our High Priest from the beginning, and that is why Ellen White was shown:

> **The priesthood of Christ commenced as soon as man had sinned**. He was made a priest after the order of Melchizedek. *Letters and Manuscripts Vol. 7,* Ms 43b, 1891 (July 4, 1891), par. 5

When we leave behind the covenant framework taught by Butler and Smith, and embrace the one shown to us by Waggoner, the gospel becomes everlasting. Christ becomes fully our High Priest throughout all of human history.

This covenant system that is divided by time was championed by men like Augustine and carried right through into the Protestant churches and, of course, was inherited by the Adventist movement.

> In that testament [covenant], however, which is properly called the Old, and was given on Mount Sinai, **only earthly happiness is expressly promised.** Accordingly that land, into which the nation, after being led through the wilderness, was conducted, is called the land of promise, wherein peace and royal power, and the gaining of victories over enemies, and an abundance of children and of fruits of the ground, and gifts of a similar kind **are the promises of the Old Testament [covenant]. And these, indeed, are figures of the spiritual blessings which appertain to the New Testament [covenant].** Philip Schaff, "*Augustine, Anti Pelagian Writings*," *Nicene and Post Nicene Father Series 1, Vol. 5,* p. 189

This covenant framework acts as a pair of glasses that forces us to look at the gospel through a glass darkly; it separates the law and the gospel which were designed to work together to give us superabundant grace.

> **No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.** The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. *Christ's Object Lessons,* p. 128.2,3

To present the law and the gospel to people, both of these must be available to present. Therefore both the law and the gospel have been available from the fall of man.

When we break free from the old woman, we can then see in the hand of the first angel the everlasting gospel. Then the law and the gospel work together to give us super abounding grace in our personal experience, and the personal experiences of all men.

Can you see how the different frameworks affect how the Scripture is being read? The dispensational view causes us to see men as trees walking (Mark 8:24). It only presents part of the process of salvation and

prevents us from receiving abounding grace, for abounding grace only comes where the law enters for us personally.

Before we close out this chapter, we need to understand the meaning of the phrase "till the seed should come to whom the promise was made" in Galatians 3:19. In order to make the law in Galatians 3:19 refer to the ceremonial law as a means of separating the Old and New Covenant, the coming of the seed refers to the coming of Christ at His first coming. This terminates the law mentioned here at the time of Christ's first coming, thus "proving" that the law is the ceremonial law, thus dividing the covenants into two periods before and after the cross. A.T. Jones explains what this phrase actually means:

> Notice, too, particularly, that the clause says, "Till the seed should come to whom," —not concerning whom, but TO whom— "the promise was made." That is, the promise referred to was made to HIM, personally; and not simply to somebody, concerning him. But it is fixed by the text that the promise is the promise of the inheritance. This promise was made to Abraham and to his seed, which is Christ; and this was done when the promise was made to Abraham. But, further, it was also done TO the seed himself in person, which is Christ. Read it in the second psalm: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Ps 2:7,8). Here is the promise of the inheritance made direct to the seed, which is Christ.
>
> Now, when is this promise fulfilled? And when something should be done, make, or instituted, "till the seed should come TO whom" that promise was made, then which coming would be the true and the only logical one that could be considered? —Plainly, the coming that would be at the receiving of the inheritance REFERRED TO THE PROMISE; and with which alone the promise is concerned.
>
> Therefore, considering what the promise is plainly in the scriptures declared to be, —the promise of the inheritance, —and considering

> that **this promise relates and pertains particularly, and above all, to his second coming, it is evident that the second coming of Christ, rather than his first, is the one referred to in the clause "till the seed should come to whom the promise was made."** A.T. Jones, *The Review and Herald*, March 13, 1900, p. 169, par. 5-7

Ellen White indicates that the loud cry began around the end of 1892.

> The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. *The Review and Herald,* November 22, 1892, par. 7

In the correct view of the covenants, the door opened briefly to free God's people from the false system of justice that held men imprisoned to reading the Bible through the old woman. We were at the point where the fountain of blood could be dried up and the Sanctuary cleansed of defiling blood.

But the church rejected the message. Like Moses and Aaron on the borders of Canaan, the leaders of Adventism struck the rock, doubling down on false justice by clinging to the death of Christ as the dividing line for the covenants. They barred themselves against the light and refused to allow the true gospel to shine on the people.

The inevitable result was to lock the doctrine of the investigative judgment into the Old Covenant view making it unbearable for the people. God was enthroned as a condemning Judge, to which Jesus was forced to daily appease in presenting His literal blood. The door to the true meaning of the cleansing of the Sanctuary was firmly shut.

The woman refused the seed of Christ, and therefore her womb continued to bleed under the doctrine that every sin must be punished: that God punished His Son on the cross to satisfy His justice.

The sad result of these actions is that Adventism would follow in the footsteps of the Jews. They would bring the rebellion to its fullness. The crucifixion of Christ in A.D. 31 brought the rebellion of the Jews to the

full, and the rejection of Christ in 1888 brought the Adventist rebellion to the full.

CHAPTER 14

CHRIST CRUCIFIED AFRESH

The sufferings of Christ in being rejected by the leadership of His church in 1888 were vividly expressed by Ellen White:

> **But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit**. Had Christ been before them, they would have **treated Him in a manner similar to that in which the Jews treated Christ.** *Special Testimonies, Series A*, No. 6, p. 20

> Here was evidence, that all might discern whom the Lord recognized as His servants.... These men whom you have spoken against have been as signs in the world, as witnesses for God**.... If you reject Christ's delegated messengers, you reject Christ.** *Testimonies to Ministers,* p. 97

The Holy Spirit is the Spirit of Jesus Himself. We note carefully the cruelty of the leaders of the church towards Jesus, represented by His Spirit.

> I met with the brethren in the tabernacle and I felt it my duty to give a short history of the meeting and my experience at Minneapolis, the course I had pursued and why, and plainly state the spirit

which prevailed at that meeting.... I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmising, **the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated.** It was the very order in which the [Methodist] church had treated my father's family and eight of us.... **I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God.** *Letters and Manuscripts Vol.6,* Ms. 30, 1889. par. 3,4,23

[Some of leaders and their supporters] were moved at the [Minneapolis] meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them.... **I know that at the time the Spirit of God was insulted.** *Letters and Manuscripts Vol. 7,* (Letter to Uriah Smith), Letter 24, 1892, par. 10,11

Sins ... are lying at the door of many ... **the Holy Spirit has been insulted, and light has been rejected.** *Testimonies to Ministers,* p. 393.1

Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. *Testimonies to Ministers,* p. 64.1

Before the close of the 1888 conference, Ellen White tried earnestly to bring the brethren together for prayer in order to break down the prejudice in the opposing delegates.

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son W.C. White and by Elder A.T. Jones. Of course, such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and

> faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. **There did not seem to be any opportunity to break down the prejudice that was so firm and determined, no chance to remove the misunderstanding in regard to myself, my son, and E.J. Waggoner and A.T. Jones.** *Letters and Manuscripts Vol. 5,* Ms 24, 1888, par. 45

In the morning meetings Ellen White continued to appeal to the leaders concerning their unchristlike spirit.

> The wonderful importance and magnitude of this subject [law in Galatians] has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed… *Selected Messages Vol. 3,* p. 174.4

We should mention that the antagonism towards Jones and Waggoner was fuelled by a spirited exchange between A.T. Jones and Uriah Smith about the ten horns of Daniel 7.

> "Elder Smith," A.T. Jones blurted early in the Minneapolis meetings, "has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know." Ellen White responded, "Not so sharp, brother Jones, not so sharp." Unfortunately, such harsh words and pompous attitudes provided part of the backdrop for the conflict that characterized the

> 1888 General Conference session. They certainly did not win friends for the two young editors from California.[18]

Smith's response to the young Jones was predictable. The younger man's public disrespect to Smith played its part in setting the stage for a standoff. When Ellen White contended that Jones and Waggoner were presenting truth, Smith should have confessed his pride (as hard as that would be) and embraced the light. Sadly, he began to question the gift of prophecy instead. Such was the enmity that existed at the conference which kept a middle wall of partition between the 1888 messengers and the majority of their listeners.

Ellen White wanted to quietly leave the conference, as it seemed pointless to continue to press them. But the Angel of the Lord (Jesus) impressed her to stay, comparing the situation to the rebellion of Korah.

> When I purposed to leave Minneapolis, the Angel of the Lord stood by me and said: "Not so: God has a work for you to do in this place. **The people are acting over the rebellion of Korah, Dathan, and Abiram.** I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I sent to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness.
>
> "I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God should manifest His Spirit and His power, for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily

[18] George Knight, *A.T. Jones, Point Man on Adventism's Charismatic Frontier* (Review and Herald, 2011), p. 38

> practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent, they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard. *Letters and Manuscripts Vol. 7,* Letter 2a, 1892, par. 13,14

These were serious words from the Son of God to Ellen White. If the church leadership did not repent, then not only would the church go back into the wilderness like Israel did after the fiasco with Korah, Dathan, and Abiram, but the certainty of the church's candlestick being removed was assured.

Jesus came to His bride, the church, greatly desiring to impart to her the seed which would enable her to reproduce in His image. In rejecting Him and choosing another lover, the church has produced an illegitimate child that she declared is in his image when it is not (Heb 12:8).

Putting this another way, the church refused to give her womb to allow Christ to be formed in her. As a result, her womb continues to issue a fountain of blood, desiring sacrifice as a required payment for mercy. As long as this fountain of blood continues in the belief of justice demanding sacrifice, the Sanctuary cannot be cleansed.

> The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light.... The knowledge they should receive of God ... they refuse to accept, and thus become channels of darkness. The Spirit of God is grieved. *Letters and Manuscripts Vol. 6,* Ms 13, 1889, par. 12

I find it distressing to read these quotes. Christ and His Father had patiently borne the cross of self-denial through the 2300-year period dominated by the pagan Daily and the Transgression of Desolation offering their blood sacrifices before God. The scene of misery in this world might have been swiftly brought to its close, but Christ, in the person of His messengers, was insulted, rejected, and treated with cruelty.

Once again, Christ passes through the agonies of Gethsemane. Some of his closest followers betrayed Him, while several argued about who was the greatest. The rest slumbered and slept, and knew not the hour of their visitation. Satan surely would tempt Christ that it was all in vain and that he, in fact, was the ruler of Adventism.

I pause and weep for Jesus. Why does He have to suffer so much, and for so long! As a spiritual child of the Adventist movement, I want to say sorry to Jesus for what we did to Him.

> "O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You. To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him. We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. Daniel 9:8-11

It would be well for us to ponder the implications of treating Jesus so cruelly just when He wants to deliver us. This period in Adventism between 1888 and 1895 is so important for us to learn about, and we can learn extensive details about it because it isn't long ago. We might wonder about the Jews who turned against Christ and crucified Him, but Ellen White faithfully points out that the same spirit that was present at the crucifixion was present in the opposition to the 1888 message. The first casualty was the Spirit of Prophecy:

> I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended.... **My testimony was ignored, and never in my life experience was I treated as at the [1888] conference**. *Letters and Manuscripts Vol. 5,* Letter 7, December 9, 1888, par. 1,5

> Brethren, you are urging me to come to your camp meetings. I must tell you plainly that the course pursued toward me and my work since the General Conference at Minneapolis--**your resistance of**

> **the light and warnings that God has given through me--has made my labor fifty times harder than it would otherwise have been**.... It seems to me that you have cast aside the word of the Lord as unworthy of your notice....
>
> My experience since the conference at Minneapolis has not been very assuring. **I have asked the Lord for wisdom daily, and that I may not be utterly disheartened, and go down to the grave broken-hearted, as did my husband**. *Letters and Manuscripts Vol. 6*, Letter 1, 1890, par. 28,38

Ellen White's support for the 1888 message was intolerable for many of the leaders.

> Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, **when they saw and felt the demonstration of the Holy Spirit** testifying that the message was of God, **they hated it the more, because it was a testimony against them.** *Testimonies to Ministers*, p. 79.3

This marked the beginning of a great change in the church's relationship to the Spirit of Prophecy. It was inevitable that the cruelty of the leaders towards the Spirit of Christ would be manifested in their handling of the Spirit of Prophecy. The next 30 years would see a growing shift in attitude towards the prophetic gift, culminating in the 1919 Bible conference. As we shall see later, a movement spearheaded by Prescott, fuelled by L.R. Conradi, and supported by Daniells would see a growing number of men discounting the Spirit of Prophecy in regards to history, health, and the question of the Daily. Sadly, those who faithfully supported the Spirit of Prophecy were often rigid in their application of her writings, not always considering time and place of her statements. This only served to galvanise the "progressives" in honouring the prophetic gift with the lips but essentially destroying its effect. This was all the fallout of the spirit of Minneapolis.

In their wisdom, shortly after the events of 1888, the leaders shipped Ellen White off to Australia, apparently, as far away from the centre of the work as possible. In the years following her death, the church drew near to the writings of the Spirit of Prophecy but her heart was far from them. It is a miracle of God that Ellen White did not have a complete breakdown and pass away shortly after the 1888 rejection. The movement that she, her husband, and Joseph Bates started turned on her and made her life extremely difficult. Listen to what she recounts about what happened during the 1888 meetings:

> I related in the Thursday morning meeting [at Ottawa, Kansas] some things in reference to the Minneapolis meeting.... God gave me meat in due season for the people, **but they refused it, for it did not come in just the way and manner they wanted it to come.** Elders Jones and Waggoner presented precious light to the people, **but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts**....
>
> **Thus it was in the betrayal, trial, and crucifixion of Jesus. All this had passed before me point by point. The Satanic spirit took the control and moved with power upon the human hearts** that had been opened to doubts and to bitterness, wrath and hatred. **All this was prevailing at that meeting** [at Minneapolis]....
>
> I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and, as they supposed, sharp, witty remarks. The servants, whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. **The comment ... passed upon me and the work that God had given me to do was anything but flattering.** Willie White's name was handled freely, and he was ridiculed and denounced, also the names of Elders Jones and Waggoner.
>
> Voices that I was surprised to hear were **joining in this rebellion, ... hard, bold and decided in denouncing [Sister White]. And of all**

> **those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true**....
>
> After hearing what I did, my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, **and feelings that I can never put into words for a little time overcame me**.... "The brother shall betray the brother to death." *Letters and Manuscripts Vol. 6,* Letter 14, 1889

At a later time, Ellen White compared the treatment of Waggoner and Jones by the leaders to the attitude of Cain towards Abel:

> My brother, why do you cherish such bitterness against Elder A. T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?" 10 Letters and Manuscripts, Letter 51a, 1895, par. 28

For a more complete explanation of these events, please read the book by Elder Robert Wieland and Donald Short, *1888 Re-examined*.

One telling piece of evidence they revealed in their book was the role played by W.W. Prescott in the 1893 General Conference meetings.[19] He had opposed the 1888 message and was instrumental in having A.T. Jones barred from preaching in the Battle Creek Sanitarium shortly after

[19] Robert Wieland and Donald Short, 1888 Re-Examined, pp. 102-111

the 1888 Conference. Wieland and Short provide evidence to show that Prescott's conversion to the 1888 message was problematic; either it was incomplete or it wasn't genuine. His attaching himself to Jones brought in another spirit, and another message.

This fact would surface again in the Daily controversy where Prescott challenged the pioneer prophetic framework in relation to the timing of the 1260-year prophecy as well as the pioneer view of the Daily. In taking such positions, it was inevitable that Prescott would place subtle doubts on the Spirit of Prophecy that culminated in the 1919 Bible Conference, where Prescott claimed that when it came to the facts of history, the Spirit of Prophecy was not an inspired guide.[20]

The book *1888 Re-Examined* gives a blow-by-blow account of what happened in 1888 and its aftermath. Wieland and Short's account was not well received by the church for many years. They appealed to the church to repent of this rebellion against God. After many years some momentum was gained and the church decided to examine the claims of elders Wieland and Short. The group formed in the mid-1990s to consider the points at issue was the Primacy of the Gospel Committee. In 2001, the church published its findings in the *Adventist Review:*

> As the meetings concluded, [Feb 28, 2000] the General Conference members recognized that while a good level of fellowship had marked the sessions, differences of position within the committee were of such a nature that a common report from the group was unattainable. Therefore they presented a report of their findings to ADCOM. **The General Conference members did not find credible the 1888 study group's view that church leaders have been and remain negligent or in error on the subjects under discussion. Especially important is the contention of the 1888 Message Study Committee that the church, or its leadership, has never accepted the message of righteousness by faith, a key point of the General Conference session of that year. The church and its leadership,**

[20] Bert Haloviak, Study paper In the Shadow of the Daily (1979), p. 5

however, have embraced without reservation this fundamental Bible doctrine. *Adventist Review*, April 19, 2001

Lost, was the opportunity for the denomination to undo the cruelty of our forefathers. Shut, was the door for the church as a whole to stand upon the platform which would deliver the cleansing of the Sanctuary and the outpouring of the Latter Rain.

Remember: Jesus told Ellen White that if the church leadership did not repent of its opposition to the message brought by Waggoner and Jones, their candlestick would be removed – meaning they no longer would be recognized as His remnant church.

Agape love for the church hopes all things. I choose to believe that the church can still arise, repent and accept the true light of the 1888 message. But the chances are extremely remote now. The disfellowship of thousands of people who believe Jesus is the Begotten Son to enforce an understanding of Christ that is not only anti-1888, but is of Babylon, means the church appears determined to dislodge itself from its remnant status and uproot its candlestick from the seven churches.

There is always hope for individuals to awaken to the truth and stand upon the 1888 platform, but for the church to turn itself around in the future seems extremely difficult. Our Father does not use force, and will not force the church to turn around. I grieve for the church and feel a deep sadness that it continues to bar the door against Christ. He stands at the door and knocks, but entrance is refused.

The church remains entrenched in the incorrect view of the covenants. Without the correct view, it is impossible to come to a correct understanding of righteousness by faith and the character of God, which is so necessary to receive the seal of God.

When I realized my part in presenting a false gospel to the world, I wept for shame. I asked the Lord to forgive my unrealized rebellion and cruelty towards Jesus in carrying forward the error of my forefathers. I don't want to condemn them; I just want the truth about our Father and His Son to be known.

Without this, it is impossible to fully appreciate the priestly ministry of Jesus that leads to the seal of God. By remaining in the typical Protestant view of the covenants, Christ is made a mediator of one position – man's false justice, which is projected onto God as if this is what He wants. It requires Jesus to plead His literal blood before the Father as an appeasement to divine justice. But Jesus has made it clear: He desires mercy and not sacrifice.

CHAPTER 15

COMPLETING THE REBELLION

Let us now apply all the things we have learned about the covenants, the cross, the gospel, the blood of Christ, and His priestly ministration to the cleansing of the Sanctuary. The prophet tells us:

> 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. *The Great Controversy,* p. 409.1

And again, from a similar statement:

> The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. *Letters and Manuscripts Vol. 21,* Letter 208, 1906, par. 4

Gabriel told Daniel about the indignation which would continue right through to the end of the 2300-year prophecy.

> And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end *shall be.*" Daniel 8:19

In chapter seven we defined indignation as:

> …all sacrifices are a mirror of the enmity, or indignation, of men against Christ.

At the end of the 2300-year prophecy something takes place to expose the indignation in men, cleansing them of the need for blood sacrifice. The only way in which God can take away sin from men is first to cause it to abound, or grow larger, so that man might realize there is something seriously wrong, and thus accept the righteousness of Christ to deal with it (Rom 5:20). Therefore, God would allow His church to intensify its principles of blood sacrifice in order to take it away.

This is the process that God followed with Abraham. The path Abraham walked down in offering up his own son as a sacrifice exposed to the patriarch the thought that maybe God didn't want sacrifice as he originally thought. As we discovered earlier, the Spirit of Prophecy says God condescended to include the sacrifices as a concession to Abraham's struggling faith. The Bible does not record Abraham making any sacrifices after he offered his son Isaac. Knowing that God never wanted sacrifice helps to confirm this principle. This does not mean that Abraham stopped sacrificing, but simply that the Bible doesn't record it. The inspiration that led Moses to omit such a record speaks to us that God does not desire sacrifices.

In like manner, the culmination of the 490-year prophecy would allow His church at that time to "finish the transgression." The Biblia Hebraica Stuttgartensia translates this phrase in Daniel 9:24 as "complete the rebellion." The Jewish church completed the rebellion by manifesting its indignation and murdering Christ. God allowed the church to do this in order that sin might abound. It took the murder of the Son of God to open to man the mercy of God. Grace could now much more abound. Christ had to be "wounded in the house of His friends" (Zec 13:6) in order to open to His church the path to life.

Rather than giving up its indignation, the Christian church adapted the indignation of Paganism and enthroned it within a Christianised framework.

> **Jesus Christ on the cross absorbs the wrath of God. It's a transaction between the father and the son. The father pours out his anger towards sin on Christ, and his wrath is actually satisfied.** And because of that, the guilty sinner who trusts in Christ gets to go free. It's somewhat related to justification, but it's the way that justification is actually possible.[21]

As we stated in chapter 13, only the correct view of the covenants can unlock the true mercy of God and expose false justice. The beginnings of Adventism were built upon a typical Protestant understanding of the two covenants. In this system, the division of history is centred on the satisfaction of divine justice on the cross. While Christianity makes the death of Christ on the cross the point of the atonement, Pioneer Adventism insisted that after the events of the cross that the priest presented this blood before the Father, then the atonement could be completed. J.H. Waggoner summarizes the Adventist teaching succinctly:

> It has been seen that the sinner brought his offering; that it was slain; and that the priest took the blood and made the atonement; and here it is further established that the atonement was made in the sanctuary. **This most clearly proves that the killing of the offering did not make the atonement, but was preparatory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.**
>
> These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel, will be readily admitted; but the order and manner of his service must be determined by the Scriptures.[22]

---

[21] https://www.christianity.com/wiki/salvation/what-is-atonement-biblical-meaning-and-definition.html

[22] J.H. Waggoner, *The Atonement in the Light of Nature and Revelation*, (Review and Herald, 1884), p. 187

> "All agree in the idea of the displeasure of the Deity being appeasable by an innocent victim being sacrificed in the place of the guilty." This must be the correct idea. **The justice or displeasure of the Deity is rendered appeasable by the sacrifice, but is really appeased by the mediation of our High Priest.**[23]

This principle remains unchanged today.

> *Christ's Death a Necessity.* For a loving God to maintain His justice and righteousness, the atoning death of Jesus Christ became "a moral and legal necessity." God's "justice requires that sin be carried to judgment. **God must therefore execute judgment on sin and thus on the sinner.** In this execution the Son of God took our place, the sinner's place, according to God's will. **The atonement was necessary because man stood under the righteous wrath of God. Herein lies the heart of the gospel of forgiveness of sin and the mystery of the cross of Christ: Christ's perfect righteousness adequately satisfied divine justice,** and God is willing to accept Christ's self-sacrifice in place of man's death." …Therefore, the cross is a demonstration of both God's mercy and His justice.[24]

> At this point, the foundational teaching of penal substitutionary atonement, though qualified by our [Adventist] unique understanding of death and hell, remains one of our fundamental beliefs.[25]

The Adventist doctrine of the investigative judgment takes the physical blood of Christ into the Most Holy Place and offers it to God as the final atonement for sin, proposing that the offering of physical blood in the Most Holy Place by Jesus as our priest will produce a perfect people, cleansed of sin, and prepared for translation to heaven.

---

[23] Ibid. p.195

[24] General Conference of Seventh-day Adventists, 2005, *Seventh-day Adventists Believe,* p. 111

[25] James Rafferty. https://lightbearers.org/blog/fundamentals/ - cited Jan 25, 2025

The doctrine of Christian perfection combined with Satan's false justice system placed the church in a very dangerous situation. But the 1888 message would have remedied the problem with its redefining of the meaning of the cross, and the atonement. The rejection of this message doomed the church to failure and apostasy.

Living in the 21st century, many problems now arise. God's people have not been perfected. It has been over 180 years since Christ entered the Most Holy Place. Something is clearly wrong.

The question that must be asked is if the shedding of the blood of Christ was the essential requirement of God to satisfy His justice then why did God wait 1800 years after the death of Christ to complete the atonement? Why all of trauma of human history through 1800 years when the essential deed was already done on the cross? Why couldn't Christ ascend to heaven immediately after His death, present His blood and the atonement be completed in A.D. 31?

To intimate that God waited 1800 years to complete the atonement process makes Him appear arbitrary and needlessly cruel to extend events so long when the essential deed was done on the cross. It only needed to be presented to the Father. A caring Father would act as fast as possible to end the untold suffering of this world.

The doctrine of the investigative judgment only makes sense in the light of the 1888 message. When Waggoner declared that man required the sacrifice and not God, he provided a solid foundation for the investigative judgment doctrine as something that we also required and not God. Ellen White was shown Satan's principles of counterfeit justice and who was the one demanding death. If the 1888 message had been accepted, the reason for the delay from the cross until 1844 would have been discovered. It was the indignation of the little horn as expressed in Paganism and then lifted up into Christianity that prevented the Christian religion from receiving the seal or character of the Father; the false justice of Satan was projected onto God, and He remained as one who demanded blood for transgression. This prevented the Sanctuary from being cleansed.

The rejection of the 1888 message locked Adventism into a gospel that required the physical blood of Christ to appease the Father's justice. Such a rejection rendered the investigative judgment doctrine useless. As we shall examine in coming chapters, the rejection of the 1888 message logically required a change in the understanding of the Daily of Daniel 8. It made more sense to see the Daily as Christ's ministration before the Father appeasing the Father's justice as High Priest.

The ministry of Adventist theologian, Dr Desmond Ford, is the most logical response to this transition. If God required the blood of Christ, then Christ fulfilled this on the cross, the application of the blood could be immediate; as soon as Christ ascended to heaven. Dr Ford articulated clearly the meaninglessness of the investigative judgment within such a justice framework.

One very good reason why Dr Ford rejected the teaching of the investigative judgment as taught by Adventists is something he discovered in the grammar of Daniel 8:14. He was discussing his findings with his PhD mentor, Dr F.F. Bruce.

> Once he [Des Ford] and Bruce sat in Bruce's study discussing some of the research, and Des said he believed Daniel 8:14 is the pivotal verse in the book of Daniel, because it summarizes the theme of the whole book, i.e., vindication. Every chapter, he maintained, pictures the saints in trouble until God intervenes and is vindicated – that is God's saving power and His justice are vindicated as righteous. "Have you noticed," Des continued, "that the niphal [passive] form of tsadaq [Hebrew for "vindicated" or "justified" or "cleansed" in KJV] in Daniel 8:14 is the only time it is used in the Bible?
>
> "Are you sure?" Bruce queried.
>
> "Well, to tell you the truth, I'm not one hundred per cent sure," Des admitted, "but somewhere along the way I've gained that impression."

> "We'll find out right now," Bruce determined. Leaning back over his chair and reaching into his reference books, Bruce found the spot and blurted out, "You're right, it's the only time!"
>
> Des was then confirmed in his belief that the word, properly translated as "vindicated," had special significance, indicating a climax involving God's intervention, **a culmination to dramatic events concerning His people and the vindication of His character.**[26]

This observation by Ford proved that it could not be God actively cleansing the Sanctuary because the verb form was passive. It could only be a vindication of God's character. This could only come through a message revealing the truth of God's character and embraced by men. Ford's framework within the Protestant teaching of penal substitution prevented him from putting the 2300-year prophecy together as an exposure of the indignation in man and being finally exposed vindicating God's character. But he proved that the Adventist teaching of the judgment was flawed in its pre-1888 form. It could not mean God actively cleansing the heavenly Sanctuary. Ford's career was the natural result of rejecting the 1888 message. To this day the church can't answer his charges satisfactorily because it clings to the doctrine of penal substitution. Such a position is completely untenable with the 2300-year prophecy. It doesn't make sense to any Protestant and it doesn't make sense to the majority of Adventists today. The doctrine is an embarrassment because it has been encased in the wrong framework.

Rather than accepting the 1888 message which would have delivered to the church the blood of grapes, enabling it to come to God as His sons and daughters, the church remained in servanthood and clung to the physical blood of Christ as the basis of the atonement. If the church would not move forward on the 1888 platform, the only way out was to retreat back to Babylon.

[26] Milton Hook, *Desmond Ford Reformist, Theologian, Gospel Revivalist,* 2022, pp. 95,96

The 1888 message gave the Adventist church the key to unlock the cause of the indignation which had continued through the 2300 years. But like the Jews who crucified Christ in the flesh in A.D. 31, Adventism crucified Christ in the Spirit in 1888.

While the Jewish church stepped away from its favoured position as God's true church by murdering Christ, so the Adventist church has ultimately stepped away from its position as the remnant by enthroning the pagan Daily in the principle of blood sacrifice for atonement.

As a small group of Jewish believers responded to the message of Christ and were thrust out, enabling them to preach the gospel to the whole world at that time, a small group thrust out of the Adventist church are taking hold of the 1888 message, exposing the false justice of Satan's kingdom and preparing for the end of the indignation, and thus the cleansing of the Sanctuary.

As Christ is wounded in the house of His friends, it is revealed that Christ was wounded both in the Jewish as well as the Adventist church.

As we saw in the previous chapter, Jesus told Ellen White that the Adventists were repeating the rebellion of Korah, Dathan, and Abiram. Adventism completed its rebellion by rejecting the 1888 message, enthroning the Trinity in its temple, and casting out those who believe in the begotten Son.

But it appears to be the case that the only way for light to dawn into the hearts of men is that Christ's friends must wound Him, and only then might grace much more abound. This remains the great hope. Both the Jewish and Adventist churches completed their rebellion, so the path of repentance would open to those willing to see it, helping them to finish the transgression and cleanse the Sanctuary.

The closing of the 490-year prophecy finished the transgression through a rebellion, while the close of the 2300-year prophecy magnified this rebellion. All this was allowed for God to achieve his ultimate goal: the cleansing of the Sanctuary and the eradication of sin.

What must be cleansed is the belief in blood sacrifice for atonement. Bringing physical blood into the Most Holy Place is offensive to God. As Ellen White wrote:

> The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat and declares that his counsels are infallible. **Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.** *Christ Triumphant,* p. 11.4

It is counterfeit justice which demands physical blood. God desires mercy not sacrifice. God wants His children to bring the blood of wine into His Sanctuary: the assurance of sonship through His begotten Son. This is the key to cleansing the Sanctuary and ending the indignation.

To continue to believe that God desired the sacrifice of His Son to satisfy His justice is to continue to pollute the Sanctuary, preventing it from being cleansed. To continue to believe that Christ's physical blood appeases God is to insult Him. He only condescended to allow man to do the sacrifice of His Son to strengthen man's faith and to believe in God's forgiveness, but He never wanted it. He wanted us to come to see the truth of His character and that we would vindicate Him in all His dealings with us.

Physical blood defiles the heavenly Sanctuary along with the belief that Jesus must continue to plead His physical blood to appease the Father's justice. This defilement will never stop until we accept that reconciliation took place at the baptism of Christ, when Jesus, as our human representative, was told by God that He was His beloved Son. Jesus, as a man like us, accepted these words on our behalf, so that all of us might receive them. This beautiful wine, this blood, is what cleanses the Sanctuary.

There is one point where we may see the necessity of blood in the Most Holy Place. It relates to the night before Jesus died on the cross when He felt cut off from His Father.

> **But God suffered with His Son.** Angels beheld the Saviour's agony. **They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread.** There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief **they watched the Father separating His beams of light, love, and glory from His beloved Son,** they would better understand how offensive in His sight is sin. *The Desire of Ages,* p. 693.2

And why were the Father's beams of light, love and glory separated from His Son?

> All of us like sheep have wandered, each to his own way we have turned, and Jehovah hath caused to meet on him, the punishment of us all. Isaiah 53:6 YLT

We are the ones who believe that God's punishment must be to cut off the transgressor.

> Notwithstanding this, we did esteem him [Jesus] stricken, smitten of God, and afflicted. That was what we thought about it. We said, God is doing all this; God is killing him, punishing him, to satisfy his wrath, in order to let us off. **That is the pagan conception of sacrifice.** George Fifield, *Sermon: Despised and Rejected by Men*. February 9, 1897; *General Conference Daily Bulletin,* February 12, 1897, p. 14.2

Our understanding of punishment came upon Christ. This is what caused Christ's unutterable suffering.

> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Luke 22:44 KJV

Clinging to His Sonship to the Father in Gethsemane, facing the rejection of men, and feeling the loss of His Father's presence, Christ's blood was forced from his brow onto the ground.

> In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, **with the assurance of the Father's love.** He came to give power to the divine-human suppliant. *The Desire of Ages,* p. 693.3

Christ clung to the assurance that the Father delighted in Him, although He could not feel this. In doing this, He pierced the darkness of Satan's lie that God will disown His children. This sprinkling of blood sealed His human nature into His eternal Sonship, bringing us with Him. His victory was achieved for us. Hallelujah!

It is the shedding of blood, that would not in itself cause physical death, but crucifixion of the fleshly nature "resisting unto blood striving against sin." (Heb 12:4). The shed blood is not a payment to God to appease wrath, but simply a symbol of the Spirit overcoming the fleshly mind and defeating it. This sacrifice is acceptable to God. Christ presented Himself a living sacrifice, laying His body on the altar, refusing to sin under any circumstances (Rom 12:1).

In the time of trouble, God's children will feel rejection by the church and the world, God's presence will feel far from them and the darkness of Satan will completely surround them, but the sprinkling of the blood of Jesus in Gethsemane will sustain them; His Spirit of faith in them will overcome as He has done, and they will be sealed. It is not the blood that flowed from his lacerated back and pierced hands and feet inflicted by men that cleanses the Sanctuary, but the wine of Sonship sealed by the drops of blood that fell in Gethsemane. Oh glorious thought, wondrous redemption, sublime reconciliation!

Words can't express my thankfulness to Jesus. Oh, how I love Him! Thank you, Lord Jesus, for winning the victory for us, reclaiming our sonship, and sealing it with your blood, poured from your brow.

The exposure of the appeasement system of atonement, perfected in Paganism and lifted up into the Transgression of Desolation, is vital to the cleansing of the Sanctuary. It is in this context that we need to understand the subject of the Daily as taught by the Pioneers, and why the Spirit of Prophecy indicates that the pioneers had the correct view of the Daily. But their framework for the cleansing of the Sanctuary, particularly their view on the covenants, meant that they could not obtain this cleansing they preached about. It will take a little time to examine the history of the Daily and its implications.

CHAPTER 16

MILLERITE FOUNDATIONS OF THE DAILY

The subject of the Daily in Daniel, while often expressed as being a subject of minor importance, has in fact been hotly contested – even dividing the Adventist church around the year 1910.

When reading Daniel chapters 8, 11, and 12, the reader is required to define terms such as *vision*, *little horn*, *daily*, *taken away*, *transgression of desolation*, *sanctuary*, *host*, *2300 days*, amongst others, where often there appears limited context for a reader far removed from the time when Daniel wrote it.

As the reader is required to have a solid grasp of history related to the four kingdoms of Babylon, Medo-Persia, Greece, and Rome, many are tempted to leave the subject of the Daily to professed language and history experts.

But as we indicated earlier, the Spirit of Prophecy tells us that Daniel 8:14 is the very foundation of the Advent faith, which means that the reader needs a correct understanding of the subject of the Daily, because

the question of the Daily is directly linked to the question of the cleansing of the Sanctuary at the end of the 2300 days.

> 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. *The Great Controversy,* p. 409.1

This subject will provide the perfect platform for us to apply the principles we have laid down in the preceding chapters in regard to God's true justice, the two covenants, the gospel, and Christ's mediatorial work in the heavenly Sanctuary.

This subject brings together several elements. It is at times complex and requires much prayer for light to put these pieces together. If you feel a little overwhelmed in the beginning, this is a normal reaction. But our goal is to take the 1888 principles of the cross and the atonement into Daniel 8 and frame this foundational chapter in 1888 light.

We will especially cover the ground of Daniel 8:8-13, coming back to it several times and asking the questions: What is the Sanctuary? Where is this taking place, in heaven, on earth, or both? And how does this all connect in one consistent story without jumping around and leaving disconnected pieces?

> (8) Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. (9) And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land.* (10) **And it grew up to the host of heaven; and it cast down** *some* **of the host and** *some* **of the stars to the ground,** and trampled them. (11) He even exalted *himself* as high as the Prince of the host; and by him the daily sacrifices were taken away, **and the place of His sanctuary was cast down.** (12) Because of transgression, **an army was given over** *to the horn* **to oppose the daily sacrifices; and he cast truth down to the ground.** He did *all this* and prospered. (13) Then I heard a holy one speaking; and *another* holy one said to that certain

> *one* who was speaking, "How long *will* the vision *be, concerning* the daily sacrifices and the transgression of desolation, **the giving of both the sanctuary and the host to be trampled underfoot?"** (14) And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." Daniel 8:8-14

We want to pay close attention to the Sanctuary mentioned in verse 11 compared to the Sanctuary in verses 13 and 14. Is this the same Sanctuary? Do these relate to earthly sanctuaries or also to the heavenly one? And how does our understanding of the two covenants affect all this? These are vital questions to consider when venturing into this passage.

Ellen White's reference to Daniel 8:14 as the foundation of the Advent faith finds its source in the message of William Miller. We notice Miller's covenant framework as follows:

> "And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. **There are but two covenants, it must of necessity be the new covenant of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new.** *Miller's Works Vol. 2*, Evidence from Scripture and History of the Second Coming of Christ About the Year 1843, p. 64.1

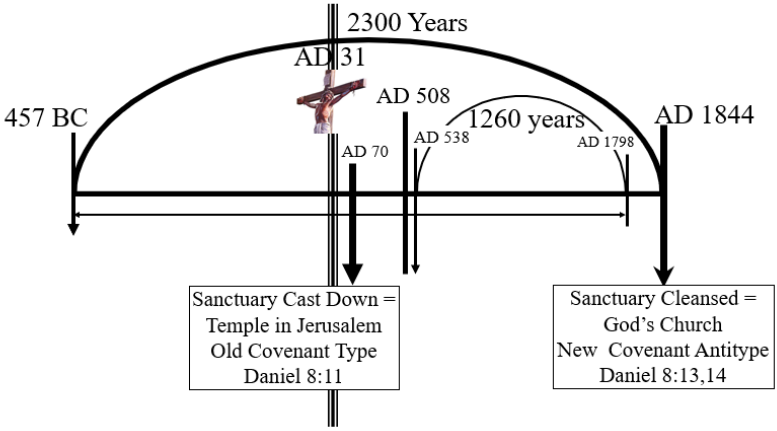
Miller's standard Protestant view of the covenants naturally affected his understanding of what is the Sanctuary. Secondly, Miller had no theology of a heavenly ministry for Jesus after 1844 because he believed the Second Coming would take place in 1844. Therefore, his understanding of the Sanctuary only related to what was happening on the earth.

> **By sanctuary, we must understand the temple at Jerusalem, and those who worship therein, which was trodden underfoot by the Pagan kingdoms of the world,** since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and

Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place.

The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, 63:18, says, "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. 1:10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation."

Miller's Original View of Sanctuaries



The word host is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, 3:19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations?" evidently meaning the

> church from the Gentiles. **"Then shall the sanctuary be cleansed or justified," means the true sanctuary which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away,** and that temple and people now destroyed, and all included in unbelief. *Millers Works Vol. 2,* p. 41

Miller's understanding of the Daily and Transgression of Desolation is what anchored the timing of the 2300-day prophecy to the year 1844. This is partly because to Miller, the question about the vision asked by the saint in Daniel 8:13 related to the entire vision, and not just the part about the Daily and Transgression of Desolation in isolation from the rest of the vision.

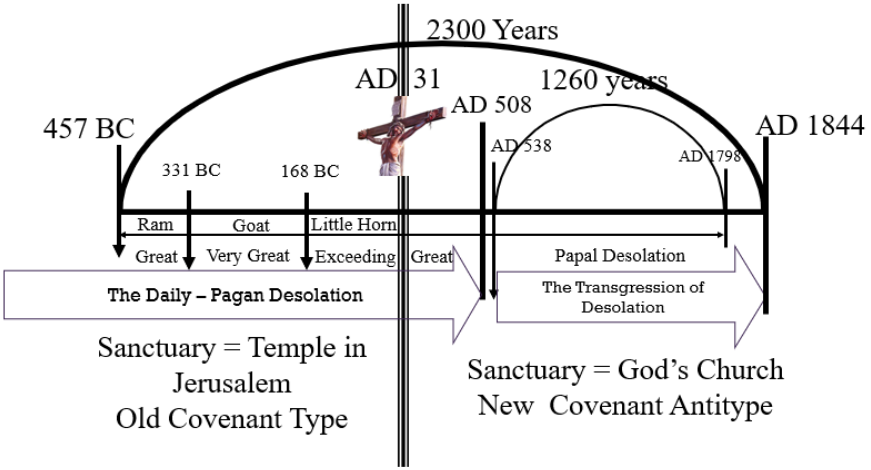
> Dan.viii.13, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue, to give both the sanctuary and host to be trodden under foot?" Answer, "Unto two thousand three hundred days." With this translation, I have no difficulty. But what vision? **I answer, the ram, he-goat, and little horn.** *Millers Works Vol. 1,* Views of the Prophecies and Prophetic Chronology, p. 184.1

Therefore, Miller saw the principle of Paganism trampling the church throughout the time of the ram, the he-goat and the little horn. It is this line of thought which provided the framework for Miller's understanding of Daniel 8:13,14. Notice how Miller connects the terms Daily and Transgression of Desolation.

> 1st, the "daily sacrifice." This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, **when we carefully examine our text, that it is to**

be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts, such as are ascribed to the Papal abomination, "to give both the sanctuary and host to be trodden under foot." William Miller, *Miller's Works Vol. 2,* p.41

Miller's Sanctuaries in Old and New Covenant



Millerite preacher Josiah Litch explains how the Adventists connected the terms *Daily* and *Transgression of Desolation*.

> "'The daily sacrifice' is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, 'the daily and the transgression of desolation,' daily and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host." *Prophetic Expositions Vol. 1,* p. 127

It is the word *desolation* which was understood to be connected to both the Daily and Transgression. The word *sacrifice* does not exist in the text, and Ellen White was shown that these pioneers had the correct understanding of this.

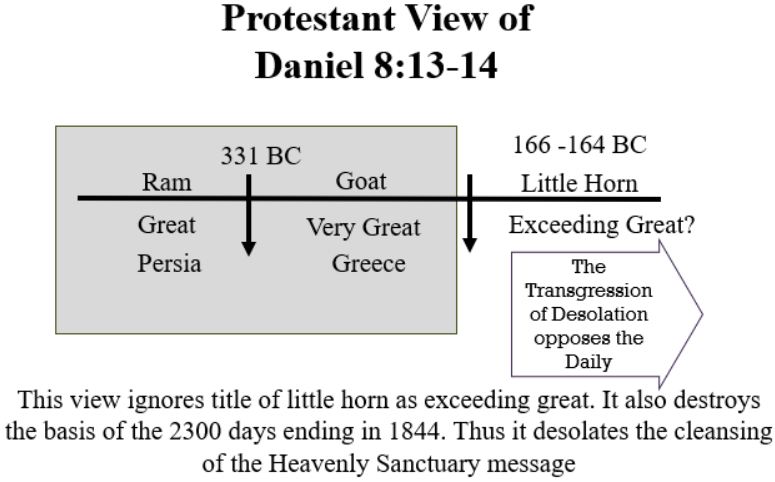
> Then I saw in relation to the "Daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily"; but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.
>
> The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. *Present Truth,* November 1, 1850, par. 12,13

The reason the pioneers argued for the removal of the word *sacrifice* was because they understood the word *Daily* was connected to the word *Desolation.* Paganism offers sacrifices, but these sacrifices in the context of Paganism cause desolation. Ellen White's repeating of this supports the Millerites' argument.

With the understanding of the Daily of Daniel 8 being Paganism, it highlighted this power as an abomination which sought the appeasement of God by blood sacrifice. This understanding of Daniel 8 was a complete departure from the standard Protestant understanding which considered the Daily to be the daily offerings of the Jewish priests in the earthly sanctuary. The added word *sacrifice* is needed to make this connection to God's Sanctuary ministry. The Transgression of Desolation was and still is understood by mainstream Protestants to be the acts of the Syrian king, Antiochus Epiphanes, who slaughtered a pig to Zeus on the altar of sacrifice in the Jewish temple in 167 B.C.

The pig was considered an abomination to the Jews, and thus the act of Antiochus was an abomination or Transgression of Desolation. The Jewish sacrifices were interrupted for approximately 3 years, leading some Bible scholars to connect the 2300 days to the time that Antiochus had interrupted the sanctuary service. Here is the commentary of a 19th century Protestant Bible scholar to that effect:

…that is, how long will this vision last? or when will this prophecy be at an end, and have its full and final accomplishment? how long will the sacrifice be taken away, or made to cease? how long will that transgression, **that abomination, making the temple desolate, the image of Jupiter Olympius set up by Antiochus, continue in it? how long shall it be given to him, or he be permitted to tread under foot, and use in the most contemptuous manner, the temple of the Lord, and his people?** John Gill, *Commentary on Daniel 8:13*



But this idea placed the actions of the Daily in opposition to the work of the Transgression of Desolation. The Daily was represented to be the righteous actions of God's people in their worship of Him. The sacrifices of the lamb pointed to the great sacrifice of Christ who was to come a few centuries later. The entire prophecy of Daniel 8 was understood to have been completed before the time of Christ and was an event only related to things of the Old Testament period.

It is of interest though that for a long time Miller connects the Daily in Daniel 8:11 to the Jewish sacrifices. He understood these sacrifices to be

overthrown by Rome in the destruction of Jerusalem. As late as 1841 he wrote:

> 11th verse. "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." **By this verse I understand that the Roman government would magnify itself even against Christ the prince of his people, and be the instrument of destroying the Jewish ceremonial law, and finally Jerusalem itself, the place of Christ's sanctuary.** William Miller, *The Signs of the Times*, May 1, 1841, p. 17.10

Miller's response to the Antiochus view was found in Matthew 24:15:

> … neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power--if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. William Miller, *Miller's Works Vol. 2*, Evidence from Scripture and History of the Second Coming of Christ About the Year 1843, p. 39.8

The second reason why the Antiochus view was considered incorrect is that Daniel indicated that the little horn was exceedingly great (Dan 8:9), while Gabriel told Daniel that Persia was only called very great (Dan 8:8), meaning the little horn's power greatly exceeded the power of Persia. A single king, Antiochus, of a smaller power than Persia does not fit. Only Rome could fit this description.

Rome then is the power that Miller originally described as taking the actions of Daniel 8:11 against Christ and the temple in Jerusalem.

Curiously, James White used this same argument 9 years later, once again using the typical Protestant framework of the two covenants to support this. This reveals the obscuring nature of the wrong view of the

covenants on Daniel 8 and the confusion that James White was still experiencing at that time.

> He also sees the same oppressive power "standing up against the Prince of princes;" **thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come.** Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. **Thus by Rome "the daily sacrifice was taken away," and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained "the sanctuary."** Here commenced the fulfillment of Christ's prophetic declaration. "And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." Luke 21:24. James White, *Present Truth,* March 1850, p. 60, par. 3

The difficulty with this view is that Daniel 11:31 and 12:11 place the taking away of the Daily much later than the destruction of Jerusalem. When the 1290 years are connected to the termination of the 1260 years, it places the time of the taking of the Daily at A.D. 508. In light of this fact, Josiah Litch, as early as 1838, had put forth another view concerning the taking away of the Daily.

> I will now consider "the daily sacrifice." **That it could not be the Jewish sacrifices, is evident from the following considerations:-1. They were taken, away when the Jewish temple at Jerusalem was destroyed by the Romans. But this daily sacrifice was to be taken away one thousand two hundred and ninety prophetic days before the end of the civil reign of the little horn.** See Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Verse xiii. "But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Josiah Litch, *The*

Probability of the Second Coming of Christ About A.D. 1843, p. 33.2 (1838)

What then was the Sanctuary that was cast down in his view?

"By him the daily;" the word sacrifice not being in the original. This term is of frequent occurrence in the book of Daniel, and it will be necessary to ascertain its true meaning. What then did the anti-christian or Papal abomination remove to make way for itself? What was it that let or hindered until he was taken out of the way? I answer, Paganism. For, although the empire was nominally Christian most of the time from the days of Constantine, yet Paganism continued to maintain itself in Rome, and Pagan sacrifices were offered there until the conversion of the Ostrogoths to Christianity, about A.D. 508, since which time we have no account of any public Pagan sacrifices being offered in the city of Rome. **"The place of Paganism's sanctuary" was then cast down, and in its place a new system of idolatry was set up, viz., the worship of saints and images.** Josiah Litch, *An Address to the Public and Especially the Clergy*, p. 81.2 (1841)

Sometime before 1843, William Miller settles on this conclusion also.

Was Paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. It refers to Constantine, the first Christian Emperor.

"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55

What can be meant by the "sanctuary" of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous

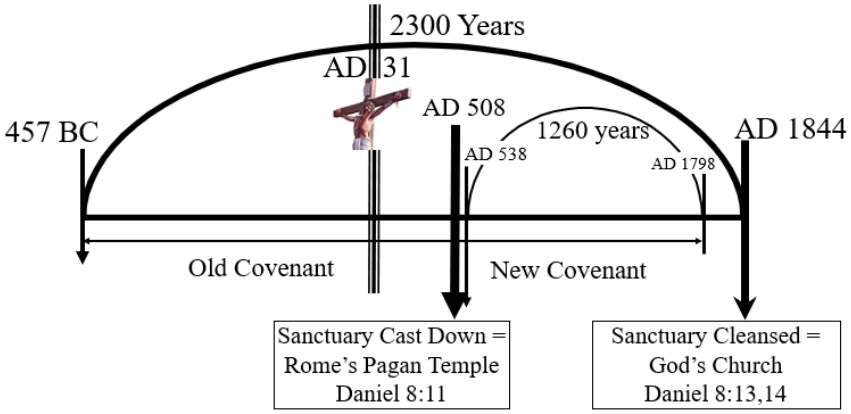
> distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "the temple or asylum of all the gods." **The "place" of its location is Rome.** Goodrich's Universal His, and Guthrie's Geog., p. 606
>
> The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. **Could we find a temple of Paganism that was more strikingly "his sanctuary?" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state?** [Quote then offered in the affirmative of Paganism being the sanctuary cast down.] Apollos Hale, *The Second Advent Manual,* p. 68 (1843)

This is the view that became the standard position for Adventism as penned into Uriah Smith's *Daniel and Revelation*.

Therefore, the sanctuary of Daniel 8:11 was understood as the pagan Pantheon of gods in Rome, while the sanctuary of Daniel 8:14 transitioned from Miller's Christian church view before 1844 to the heavenly Sanctuary after 1844.

We will next examine the history of how Adventism transferred its focus to the heavenly Sanctuary, and what was the essence of Christ's ministry there.

Millerite Position on Two Sanctuaries



This view does not fit the type antitype model within the Protestant view of the Two Covenants

CHAPTER 17

CROSIER'S CONTRIBUTION AND ITS COMPLICATIONS

After the 1844 disappointment, it was an article by O.R.L. Crosier, with help from Hiram Edson, which facilitated the change of Adventism's focus from an earth sanctuary/church to Christ's ministry in the Sanctuary in heaven.

> "And the place of His Sanctuary was cast down;" Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.
>
> **The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven.** Again, Daniel 11:30,31, "For the ships of Chittim shall come against him; therefore, shall he

> be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength."
>
> **What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the "holy covenant", and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven,** (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1,2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, "Lord God the Pope", "Holy Father", "Head of the Church", etc., and there, in the counterfeit, "temple of God", he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1-8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.) O.R.L. Crosier, The Sanctuary, *Day Star Extra* article, 1846

Crosier presented the casting down of the Sanctuary in Daniel 8:11 as Rome's attack on Christ's heavenly ministry through its false teachings. He also connects the taking away of the Daily of Daniel 8:11 to Daniel 11:30,31, which is the Catholic church's obscuring of Christ's ministry from about A.D. 538.

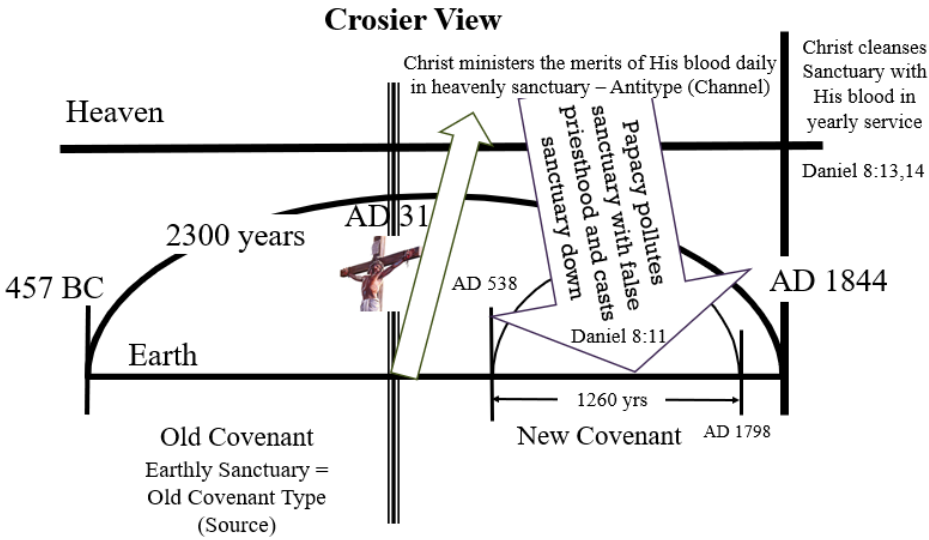
Like Miller and all other Bible Protestant students, Crosier framed his understanding on the typical Protestant view of the covenants.

> Standing, as He was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that He should point His disciples to the Sanctuary of the

latter, about which their affections and interests were to cluster as they had about that of the former. **The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem.** Ibid.

Crosier established the reality of Christ's heavenly ministry upon the principle of the antitype being the same as the type, but operating in realities rather than shadows.

The features of the substance always bear a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (verses 1,2) performed by our High Priest in His Sanctuary; **for if the shadow is service, the substance is service also.** Ibid.



The framework of type and antitype make the earthly ministry of the Aaronic/Levitical priesthood the source pattern from which the heavenly priesthood is framed and formed.

By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves". Here we find the entire ministry of the law

> **fulfilled in Christ, who was anointed with the Holy Ghost and by His own blood entered His Sanctuary, heaven itself,** when He ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the (Hagion) Holies," etc., Hebrews 8:6,2. Ibid.

In a response to a J. Weston the following year, Crosier criticized Miller for departing from his own rules of interpretation in defining the Daily *sacrifice* as Roman Paganism. He claimed this phrase was always used in connection to the Israelite temple, and never as Miller interpreted it.[27] But is that the case? What does the word *Daily,* or *Tamid* in Hebrew mean, and is it never used to refer to pagan activities?

The Hebrew word *Tamid* is generally translated as "continual," and often is used to *describe* the Levitical sacrifices as *continuing* – but crucially, Tamid doesn't mean sacrifice itself, it only says the sacrifices are continual. The English phrase "daily sacrifice" is never used in the books of Moses in the King James. The Hebrew word *Tamid* is used to refer to the heathen who blaspheme the name of God *continually* [Tamid] (Isa 52:5), so it is not a word that is only used to describe Jewish sacrifices, but can be used to describe anything done *continually*; and if, as a noun, it can *be* anything continual.

In chapter six, we explained the meaning of Christ's words that His Father desires mercy NOT sacrifice. In chapter seven, we demonstrated that the need for blood sacrifice is a requirement of man, not God. In chapter fifteen, we made the case that Adventism completed the rebellion of man in lifting up blood sacrifice into the heavens. Crosier and the pioneers of Adventism are the men who effected this lifting-up process through their understanding of the types played out within an incorrect framework of the two covenants.

But all this was in God's order. Through following the principle of causing sin to abound, God would allow the human principle of the

[27] Dennis Kaiser, *The History of the Interpretation of the Daily in the Book of Daniel,* (Andrews University Paper, 2009), p. 25

blood sacrifice of Christ to be taken into the heavenly Sanctuary by men. This prepared the way for the 1888 message which would provide a path out of penal substitution into the wine of the New Covenant, and the realization that our Father never desired sacrifice of any kind.

Crosier and the Pioneers acted in good faith. It was as unavoidable as the process of Abraham walking the path to Mt. Moriah to sacrifice his son. But it is vital for us to make the point that the doctrine that Christ ministering the merits of His literal blood before the Father is in reality an abomination that desolates the human heart. It is man's ways, not God's ways. But Christ, as our High Priest, assumes the position of presenting His own blood on our behalf in service to us; this gives us the assurance of forgiveness and cleansing for sin according to our needs. But we repeat, the Father never desired or wanted this. It is a satisfaction of our justice, not God's.

We underscore the fact that the Spirit of God is imparted to every believing soul who takes hold of the blood of Jesus in faith. Our Father communicates His grace through the darkened mirror of our wrong understanding. God's abounding mercy in this is incomprehensible. What amazing love!

But it would take another forty years before Adventism would be in a place to be capable of receiving "old light in new settings."

Crosier established a vital principle: human beings can pollute and desecrate the heavenly Sanctuary through their false understanding. This principle is vital to finding the path to the cleansing of the Sanctuary. The mind must be purged of its wrong views of God, and the atonement.

I believe it is in this context that Ellen White endorsed what Crosier was saying. Mrs. White wrote in a letter to Brother Eli Curtis dated April 21, 1847:

> I believe the Sanctuary to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier

> had the true light, on the cleansing of the Sanctuary, etc; and that it was His will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. *A Word to the "Little Flock,"* p. 12.8, printed in 1847

Here is the key principle that I understand Ellen White was excited about. I quote the key section here from a quote above.

> What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the "holy covenant", **and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God;** Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. **In this sense this "politico-religious" beast polluted the Sanctuary,** (Revelation 13:6), and cast it down from its place in heaven. *Crosier, The Sanctuary,* p. 3.6

Rome's false doctrines were blaspheming the name or character of God, and by extension it was polluting His Sanctuary. But the very heart of the Roman system is the necessity of blood sacrifice to atone for sin. Crosier presented a vital principle regarding pollution, but unwittingly extended that pollution in expanding the Roman doctrine of Christ being required by God to minister the merits of His shed blood on the cross before the Father in order for men to obtain grace.

It is essential to grasp both the beauty and darkness in Crosier's thesis. Ellen White's endorsement of Crosier's article must be placed alongside Ellen White's endorsement of the Millerites' view of the Daily. Both statements are true in their broader sense when the doctrine of blood sacrifice is exposed as part of the pagan system that was lifted up into the Transgression of Desolation.

Miller was right to identify Paganism as lifted up into the Transgression of Desolation. But Miller's view of the Sanctuary to be cleansed was incorrect. Crosier's principle of the heavenly Sanctuary being trodden underfoot by Rome was correct. But His view of Christ ministering His blood before the Father falls short of the perfection of the everlasting

gospel. It is the same principle of appeasement as Rome, and thus like Rome pollutes the character of God and thus the Sanctuary.

Miller identified Paganism as treading the church of God underfoot, but his message was not able to expose the pagan principle in his own teaching about penal substitution and the need for Christ's literal blood. Crosier took a step forward and drew the Advent movement into the correct framework for the Sanctuary to be cleansed, but like Miller, he didn't fully expose the pagan principle in his understanding of the atonement but rather magnified the incorrect principle.

Crosier's position, taken in its entirety, desolates the whole 2300-year prophecy and the meaning of 1844 in beginning the work of cleansing the Sanctuary. Although written in a spirit of sarcasm, Adventist student, Dennis Hokama, stated the case correctly when he said:

> By redefining Miller's pagan sanctuary as Christ's heavenly sanctuary, in an article endorsed by the Lord, Crosier almost aborted the foundations of the fledgling Adventist movement. Dennis Hokama, *Does 1844 Have a Pagan Foundation?* Adventist Currents, March 1987, p. 22

We will address more of the problems that Crosier's view creates for the 2300-year prophecy in a later chapter. It is interesting to note that not long after Crosier wrote this article, he abandoned his views on the Sanctuary and left the Adventist movement.[28] It has been suggested that a key motivation for Crosier to leave the movement was related to his conviction that Christ would come at the Passover of 1847. [29]

The mystery of what is actually happening when the Sanctuary is cleansed was never solved, thus making the issue of the Daily a ticking time bomb within the Adventist movement. Although the specific texts speaking about the Daily might not be considered that significant, the framework connected to these texts is very significant in the same way

[28] SDA Encyclopedia, Crosier

[29] Dennis Kaiser, *The History of the Interpretation of the Daily in the Book of Daniel,* (Andrews University Paper, 2009), p. 24.

that the text about the law in Galatians became very significant to Adventists in 1888. It looks like a minor matter, but as it requires the reader to draw on their understanding of the two covenants, it becomes very important.

Before we close this chapter, I will highlight here one of the chief problems with the dispensational two-covenant system, and how it is used to lift up the principles of penal substitution into the character of God.

As we pointed out in chapter seven, God spoke to the Israelites in Egypt according to their wrong ideas of worship.

> **Because the people of God had confused ideas of the ceremonial sacrificial offerings, and had heathen traditions confounded with their ceremonial worship, God condescended to give them definite directions, that they might understand the true import of those sacrifices** which were to last only till the Lamb of God should be slain, who was the great antitype of all their sacrificial offerings. *Spirit of Prophecy Vol. 1*, p. 268.2

The Spirit of Prophecy states that God condescended to give them definite directions regarding sacrifices. This is just in the same way that God condescended to meet Abraham according to his customs. This condescension on the part of God cannot be considered a pattern for how God operates in heaven. Jesus tells us God's will – mercy NOT sacrifice. Once again, we remind ourselves of the mirror principle as outlined by Ellen White:

> **The Saviour knew of their ideas, and He framed His parable** [of the rich man and Lazarus] **so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all**—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. *Christ's Object Lessons,* p. 263.2

Crosier stated:

> By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves". Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by His own blood entered His Sanctuary, heaven itself. Crosier, *The Sanctuary*, p.16.1

This statement is only partially true. Christ does minister on our behalf in the heavenly Sanctuary. But Christ does not ask His Father to show us mercy on the basis that He has satisfied the Father's justice.

The wrong view of the two covenants makes the principles found in the law of Moses a complete and entire source for how heaven operates. It makes the priesthood of Aaron a complete pattern for the ministry of Christ. But many of these things were given to show us what we are like, not what heaven is like. If God condescended to meet the people of Israel in their understanding, they can't be a complete pattern and source for how heaven and its economy operate.

As we learned in the 1888 message, Christ's priesthood existed *before* Aaron's priesthood. Christ was ministering in the heavenly Sanctuary before Aaron. He was ministering bread, wine, and blessing. He was offering to us the blood of the grape: the assurance of sonship to the Father. The whole sacrificial system was *added* to help man in his fallen condition, to strengthen his faith according to what he knew.

If you have read this far in the book, you should now be aware that the priesthood of Christ, the covenants, the cross, and the blood of Christ, all mean something different to what Christianity teaches in light of the 1888 message.

	Protestant View Old Covenant	1888 Message New Covenant
Two Covenants	Two dispensations of time	Two personal experiences in every person's life.
Christ's Priesthood in heaven	Commenced after the cross	Commenced as soon as man sinned
The Cross	24-hour event of Jesus dying on a wooden cross	6000-year event of the suffering and self-denial of Christ every day
The Blood	Christ's physical blood shed on the cross	Christ's life-blood or Spirit that cleanses the soul.
Justice	Every sin must be punished	Justice is to show mercy.
Atonement	Satisfaction of God's Justice	Revelation of God's Character

The whole prophetic framework of the Millerite movement must change drastically in light of these truths. We do not say that the typical Protestant view did not serve an important purpose. It is the path of the Old Covenant that provides the way for humanity in darkness to approach and enter into the New Covenant.

The Spirit of Prophecy has endorsed each of the points in the above comparison chart:

The Covenants

> Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. Letter 30, 1890, p. 2. *Manuscript Releases Vol. 9*, p. 329.3

The Priesthood

> The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. *Letters and Manuscripts Vol. 7,* Ms 43b, July 4, 1891, par. 5

The Cross

> All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. *Education,* p. 263.1

> "And they also which pierced Him." These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him today. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. *The Signs of the Times,* January 28, 1903, par. 8

The Blood

> The life blood of Christ circulates through the soul. As he lives on the bread of heaven, Christ is formed within, the hope of glory. *Letters and Manuscripts Vol. 16,* Ms 36, 1901, par. 7

Justice

> In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with

mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. *The Desire of Ages,* p. 761.4

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. *Christ Triumphant,* p. 11.4

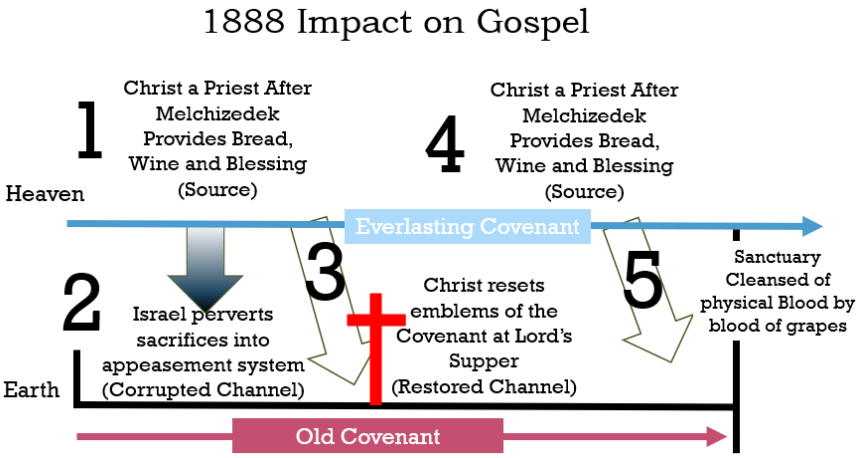
The Atonement

What does this scene mean to us? How thoughtlessly we have read the account of the baptism of our Lord, not realizing that its significance was of the greatest importance to us, and that Christ was accepted of the Father in man's behalf. As Jesus bowed on the banks of Jordan and offered up his petition, humanity was presented to the Father by him who had clothed his divinity with humanity. Jesus offered himself to the Father in man's behalf, **that those who had been separated from God through sin, might be brought back to God through the merits of the divine Petitioner. Because of sin the earth had been cut off from heaven, but with his human arm Christ encircles the fallen race, and with his divine arm he grasps the throne of the Infinite, and earth is brought into favor with heaven, and man into communion with his God. The prayer of Christ in behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory.** The gates were left ajar, the heavens were opened, and the Spirit of God, in the form of a dove, encircled the head of Christ, and the voice of God was heard saying, "This is my beloved Son, in whom I am well pleased." *The Signs of the Times,* April 18, 1892, par. 5

Sadly, as we have discovered, the 1888 message was rejected. Adventism remained in the Old Covenant serving a God that demands sacrifice and offering, and blood for transgression.

Worse still is the fact that not only were the opposers of the 1888 message locked into the Old Covenant system, but all of the main personalities espousing the 1888 message were seduced back into a wrong understanding of the atonement through the subject of the Daily.

If the church had accepted Waggoner and Jones' view of the two covenants and the timing for when Christ commenced His priestly ministry in heaven, along with new light on the cross, the blood, and the atonement, these apparently conflicting statements in the Spirit of Prophecy regarding the Millerite Daily and Crosier's cleansing of the Sanctuary could have been resolved. But the rejection of the message left the subject of the Daily in conflict and doomed the church to split over this question two decades later.



CHAPTER 18

POST 1888 FALLOUT

The enmity that exploded into rebellion during the Minneapolis meetings only became further entrenched after the meetings. It is not coincidental that one of the most outspoken critics of the message that Waggoner and Jones brought to the church was L.R. Conradi.

> At the Minneapolis General Conference of 1888 Louis [Ludwig] Richard Conradi was one of the most outspoken scoffers of Dr E.J. Waggoner's solemn message on Righteousness by Faith, according to the C.C. Reynolds statement of 1930. (See "Highlights and Afterglow-No.1" sec . V:1, p. 249.) He was surely one of the "some" who resisted and rejected the message as there given.[30]

C.C. Reynolds explained further that Conradi's opposition extended to Ellen White because of her support of Waggoner and Jones:

> Because Waggoner's studies were strongly backed by Ellen White, Conradi thenceforth sought increasingly to undermine, and at last bitterly fight, the Spirit of Prophecy.[31]

---

[30] Leroy Froom, *Movement of Destiny*, p. 677. See also Robert Wieland, *Have We followed Cunningly Devised Fables,* p. 4

[31] Ibid. Froom.

The bitterness in Conradi and many others needed to be cleansed from their soul temples. But men in both parties held onto this enmity, ensuring that men on both sides of the 1888 debate would join together in solidifying the heavenly ministry of Jesus as being one composed of mediating His literal blood before the Father as an appeasement.

The terrible treatment of Waggoner and Jones influenced them into a theory of church organisation that would eliminate the controls of the existing structure. Ellen White wrote to Jones to warn him of his and Waggoner's ideas which went against the clear guidance given by the Spirit of Prophecy in the 1850's and 60's.

> Elder Waggoner has entertained ideas, and without waiting to bring his ideas before a council of brethren, has agitated strange theories. **He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White.** Now if they believe the testimonies, why do they work contrary to them? Why should not my brethren be prudent enough to place the matters before me, or at least to enquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history and God has spoken upon these subjects? Should not that be enough?
>
> … Let not you nor Elder Waggoner be incautious now and advance things that are not proper, and not in accordance with the very message God has given. Ellen White to A.T. Jones. *Letters and Manuscripts Vol. 9,* Letter 37, 1894, par. 18,20

Jones and Waggoner came up with these theories in response to the leaders of the church who had now become channels of darkness. These leaders ruled over the church with "kingly power" through the latter period of the 1890's. By 1901 Ellen White was calling for change in how things were organized:

> Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line.... There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. [From Ellen White's opening address on April 3, 1901, to the General Conference session in Battle Creek.] *General Conference Bulletin,* April 3, 1901, p. 26.2,5

But Waggoner and Jones continued to develop their strange ideas concerning organisation. The demonic insults hurled upon them drew the 1888 messengers outside of the protection of the Spirit of Prophecy on this question.

> **The whole thing is simply this; the man is the type of the church. Then the organization of the individual is the organization of the body, isn't it?** Then as the Testimony has said, speaking to us all individually, if you will each become organized, the matter of organization will be all right. What is the trouble?–We are disorganized as individuals.
>
> I am not to build on you, nor you on me; I am not to get my faith from you, nor my plans from you, nor my ideas from you; but I am to know the Lord for myself and I am to know what he wanted me to do. He is the head of every brother. The head of every man is Christ.
>
> Perfect unity means absolute Independence,—each one knowing for himself. Why, we could not have outward disorganization if we all believed the Lord. Someone will say, if there is freedom, then this one will start, up for himself, and say he is going to do this, and another will say he will do that, and there will be no counsel. Ah, but when they all find the Lord, they all have the Lord's counsel; and the Spirit of Christ is the spirit of meekness, the spirit of humility. It is the spirit of lowliness and of wisdom.
>
> **This question of organization is a very simple thing. All there is to it is for each individual to give himself over to the Lord, and then the Lord will do with him just as he wants to, and that all**

> **the time.** There is that text, "Receive ye the Holy Ghost." The Holy Ghost is the organizer. The Spirit is life, and the Spirit of God is what gives life. If you should take a sharp needle and run it into my neck, you know what would be the result, – I would be instantly disorganized, – but while the life is there I am living. This is organization. E.J. Waggoner, *General Conference Daily Bulletin,* February 26, 1899, p. 86, par. 11-14

Waggoner presented every individual as being directly under God and led directly by the Spirit of God without any need for human leadership. If everyone is filled with the Spirit, then organisation is automatically taken care of. The fatal flaw in Waggoner's view is that the church is not built upon the individual but on the divine pattern of Father and Son. Man was made in this image, in which a woman is under the leadership of her husband with children being under the leadership of their parents. Church organisation is built upon the family structure, not the individual.[32]

On the very day in which Ellen White called for reorganisation at the 1901 General Conference, Jones presented a view of organisation contrary to the principles laid out in the Spirit of Prophecy:

> All organization that is not of God is a mere makeshift for the time being. There is no true organization but that of God. **And it is only life that is the source of organization.** Organization is not the source of life. Organization does not give life. Life produces organization. Therefore, for God to have a reorganization of only the General Conference that is in session here, demands that God's life shall reach anew to us and in fuller measure than ever it has. **And whomsoever it is that God shall reach by that life of His, that is organization; and whomsoever He shall reach by that life of His in greater measure, that is reorganization.** A.T. Jones, *Evening*

[32] For an expanded presentation on this see the booklet *Lessons from History on Church Organisation,* available from *maranathamedia.com*

> *Sermon at The General Conference Session*, April 2, 1901. *General Conference Bulletin,* April 4, 1901, p. 38.2

The issue of reorganisation for Jones came directly out of the subject of the life of God, and where the life of God reaches his organisation. The subject of life and its relation to God was shown to Ellen White shortly after to be the theme upon which J.H. Kellogg was presenting to his listeners:

> Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was in a large meeting. Dr. Kellogg was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. **The subject upon which he was speaking was life, and the relation of God to all living things.** In his presentation he cloaked the matter somewhat, but in reality he was presenting scientific theories which are akin to pantheism, as of the highest value.... **One by my side told me that the evil angels had taken captive the mind of the speaker**....
>
> **Dr. Kellogg has been studying these matters for a long time,** and has been preparing himself to present his ideas and to lead souls to adopt them. *Letters and Manuscripts Vol. 19,* Ms 64, 1904, par. 1,2,4

The theory that God organises everything directly by His Spirit without any external factors found a natural harmony in the teachings of J.H. Kellogg, who had been developing his own spiritualistic ideas for a long time. Ellen White had warned Jones in 1894 of the dangers he and Waggoner were entertaining regarding organisation, and so Jones also had been developing his ideas for a number of years.

It is interesting to note that Dr George Knight has observed this connection between Jones and Waggoner's views on the church and Kellogg's views on pantheism. While I find Knight's overall assessment of Jones to be unreasonably harsh, I agree with his point connecting Waggoner and Jones to Kellogg on this question:

> It is a curious fact that all three leading ministers in the righteousness by faith movement in the 1890s – Jones, Waggoner, and Prescott – came to the same conclusions regarding organization. They stressed a person's individual relationship with and access to Christ to such an extent that they lost all balance in regard to the biblical role of the church as the corporate body of Christ. Their particular emphasis also left them vulnerable to other problems, such as pantheism with its perversion of the divine-human relationship. All three either came to accept pantheism or to use language that pushed biblical concepts of the indwelling Holy Spirit so far that many of their ideas and words had pantheistic aspects. Thus it was not a strange thing for Jones and Waggoner to join the Kellogg schism early in the new century.[33]

I don't support the thought that Waggoner and Jones accepted pantheism, but in their expressions on church organisation they did use language that found a natural bridge into what Kellogg was teaching, leaving them vulnerable to his influence. The point here is that Waggoner and Jones ignored Ellen White's warning regarding church organisation. Their spiritualistic approach to church organisation left them vulnerable to the teachings on the Daily by the very man who bitterly opposed them in the 1888 meetings, L.R. Conradi.

In chapter 14 we mentioned briefly the role W.W. Prescott played in bringing a different spirit into the 1893 General Conference meetings. Prescott realised he had taken a wrong position in regard to the 1888 message and made a private confession of his wrong, but there was no mention of this in his presentations in 1893. He might have given a powerful confession of his error and publicly apologised to Jones. This would have had such a powerful effect on the people and brought in the Spirit of Jesus.

> He had later privately confessed taking a wrong position in company with most of the brethren. However, in his lengthy

[33] George Knight, *A.T. Jones Point Man on Adventism's Charismatic Frontier* (Review and Herald Publishing Association, 2011), pp. 205,206

studies at the 1893 meeting he gave no indication that he had been on the wrong side, or that such a confession had been necessary.

Whereas Jones expressed the principle of corporate guilt, speaking of "what we there rejected" (pp. 165,183) although he was one of the messengers, Prescott set himself up as one who had always been on the right side. An honest, humble confession on his part would have done wonders to open the way for the Spirit of God to work in the session, but such was never expressed.

Instead, he proceeded to identify himself prominently with Jones as one who shared his special divine commission. Perhaps Jones naively invited him to help, for he no doubt felt lonely defending the 1888 message with Ellen White and Waggoner both in exile overseas.

Prescott's sermons preceded Jones' nightly. When Jones was speaking he was forward enough to interrupt him and to interject ideas or quotations or even exhortation to the audience. With a less mild and less appealing spirit, he vehemently demanded that the brethren get right.[34]

Prescott pressed his listeners suggesting that God was getting impatient with them.

> **Now the solemn thought to my mind is that [God] is getting impatient, and will not wait very much longer for you and me.** I want you to see that plainly.... I say again, I am extremely anxious over this situation.... I do not dictate to anyone, but something must be done, something different must come to us than has come in this Conference yet, that is sure.... That is why we [!] are urging you to accept the righteousness, because the Spirit will be there. Do you not see?[35]

[34] Wieland and Short, *1888 Re-Examined*, pp. 102,103

[35] General Conference Bulletin, 1893, pp. 386,387

Prescott identifies himself in the same position as Jones in urging the people to accept the message. After this Prescott introduces the thought that one might claim the gift of the Latter Rain simply by assuming and claiming it without a true awareness of their depravity:

> **I notice that many here have from time to time asked the Lord to show them themselves just as He saw them; and I suppose that is one petition that the Lord saw best not to grant us. And I don't believe we ought to ask Him to do it.** Now you can see what the effect is apt to be when He begins to show us ourselves; we begin to question right off whether the Lord loves us or not, and whether the Lord can save us or not.... I had no idea of my character.
>
> Well, the Lord probably has not begun to show us ourselves as He sees us; I do not suppose we have any idea, or any conception at all, of the way we look in God's sight.[36]

True confession and repentance can only take effect when the sinner can see his sinfulness. The very purpose of the gospel is to cause our sin to abound, so that we might see it, and then confess it.

It is true that Prescott presented some very good presentations in Australia after this. His involvement in the Anna Phillips-false prophet fanaticism humbled him, but his incorrect views on righteousness by faith left him vulnerable to the prevailing spirit of Minneapolis that rejected Christ and the Spirit of Prophecy. He also came under the influence of L.R. Conradi and came to see his new view on the Daily as wonderful light.

I won't delay further by mentioning other characters affected directly by the 1888 rejection. We have addressed several of the key players related to the church's changing of position on the Daily. The conclusion of this chapter is to show that the 1888 rejection of Christ caused a wave of spiritualism to descend upon the church, which influenced not only the opposers of the message but also the presenters.

[36] Ibid. p. 445

CHAPTER 19

THE DAILY CONTROVERSY MANIFESTS ITS DESOLATING ENMITY

L.R. Conradi, one of the most bitter opponents of the 1888 messengers, was the first to publish the new view on the Daily. Robert Wieland suggests that Conradi's new view grew out of his 1888 opposition.

> Conradi's "new view" grew out of his opposition to the 1888 message and identification of Luther as herald of "the third angel's message in verity." It displaces Jones' and Waggoner's concept of righteousness by faith.[37]

Conradi wrote to Ellen White for advice on his new theory of the Daily, and strangely there appeared to have been no reply.

[37] Robert Wieland, *Have We Followed Cunningly Devised Fables?* (1984), p. 10

> L.R. Conradi, president of the union conference in Europe, had been the first to publish the new interpretation in his widely circulated book on the prophecies of Daniel. But that book was in German. The great irony was that its publication caused not a ripple either in Europe or in the United States–a perhaps unanticipated advantage of foreign languages. Before the publication he had asked Ellen White to advise him if she saw a problem with his interpretation. Receiving no response, he had assumed she had no objection and had gone ahead with the printing.[38]

As Conradi was in Europe, he shared his views with Waggoner who had been stationed in England since 1892. Prescott, at Waggoner's suggestion, was sent to England in late 1897, shortly before Conradi published his new view on the Daily in Europe. Weiland provides an interesting brush stroke of history in detailing the spread of the new view.

> This outline suggests that Louis R. Conradi deflected our compass by introducing his new view about 1900. One of the first to accept this view, E.J. Waggoner, forthwith repudiated Ellen White, for he saw clearly that she upheld the pioneer's view. This was the beginning of his apostasy. Next, W.W. Prescott embraced Conradi's view, followed by A.G. Daniells, the General Conference president.[39]

The latter part of the decade of the 1890s culminated in the era of kingly power.

> Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line.... There must be a renovation, a reorganization; a power and strength must be

[38] Gilbert Valentine, *W.W. Prescott, Forgotten Giant of Adventism's Second Generation* (Review and Herald, 2005), p. 217

[39] Weiland, *Have We Followed Cunningly Devised Fables?* p. 6

> brought into the committees that are necessary." *General Conference Bulletin,* April 3, 1901, p. 26, par. 2,5

The darkness stemming from the rebellion of 1888 was weaving its tentacles around the hearts of many leaders in the movement. Even though Jones and Waggoner pushed back on dictatorial leadership, when given the chance to lead they also exercised dictatorial tendencies. The enmity that had created a middle wall of partition between brethren hid the deeper unconscious enmity towards the Son of God. The fury of the he-goat towards the ram now manifested itself in the new view of the Daily. It became the ultimate expression of Adventist appeasement theology; projecting man's need for physical blood into heaven as a requirement of the Father to grant us grace.

It is the issue of hidden enmity that lay as the root cause of why both the 1888 messengers and many of their opposers found atonement together in the new view of the Daily; it provided an unwitting excuse to keep their enmity alive.

Conradi formalized into the subject of the Daily the thoughts that Crosier first entered upon, although Conradi had not specifically built upon Crosier's position. Conradi:

> came to believe that Daniel 8:13 referred to a papal counterfeit of the continuous mediatorial work of Christ in heaven. He concluded that this heavenly ministry was signified by the *tamid* that is taken away and replaced by a service of a different kind.[40]

In 1899 after discussions with Conradi, Prescott raised Conradi's view with his colleagues in England, but some of them were troubled by it.

> It disturbed E.E. Andross enough, for example, that he informed Haskell. Prescott also later discussed the idea with Daniells and Uriah Smith. Like Haskell and Andross, the interpretation did not impress Smith either.[41]

---

[40] Kaiser, *History of the Interpretation of the Daily,* p. 41

[41] Valentine, *Prescott,* p. 217

The following year, the views of Waggoner in regard to organization, which Ellen White warned against, were pressed by Waggoner in a workers' meeting in Redhill, England in February of 1900.

Present at this meeting were Waggoner, elder Meredith, and a number of other prominent church employees including W.W. Prescott, J.N. Loughborough, E.E. Andross, H.E. Armstrong (brother-in-law of Waggoner), H. Champness and J.S. Washburn.

> The meeting had been progressing for four days, with Prescott and Waggoner serving as the main speakers. But each day the situation "grew more tense" as J.N. Loughborough began to express his disagreements with Prescott and Waggoner over "slitting remarks" regarding the authority of Ellen White. The clashes were especially tense between Waggoner and Loughborough, with Waggoner being described as quite "aggressive and dogmatic." In marked contrast, Loughborough exhibited meekness, yet it was meekness tempered with a demeanor that was "very decisive and sure" in his response to Waggoner.[42]

Waggoner and Prescott lived next door to each other for some time in England. At that time, after many discussions, they had aligned on a number of issues relating to the subject of sanctification in relation to the gospel, as well as the subject of health. Another subject that Prescott and Waggoner aligned on was the subject of the Daily.

> …according to Andross, a new theological issue, "the daily" of Daniel 8:13 caught the attention of the pair and what they did with it perplexed him just as much.[43]

Prescott later moderated his views on organization, but at the time he may have expressed similar spiritualised thoughts to Waggoner on organization to which Loughborough objected. But the fact that both men were said to have had "slitting remarks" over the Spirit of Prophecy suggests that the subject of the Daily was included in the

[42] Woodrow Whidden, *E.J. Waggoner* (Review and Herald, 2008), p. 248
[43] Valentine, *Prescott,* p. 136

conflict because of how Loughborough understood Ellen White's *Early Writings* statement that the pioneers had the correct view of the Daily.

When Prescott returned to the USA, he and Daniells faced the Kellogg crisis, with A.T. Jones aligned with Kellogg against Daniells and Prescott. The Kellogg crisis delayed Prescott and Daniells from advancing their new views on the Daily until 1907.[44]

In the context of enmity between brethren, Satan finds that his human targets are often easy to alienate from each other. One of the driving wedges between Daniells and Kellogg was Daniells' rejection of Spirit of Prophecy counsel on red meat.

> A.G. Daniells apparently never gained the victory over red meat and, indeed, may not have put up much of a fight. As late as 1919 on a visit to Japan, he advised the missionary family with which he stayed to supplement their Asian diet with meat. This unconcern about something so important to Kellogg continually irritated him and fed his undercurrent of distrust towards the ministry.[45]

When Daniells refused to put up the money to fund Kellogg's ambitions for a new health centre in England, Kellogg, determined to have his way, tried to pressure Daniells on the issue.

> Then Kellogg called Daniells into a washroom for a private conversation. What followed was, in Daniells's later description, the "greatest crisis of my life since first surrendering my heart to God." While blocking Daniells's exit through the door, Kellogg harangued him for two hours with every imaginable argument, including a threat that Ellen White would "roll" him "over in the dust if he remained obdurate"…But throughout the unrelenting lecture Daniells testified, he heard another voice "that would not budge: There would be no purchase until funds were donated.

[44] Valentine, *Prescott,* p. 217

[45] Benjamin McArthur, *A.G. Daniells* (Review and Herald, 2015), p.184

> Kellogg finally stalked away muttering that he could not work with Daniells's cash policy.[46]

The enmity that the acceptance of the 1888 message could have cleansed from the soul was firmly in the heart of Kellogg. And as A.T. Jones came more and more under his influence, so too did Jones' enmity for all who stood in his way. Ellen White wrote of Jones in 1903:

> I told him [Jones] that J. H. Kellogg was acting a part in connection with the cause of God that would unsettle many souls. He has gone directly against the testimonies of the Spirit of God, and how long his brethren were to sustain him in his deceptive course I could not determine; that **A. T. Jones was acting like a man with his eyes put out.** EGW to Willie White. *Letters and Manuscripts Vol. 18,* Letter 293, August 16, 1903, par. 9

Then again in 1906:

> During the General Conference at Takoma Park, Elder Jones' case was again presented to me. After this, I had a long conversation with him in which I pointed out his danger. But he was self-confident and declared to me that Dr. Kellogg believed the truth and the testimonies just as firmly as the rest of us believed and advocated them. In this conversation Elder Jones manifested that which had been revealed to me regarding him, that in the place of receiving the warnings, **he was full of self-confidence, that he had exalted himself; and in the place of being prepared to help Dr. Kellogg,** he had united with him to disbelieve and distrust and falsely to accuse the ministers and others who were trying to save Dr. Kellogg and other physicians who were in peril. (EGW to Dr Paulson, April 2, 1906.) *Letters and Manuscripts Vol. 21,* Letter 116, 1906, par. 7
>
> **I warned Elder Jones, but he felt that he was not in the least danger. But the fine threads have been woven about him, and he is now a man deluded and deceived**. Though claiming to believe

[46] Ibid. pp. 187,188

> the testimonies, he does not believe them. (EGW to Dr Paulson, April 2, 1906.) *Letters and Manuscripts Vol. 21,* Letter 116, 1906, par. 11
>
> I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, **he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead.** The Holy One hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies, and have turned from truth and righteousness to follow these fallacies of satanic origin. *Letters and Manuscripts Vol. 21,* Ms 39, 1906, par. 5

Waggoner's close association influenced Jones into the new view of the Daily which he promoted in his 1905 book *The Consecrated Way to Christian Perfection.*

> "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. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."
>
> **This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God and of Christianity.**
>
> Let us read it again. "Yea, he [the little horn–the man of sin] magnified himself even to the Prince of the host ["against the Prince of princes"–Christ], and by him [the man of sin] **the daily sacrifice [the continual service, the ministry, and the priesthood of Christ] was taken away, and the place of His sanctuary [the sanctuary of the prince of the host, of the Prince of princes–Christ] was cast down.** And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression cast down the truth to the ground; and it practiced, and prospered."

> **It was "by reason of transgression," that is, by reason of sin, that this power gained "the host" that was used to cast down the truth to the ground, to shut away from the church and the world Christ's priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot. It was by reason of transgression that this was accomplished.** Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the "man of sin" and the "mystery of iniquity."[47]

In the same year that Jones released his book, Waggoner was divorced by his wife who was in another relationship, so he immediately married his secretary, Edith Adams, whom he had desired to have for some years. Shortly after, Waggoner lost his credentials and membership. Two years after Jones released his book, Ellen White wrote:

> I want to say to you, Brother and Sister Starr, that the time we have so long anticipated has come. **A. T. Jones has come to the place where he voices the mind and faith of Dr. Kellogg. They have now taken a decided stand against the truth, and special efforts will be made to lead souls away. This apostasy has cost us dearly....Warning after warning has been given to these men, but they have set themselves first to deny the messages,** and then to declare that they did not believe the testimonies. Their work against the truth has been as marked by deception as was the course of Canright. Many whose sympathies were with Dr. Kellogg have united with him, and have departed from the faith. *Letters and Manuscripts Vol. 22,* Letter 316, 1907, par. 3,4

It is of significant interest that a man who was exalting himself in self-confidence would around the same time embrace the new view of the Daily. Again, we state the fact that the fury of the he-goat towards the ram is driven by Satan's false justice system, and out of this goat comes a power that exalts itself in self-confidence and enmity to the Prince of

[47] A.T. Jones, *The* Consecrated Way to Christian Perfection, pp. 98,99

the Host. Its false justice which requires blood is then lifted up into the Transgression of Desolation.

Unwittingly, Jones, Kellogg, Waggoner and others were following the principles of the little horn. I do not believe it is a coincidence that Jones and Waggoner switched on the subject of the Daily to lift up the blood sacrifice mediation of Jesus into heaven. These principles are perfectly aligned. The overarching theme is that the heart is not cleansed of enmity, judgment and condemnation which require sacrifice. For those who have ears, discern the implications of these facts and be grounded in the foundations of the Advent message.

It is beyond the scope of this book, but the principles of indignation connected to the demand for sacrifice find a natural bridge into the change of the Adventist churches position from pacifism to non-combatancy and then finally to the support of sending its young men to war as a sacrifice for the nation.

It is not an accident that the man who most bitterly opposed the 1888 message would support the German war effort, persecuting those who resisted the support of the German war machine.

> During the war he [Conradi] tried to have the church members support the German war effort and persecute those who resisted and caused a split in the Adventist church and the formation of the Seventh Day Adventist Reform Movement who resisted his decisions.[48]

The connection between the justice system of penal substitution and its connection to the Daily and the principles of war are worthy of closer examination. It is unfathomable that Adventists would have its members as high-ranking officers in the US military system.[49]

In 2014 I attended a Seventh-day Adventist camp meeting in North Carolina. The speaker compared the US military to Gideon and his

[48] https://en.wikipedia.org/wiki/Ludwig_R._Conradi

[49] https://en.wikipedia.org/wiki/Barry_Black

army fighting against evil. He asked for all Adventist members who had served in the US military to come to the front to receive a standing ovation for their service. In this patriotic enthusiasm, he then asked the congregation for a million dollars for evangelism. The event left me feeling ill for days, such was the abomination I witnessed by men with their back to the God of heaven.

The same might be said for the sad history of Adventism and its wholesale slaughter of unborn infants through its abortion policy from the 1970s. Once again, the sacrifice of a child is perceived as warranted to preserve the life, or worse, lifestyle of the parents. The principles of abortion align with the dogma of Caiaphas, It is expedient that one should die rather than the whole nation (family) perish.

Returning to the early 1900s, this does not mean that those who opposed the new view were free of the same indignation. While their position was correct, their inability to grasp the significance of the meaning of the Daily in relation to the cleansing of the Sanctuary left them vulnerable to the same enmity as those who were embracing the new view. They also continued to operate under the menace of false justice. This was evident in some of the blistering letters written by men such as Washburn and Holmes who are notable examples of this indignation.

It is at this point that we remember that the disciples of Jesus were *all* seeking to be the greatest and to sit on the right and left side of Jesus. Without drinking the true blood of Jesus, which is the Spirit of sonship, the soul is drawn into seeking to exalt itself. The lifting up of the little horn requires the treading down of those who are also seeking the highest place. The blood of sonship is replaced with the blood of appeasement. The blood of life is replaced with the blood of death. Rivals must be condemned, rejected, and finally destroyed.

The same words that Ellen White used to describe Jones, she used to describe Judas. It makes me tremble to the core. I feel my vulnerability, my weakness, and my great need in the contemplation of these things.

When the disciples entered the upper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor.

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant....

Looking at the disturbed countenances of His disciples, Christ rose from the table, and, laying aside His outer garment, which would have impeded His movements, He took a towel and girded Himself....

Judas was the first whose feet Jesus washed. Judas had already closed the contract to deliver Jesus into the hands of the priests and scribes. **Christ knew his secret. Yet He did not expose him. He hungered for his soul. His heart was crying, How can I give thee up?** He hoped that His act in washing Judas' feet would touch the heart of the erring disciple and save him from completing his act of disloyalty. And for a moment the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance. He made no remonstrance, no protestation against the Saviour thus humiliating Himself. He was offended at Christ's act. If Jesus could so humble Himself, he thought, He could not be Israel's king....

Even Judas, had he repented, would have been received and pardoned. The guilt of his soul would have been washed away by the atoning blood of Christ. **But, self-confident and self-exalted, cherishing a high estimate of his own wisdom, he justified his course.** Manuscript 106, 1903. *Christ Triumphant,* p. 262

This is the spirit of Satan, the one who inspires all with his wicked character. It breaks the heart of the Father and His Son how men twist and dismiss their loving appeals as weak, and instead choose to follow Satan's path of self-exaltation.

> A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. **Lucifer pointed to the long-suffering of God as an evidence of his own superiority,** an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. **He persistently defended his own course,** and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, **by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship.** *Patriarchs and Prophets,* p. 39.2

This is what must be cleansed from the Sanctuary: the spirit of self-exaltation, self-will, and self-confidence that produces enmity towards all who stand in the way or who also seek the power and position that the self is seeking. In Satan's kingdom, that is every other being, and thus all beings who see things as Satan does must eventually destroy each other.

Kellogg, Jones, and Waggoner were now lost to the denomination, but the transgression of enmity would continue to desolate others in the movement.

CHAPTER 20

DANIELLS AND PRESCOTT'S MINDS WORKED BY FALLEN ANGELS

In the same year in which Jones went into apostasy, Satan prepared for his next round of attacks on the church. In October of 1907, two former publishing house directors, John Kolvoord and Moses Kellogg published a volume attacking the Adventist interpretation of Daniel 8, and especially Uriah Smith's interpretation of the Daily. Prescott was asked to write a rebuttal, but Prescott agreed with the substance of what Kolvoord and Kellogg had written and so declined. Loughborough stepped in to provide the rebuttal article, but when he submitted it for publication to Prescott, who was the *Review* editor at that time, he rejected it.[50]

[50] Valentine, *Prescott,* p. 218

At the same time, Haskell submitted his updated edition of *The Story of Daniel the Prophet*, but Prescott advised him to change his position on the Daily in Daniel 8:

> In his letter the professor had remarked that it would only be a matter of time before "the present teaching [on the daily] will be discarded" and incautiously added "the sooner, the better." It was a bold but highly unpalatable prediction, and Haskell could not stomach it. "We ought to understand such expressions by the aid of the Spirit of Prophecy." In this way "all points are to be solved." Prescott remained unconvinced. The battle had commenced.[51]

After the reorganization of the church which was desperately needed to address the kingly power of a few men in the late 1890's, Daniells and Prescott played a central role in steering the denomination out of excessive debt as well as navigating the trauma of the loss of Kellogg, Jones, and Waggoner. Still, Daniells and Prescott had embittered several other church leaders by their firm approach to issues. The subject of the Daily was bound to bring out animosity because of its connection to the foundations of the Adventist movement.

For Prescott to reject Haskell's updated book, a man who was a foundational pioneer, on a subject that neither side had a complete grasp on, was an overreach. It is true that Haskell needed to do more than simply stand on past positions; he needed to present the Daily in the context of the 1888 message. Prescott did have legitimate questions that the pioneers had not addressed, but it was not his place to shut down one of the pioneers in the manner he did.

Haskell earnestly desired an interview with Ellen White to clear up the matter. Willie White informed Prescott of Haskell's intentions. Prescott asked to delay any presentation to Ellen White until Daniells could come and present the subject "properly," as he and Daniells understood the question.[52]

---

[51] Ibid.

[52] Ibid. p. 219

Since the days of 1888 when the old guard accused Ellen White of being influenced by Jones, Waggoner, and Willie her son, the church now had to manage who could get to speak to Ellen White for fear she would be influenced in the wrong direction. All this speaks of the continuing fallout from the lack of confidence men now had in the prophetic gift. Men on both sides tried to manipulate it to their advantage. Leaders appeared to approach Ellen White as Balak approached Balaam – seeking the prophet to curse their enemies. They just needed to get her into the right position to see things as they did, and then she would rebuke their enemies and declare them victorious.

To Prescott's credit, he was disappointed that M.C. Wilcox printed an article in the *The Signs of the Times* containing the new view of the Daily. He didn't wish to inflame the opposition before the question had been thoroughly considered.

A meeting was held on January 26, 1908, in one of Ellen White's offices at Elmshaven. The participants were Haskell, Haskell's wife, and Loughborough on one side; and Crisler, W.C. White, D.E. Robinson, Daniells and Prescott on the other. Prescott dominated the meeting, speaking for four hours before letting Haskell and Loughborough respond. Presenting information for 4 hours straight without allowing a response leads to weariness of mind. He assumed a position in the meeting that was disrespectful to the older men. Interestingly, Ellen White was not present.

Sadly, the next day, Haskell wrote a strong letter to Daniells against Prescott. As Haskell was still operating in the framework of counterfeit justice, with a view that God judges, condemns and destroys, he was not in a position to mount a solid response. He stood on the *Early Writings* statement and the 1843 Chart.

While in California, Prescott networked successfully with W.C. White, Crisler, M.C. Wilcox and O.A. Tait. They all felt satisfied with Prescott's argument that Ellen White's *Early Writings* statement on the Daily was only addressing time-setting. Having secured their support, Prescott

left California with an agreement from Willie White that he was clear to proceed with a new exposition of Daniel 8 in *The Review and Herald.*

When we compare the *Early Writings* statement with what Ellen White originally wrote, we find that the assertions of Prescott are not the case.

> Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.
>
> The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. *Present Truth*, November 1, 1850, par. 12,13

Ellen's reference to time was originally published in a new paragraph, suggesting a new thought was initiated. It was published the following year within the same paragraph, but it was still expressed as "I have also seen," again suggesting a new thought being expressed:

> Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. **When union existed, before 1844, nearly all were united on the correct view of the "Daily;"** but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. **I have also seen that time had not been a test since 1844, and that time will never again be a test.** *A Sketch of the Christian Experience and View of Ellen White (1851) – The Gathering Time,* p. 61.2

The final statement published in *Early Writings* appeared as follows:

> Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who

> gave the judgment hour cry. **When union existed, before 1844, nearly all were united on the correct view of the "daily";** but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.** *Early Writings,* p. 74.2 (1882)

The Early Writings statement presents the element of time as the conclusion of the whole paragraph. What Ellen White originally wrote presents time as a separate but related issue. Why was there a change in the wording? Did Ellen White change it later? Was it an incidental adjustment made for space constraints or an editorial summary that didn't seem to affect the content at the time? As we shall discover, she could not recollect the issue at play at the time. The Spirit of Prophecy shouldn't settle doctrinal issues, but it does provide a framework and pointers that assist in Bible study. Haskell and Loughborough were involved in Adventism not long after the quote was written and they held their understanding of it their entire career, which is telling for how the quote was understood by the pioneers.

To suggest that the words "nearly all were united on the correct view of the daily" excludes the principle of Paganism, is a sign of desperation to evade the obvious meaning. In the context of false justice, and the 1888 message, the principle of Paganism is the most obvious choice and offers further proof of how solid a foundation was laid in the Adventist movement.

Haskell learned of the intended series of articles when it was announced in the March 5 issue of the *Review.* Haskell prepared for war, indicating to Willie White that he would circulate the 1843 chart as evidence of the old view.

Strangely, Willie White informed Prescott that he had forgotten to give him a letter from Ellen White who had some things presented to her cautioning Prescott not to proceed with his plans in the *Review* just now. So, Prescott held off writing until further word came.

Daniells went to Ellen White to lay out the matter before her as he and Prescott understood it. Ellen White sat with the 1843 chart in her lap as he spoke.[53] When Daniells attempted to explain the new view of the Daily, Daniells stated that Ellen White "would go into the twilight zone" and could not comprehend the points raised. She told Daniells that she had no special light on the matter. Why didn't the Lord reveal this to her if it was vital for the church to change its position? Why didn't she get behind Prescott and Daniells like she got behind Waggoner and Jones in 1888, confirming the Bible study they had done?

Daniells reported to Prescott that Ellen White stated that she had no light on the question which they understood meant they could press ahead. But Ellen White had sent Prescott a letter warning him that he was in danger.

> There are constant dangers besetting the pathway of God's servants, and these dangers we may learn to avoid. **At times, Elder Prescott, you have come very near making shipwreck of your faith.** Only the grace of God and the confidence you have had in the messages He has sent through the Spirit of prophecy have held you back. I was shown that although you have had many years of experience in the cause of God, you are still in danger of making grave mistakes.
>
> **You will be inclined to catch hold of some minor matter which you consider to be important and place great weight upon it. At such times Satan is waiting and watching for an opportunity to influence your mind, and through you to work upon many other minds,** leading them to questioning and doubt. The Lord has not called you to such a work as this. Upon some questions silence will reveal a spirit of wisdom and discretion. *Letters and Manuscripts Vol. 23*, Letter 166, 1908, par. 5,6

The way the Lord impressed Ellen White to write was to suggest to Prescott that what he was engaging in was of minor importance, but

[53] Ibid. p. 224

that if he pursued the matter, it could allow Satan to influence his mind. I believe Dennis Hokama rightly assesses the situation when he says:

> Ellen White's insistence on calling the "daily" issue an unimportant, trivial distraction indicates that she sided with the "old view." "New view" advocates could hardly be consistent in calling the issue trivial, since on their interpretation the "daily" became Christ's righteousness, the heavenly sanctuary, or the gospel. Could any Christian call that trivial or unimportant?[54]

Ellen White prepared two more letters to be sent to Prescott. They were dated June 24 and July 1 of 1908. The letters were delayed in being sent. We might speculate as to why, but hadn't Prescott received enough clues already? Like Balaam who really wanted to go to Balak, the angel allowed him to go, not because God wanted him to go, but because Balaam was determined. Prescott finally received the letters in August 1910 when the controversy was at its height.[55] The message followed the same theme as the previous letter, but this time she warned him of his association with Waggoner, and Waggoner's demise. She then restated:

> You are now in danger of occupying time and energy with certain points upon which you seem to have clear light. But I am charged to say to you that it will be better for you to keep silent regarding this subject. To devote so much attention to the jots and tittles will open the way for controversy regarding the truth we hold dear and bring in a large amount of criticism which need not exist. *Letters and Manuscripts Vol. 23*, Letter 224, 1908, par. 4

In the second letter, Ellen White directly addresses Prescott on the Daily:

> **It will prove to be a great mistake if you agitate at this time the question regarding the "daily," which has been occupying much of your attention of late**. [Daniel 8:11-13.] I have been shown that the result of your making this question a prominent issue would be

[54] Hokama, *Pagan Foundations,* p. 26
[55] Valentine, *Prescott,* p. 225

that the minds of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks. Cannot you see that if this question is agitated now, that minds would be unfavorably impressed, and that many who should be seeking most earnestly for the saving grace of Christ would be drawn into controversy? And there are some who would make capital of this matter to turn souls away from the truth. My brother, let us be slow to raise questions that will be a source of temptation to our people.

I have had no special light on the point presented for discussion, and I do not see the need of this discussion. But I am instructed to tell you that this small matter, upon which you are concentrating your thought, will become a great mountain unless you determine to let it alone. I have been instructed that the Lord has not placed upon you the burden you are now carrying regarding this matter, and that it is not profitable for you to spend so much time and attention in its consideration. You are not using wisely the time God is giving you by thus devoting it to such jots and tittles, when you can be speaking words that will confirm the people of God in the faith they hold. God has not placed upon any of His ministers the work of sowing seeds that will produce confusion and unbelief. *Letters and Manuscripts Vol. 23*, Letter 226, 1908, par. 4,5

The mountain that Prescott and Daniells eventually did create was to place the denomination in an impossible position to defend the date 1844 (the date intimately linked to the very foundation of the Adventist faith). This instability would simmer for decades and finally explode into the Desmond Ford crisis of 1980.

Two weeks after writing to Prescott about dropping the Daily issue, she wrote to Haskell about her concerns that the Testimonies were being

undermined.[56] She writes to him with confidence and without restraining his activities.

The following year after another clash over the Daily at the 1909 General Conference session held May 13 – June 1, 1909, Ellen had another message for Prescott:

> The Lord is not pleased with the spiritual advancement that Elder Prescott has made. He is not where the Lord would have him be. He would be the recipient of much greater spiritual strength if he were much of the time out in the field, seeking to lead souls to the light of truth. Brother Prescott, your ministerial ability is needed in the work that God requires shall be done in our cities. *Letters and Manuscripts Vol. 24*, Ms 41, 1909, par. 3

Around the beginning of 1910, Willie White, a new view advocate, wrote to Haskell indicating what he believed to be the key problem:

> White also wrote a long letter to Haskell urging restraint and setting out the way the church should handle disputes. "The Daily" itself was not now the real problem. The two bigger questions that W.C. White felt needed straightening out were (1) attitudes between leaders and other members and (2) how the church should or should not use his mother's writings.[57]

Later that year a testimony comes from Ellen White which turned the tide for the new view advocates and is the go-to statement for many who wish to support the new view.

> I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of "the daily."

[56] *Letters and Manuscripts Vol. 23*, Letter 204, 1908

[57] Valentine, *Prescott,* p. 232

> It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be made a test question.
>
> I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ["the daily"]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence. *Selected Messages Vol. 1*, p. 164.1-3

Burt Haloviak makes the interesting point:

> The testimony, dated July 31, 1910, was significantly entitled "Our Attitude Toward Doctrinal Controversy." Since Mrs. White ordinarily placed no titles upon testimonies, it seems quite possible that W. C. White placed that significant title on the testimony.[58]

In light of this, Hokama points out:

> When the daily war heated up, Ellen White was in her Eighties with an apparently diminished capacity to understand complicated matters. This may be inferred from a 1918 letter by Haskell to W.C. White in response to the latter's claim regarding his mother's enfeebled mental state during her later years:
>
> "If I believed even what you have told me about having to tell your mother the same thing over three or four times in order that she might get a clear idea of things, so that she could give a correct testimony on some points, it would weaken my faith mightily; not in your mother, but in what comes from her pen." (November 27,1918, WEDC).

[58] Burt Haloviak, *In the Shadow of the Daily* (1979), p. 56

> If this is true (and there is considerable circumstantial evidence to support this position), it puts an entirely different light on her carefully worded, cautiously neutral, definitively ambiguous "daily" statement of July 31, 1910. This was the document that began to turn the tide in favor of Willie and his exiled allies, Prescott and Daniells…[59]

Did Willie's concern for the burden placed on his mother influence him to find a shortcut out of this vortex? It is true that this issue was weighing heavily upon her. It is also true that the old view advocates were often acting in enmity; but we must place that against the Testimony that Ellen White gave concerning Daniells and Prescott in 1910 that is often, possibly always, ignored, especially by those favouring the new view.

> At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. **And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven.** Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence...
>
> **And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this "Daily" be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be**

[59] Hokema, *Pagan Foundations*, p. 25

forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a [difference] of opinion expressed…

Now, when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks. Your lack of wisdom would be just what Satan would have it. Your loud proclamation was not under the inspiration of the Holy Spirit. **I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by no means give him an official position, for he cannot reason from cause to effect. Your silence on this subject is your wisdom.** Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached….

I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, you had no moral right to blaze out as you did upon the subject of the "Daily" and suppose your influence

would decide the question. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott…

We are every one [to] work out the work which shall glorify the Father. We have come to the crisis—either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. **Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. And understand, the president of a conference is not a ruler.** He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has not liberty to meddle with the writings in printed books from the pens that God has accepted. They are no longer to bear sway unless they show less of the ruling, dominating power. The crisis has come, for God will be dishonored…

And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

> **Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the "Daily," the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth. *Letters and Manuscripts Vol. 25,* Ms 67, 1910, pp. 1-8

This document is dated as released by the White Estate in December of 1988, during a process of releasing unpublished documents. Dennis Hokama didn't mention it in his well-researched 1987 attack on the Adventist position, but no doubt would have mentioned it if he was aware of it because it so clearly exposes the darkness that was working on Daniells and Prescott. Neither of the books on Daniells or Prescott in the modern Adventist biography series authorized by the SDA church mention this statement. This also is quite telling.

Satan seduced and led these men into enthroning the atonement of blood sacrifice into the heavenly Sanctuary. Those who opposed the new view believed the same about the ministry of Jesus as those of the new view, except they didn't see it applying to the texts of Daniel 8:11-14. In this context, it was indeed a minor point. Having the same belief allowed Satan to stir up the enmity of many of the old-view advocates of the Daily against those of the new view. But while those of the old

view didn't understand the significance of the Daily, they were preserving the integrity of the Spirit of Prophecy and leaving a clue for us today that would help us see that indeed, Paganism was lifted up into the Christian religion and enthroned, putting a curse upon God's people that will lead many to destruction. In the correct understanding of the atonement, the pioneer view of the Daily is a vital issue.

There are two more pieces of evidence I wish to consider before we close this chapter. To quell the doubts that Haskell and others had about the integrity of the statement released by the White Estate in 1910 about doctrinal controversies, A.G. Daniells claimed he placed the 1843 chart and the *Early Writings* statement before Ellen White:

> She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy (AGD statement of September 25,1931, WDF 201) *Ellen G. White Biography Vol. 6,* p. 256.8

Hokama provides the following analysis of this situation.

> There are many curious things about this document, the first of which is that it was not produced in 1910. Daniells gives no date for this interview, and Arthur White couldn't produce one when he used it in *The Later Elmshaven Years* (p. 256). Arthur White is usually meticulous about dating documents, but this time he cannot even provide an approximate date. It was a "little later" than June 1, 1910, he writes. But this is hard to understand because it is a known fact that Daniells was *refused* an interview with Ellen White in late May of that year, and by June 1, he was headed back East, resigned to the idea that he might have to give up the presidency.
>
> Arthur White claims that W.C. White and C.C. Crisler were also present at the interview but provides no documentation. Contemporary references or allusions to this interview prior to 1931 may exist but were not encountered by this writer. Even if the interview did take place (when?), there are indications that Ellen White's apparent neutrality on the issue was due either to

> intimidation by Willie White and Daniells or to their misrepresentation of her true position on the topic.[60]

The second piece of evidence is the testimony of F.C. Gilbert which he wrote out immediately after his private interview with Ellen White. He kept it private until the year of his death when Washburn asked him for it. I will quote the entire document, which consists of what Ellen White said to Gilbert.

> An Interview with Sister White at St. Helena, June 8, 1910.
>
> There was a reproof given to Daniells and Prescott at the time of the General Conference at Washington. Prescott wanted to work himself and his ideas into the minds of the people. If he did, I know that he would work himself out. We have a testing message to give to the people, and we do not want to get the people stirred up about a little item that does not affect our salvation. What they are doing is to try and work up a lot of jots and tittles.
>
> I was shown Prescott's case, and saw that he ought to be engaged in better business. There was a paper presented to us that he was looking over, and he was working over it and trying to find something that was different from what other people had. There was nothing in it that was of any effect to the people; and therefore they ought to spend their time in spreading the message, and in doing the work that should be done in the cities.
>
> **They had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message.** In the work they are doing they are taking up hours and hours of the time of the people, and it all does not amount to anything. We have a life and death question to settle, and what is needed is to teach the people how to meet this great vital testing message.

[60] Hokama, p. 25

When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick, and so did not feel like writing to him at the present time. **Daniells was here to see me, and I would not see him on any point, and I would not have anything to say to him about anything. About this daily that they are trying to work up, there is nothing in it, and it is not a testing point of character.** What we want is to know about the things which are vital, and which affect our salvation.

There is no need of anything of this kind being taken up at all with the people; they will get the people off the real vital work of the message, and there is nothing of any consequence in this thing they are agitating.

I have just been writing to Elder Daniells to get the work done in the cities. This is the work that ought to be done, and they are not to bother with these other things. When I was at Washington there seemed to be something that just encased their minds, and I could not seem to touch them. **We are to have nothing to do with this question of the daily; we are to have our minds on more vital points of the message.**

When I gave them my message and saw the way they treated it, I knew that the Lord would work against them. I knew they would work against my message, and then the people would not think there was anything in my message. They are taking the minds of the people off the testing message for this time. **I have written to him, and told him that he was showing himself not fit to be President of this General Conference. He was showing that he was not the man to keep the Presidency.**

If this message of the daily were a testing message the Lord would have shown me. These people do not see the end from the beginning in this thing. This work they are doing is to divide the people of God, and to take their minds off the testing truths for

these last times. I utterly refuse to see any of them who are engaged in this work.

The light that was given me of God is that Brother Daniells has stood in the Presidency long enough. He was there as long as God wanted him there. **When he comes here and switches the people off as he has, the Lord has no more use for him as the President of the General Conference, and I was told not to have any more conversations with him about any of these things.**

I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give him an interview, but I would not give him any at all. They have stirred up the minds of the people about these things.

God is testing these men, and they are showing how they are standing the test, and how they stand with regard to the Testimonies. They have shown by their actions how much confidence they have in the Testimonies. **I was told to warn our people not to have anything to do with this thing they are teaching.** They are to give no attention to it at all, as there is nothing in it that amounts to a single thing; they must have something that no one else has. There is no test about this matter; there is no life and death question about it, its purpose is simply to distract the mind, and to divert the attention away from the truth for this time. You see there is nothing to it, and the light that was given to me was that I was forbidden of the Lord to listen to it.

I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. **This whole thing they are doing**

> **is a scheme of the devil. He has been president too long, and should not be there any longer. F.C. Gilbert,** *An Interview with Sister White at St Helena***, June 8, 1910.**

The whole thing indeed was a scheme of the devil. As I stated previously, Ellen White framed it as not being a vital question because all sides at the time believed that God's justice demanded the death of the sinner and that the blood of Jesus was needed as appeasement. In this context, there was nothing in it. But why was the devil working so hard to move Daniells and Prescott to change the view of the Daily? Because it would weaken the foundations of the movement and place doubts over 1844. It also would block the true implications of the old view of the Daily when understood in the light of the 1888 message.

Daniells claimed that he saw Ellen White in 1910. But Ellen White was refusing to see Daniells at this time and there is no evidence that he had an interview with Ellen White at that time. Not only did she clearly state she would not meet him, but she wrote clearly to Daniells and others that he should not be president anymore. But Daniells would remain president until 1922 when he finally lost an election.

As Daniells was the first to so successfully go against Ellen White and the pioneers, he set a model for how to bring in new theology. Thus, Daniells prepared the way for his prodigy Leroy Froom to act the part of Balaam in seducing Israel into "sleeping" with the daughters of Babylon during the Martin and Barnhouse interviews and the production of the book *Questions of Doctrine* in 1954.

The result of this liaison with the daughters of Babylon would ensure the following generations of Adventism would be illegitimate children who followed deeper and deeper into unity with Babylon. The apostasy would be of the same calibre as the apostasy at the Jordan in Moses' time, when Moab seduced Israel causing a deep crisis to God's people and the destruction of many. Adventism would kneel before the god of Babylon in the form of the Trinity, and continue to lift up her pagan sacrifice of appeasement. Strange infatuation! Bitter fruit! Apostasy of the highest magnitude!

This in turn prepared the way for Desmond Ford to expose the inconsistent position of Adventists on the Sanctuary doctrine. Ford also highlighted important points from the book of Hebrews regarding Christ entering directly into the presence of God at His ascension. We will address these points in a later chapter.

Daniells and Prescott had secured the minds of the majority of the leaders of the Adventist church. After Ellen White's death, they pressed their advantage into the 1919 Bible conference where the subject of the Daily was discussed again, along with several other topics including doubts about the authority of the Spirit of Prophecy and Christ not being begotten in eternity.

It was important for us to consider this history in detail because we have been told that the correct understanding of the ministry of Christ in the heavenly Sanctuary is the foundation of our faith as Adventists. Daniells and Prescott were moved upon by evil angels to lock in the principle of appeasement into Christ's ministry. Such a view prevents the cleansing of the Sanctuary and therefore the Second Coming of Christ.

I now wish to consider Daniel chapter 8 in the light of the 1888 message and pinpoint vital issues that will lead to the cleansing of the Sanctuary.

CHAPTER 21

DEATH DECREE DEFEATED IN THE LION'S DEN

Reading the visions of Daniel, it is easy to become focused on the events described on earth. Tracing the hand of God in the history of the rise and fall of kingdoms is fascinating, giving us insight into how providence works in the vicissitudes of life. But the book of Daniel, in companionship with Revelation, does something even more remarkable than that. By using human events as a channel, it offers us the clearest framework to draw back the curtain between the seen and the unseen world.

The founders of the Adventist movement helped to shift the focus of the study of Daniel to how the actions of men were affecting God and His Son in heaven. As we have discovered, Ellen White was enthusiastic about Crosier's presentation of the cleansing of the heavenly Sanctuary in response to the pollution created by men in their wrong views about God and His government.

But to cleanse the Sanctuary completely, all the lies about God and His character must be revealed and forsaken. In chapter four of this book,

we examined the beginnings of the Great Controversy and the development of Satan's false justice system. Satan's policy which he developed in heaven, he has deployed in the kingdoms of men. Therefore, the descriptions we read of the ram and the goat and of the little horn in Daniel 8 not only address the kingdoms of Medo-Persia, Greece, and Rome on Earth, but they also address the inspiration behind them. A.T. Jones, in commenting on the policy of the little horn described in Daniel 8:25, describes this principle:

> But when the Bible says that "through his policy he shall cause craft to prosper in his hand," that does not say that the Romans intended that from the beginning, and carried it out intelligently from the beginning.
>
> The policy was carried out, it is true. The Scripture marks that thing, and wants us to study that thing; but I say again that that does not say – and we are not obliged to say – that the men who started into that intended it at the beginning. But you know from the Scripture, you know from your own study hitherto, that there is one back of Rome all the way through. **There is an intelligence, a person, with a policy, back of the outward form of Rome, back of the men, back of the Roman government, that became the inspiration of the Roman government; and that it is his policy that is the policy of Rome. Who is that one? [Voices: Satan.] So the Lord, looking at the thing as it is, marks the policy of Rome; and we trace it to Satan for its origin. We know that that policy of Satan was intended by Satan whose policy it was, whether the men through whom he was accomplishing the work, intended it at first, or not.** So the "policy" marked in the history, that I have quoted to you, is the true intent of Satan, the originator of the policy whether the human instruments intended it, or not. A.T. Jones, *General Conference Daily Bulletin,* March 7, 1899, p. 177, par. 4,5

Therefore, as we read of the lawless activities of these various kingdoms, we are reading of the policy of Satan, and therefore through the visible we can begin to discern Satan's policy in the invisible. But

Satan does not have universal control of the activities on earth. Daniel gives us clear insight into the invisible activities behind earthly powers:

> Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia." Daniel 10:12,13

Without going into the details of this story, we point out that the prince of the kingdom of Persia must have been an angel who was opposing Gabriel. Michael, which means 'one who is like God,' aka the Son of God, was needed to assist Gabriel in his task of influencing the earthly monarch not to stop the work of rebuilding the temple in Israel. Ellen White provides some interesting details to this story:

> While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. **For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid.** "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years. *Prophets and Kings,* p. 571.2

In light of these things, we need to consider the invisible layer that is contained within the history of Daniel 8. If we study it carefully, we will be able to delineate with unerring accuracy the history of Satan's deceptions, and his policies ruling the hearts of men. This will give us the key to the cleansing of the Sanctuary in Daniel 8.

> The great statute book [The Bible] is truth, and truth only; **for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers.** Satan claimed to be able to present laws [Every sin must be punished urged Satan. DA 761.4] which were better than God's statutes and judgments, and he was expelled from heaven. **He has made a similar attempt upon earth.** Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. **His efforts to put himself and his devices where God should be, are most persevering and persistent.** He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the opportunity he asks to work the ruin of souls. *Selected Messages Vol. 1*, p. 316.2

Another example of this principle, we read in Ezekiel of the activities of the prince of Tyre. As the activities of this prince are inspired by Satan, the prophet speaks through the earthly activities to the inspiration behind them: Satan himself.

> The word of the LORD came to me again, saying, **"Son of man, say to the prince of Tyre,** 'Thus says the Lord GOD: "Because your heart *is* lifted up, and you say, 'I *am* a god, I sit *in* the seat of gods, in the midst of the seas,' yet you *are* a man, and not a god, though you set your heart as the heart of a god (behold, you *are* wiser than Daniel! There is no secret that can be hidden from you! With your wisdom and your understanding you have gained riches for yourself, and gathered gold and silver into your treasuries; by your great wisdom in trade you have increased your riches, and your heart is lifted up because of your riches)," 'Therefore thus says

> tLord GOD: "Because you have set your heart as the heart of a god…"' Ezekiel 28:1-6

The prince of Tyre lifted himself up to consider himself a god because Satan inspired him with his own spirit. Thus we discover Satan's claims to be God. We learn that Satan is wiser than Daniel, but Ezekiel continues with more details about the one inspiring the earthly leader:

> "You were in Eden, the garden of God; every precious stone *was* your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created. You *were* the anointed cherub who covers; I established you; you were on the holy mountain of God; you walked back and forth in the midst of fiery stones. You *were* perfect in your ways from the day you were created, till iniquity was found in you." Ezekiel 28:13-15

Satan was in Eden; and before the world was created he was the anointed Cherub, who stood on God's holy mountain in heaven. He was created perfect until he sinned. All these important details are given to us through the visible earthly prince of Tyre. It also makes sense that the prince of the kingdom of Persia who could withstand Gabriel would also be the dominant influence ruling the prince of Tyre.

This description is a window into the war which commenced in heaven. Following this principle, we can see the process of how Satan introduced his justice system of death to the transgressor in Daniel 6. The name Darius means *Lord*, and in this story, he is a visible representative of the Father, the highest ruler in the kingdom.

> It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel *was* one, that the satraps might give account to them, so that the king would suffer no loss. Daniel 6:1,2

Under "the Lord" there were three overseers or governors, of which Daniel was first or lead governor. To these three governors, the 120 satraps gave account or received commands.

> Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit *was* in him; and the king gave thought to setting him over the whole realm. Daniel 6:3

Daniel is representative of the Son of God who had His Father's excellent Spirit. That excellent spirit Daniel had was the Spirit of Christ, the Son of God, who was indeed over the entire kingdom in heaven.

> So the governors and satraps sought to find *some* charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was* faithful; nor was there any error or fault found in him. Daniel 6:4

As Daniel's exaltation to the highest position caused jealousy amongst the other governors and satraps, so the position of the Son of God over Lucifer and the other leaders caused jealousy amongst the angels in heaven when God purposed to make His Son the ruler of this world.

> The creation of our world was brought into the councils of heaven. **There the covering cherub [Lucifer] prepared his request that he should be made prince to govern the world then in prospect. This was not accorded him. Jesus Christ was to rule the earthly kingdom; under God** He engaged to take the world with all its probabilities. The law of heaven should be the standard law for this new world, for human intelligences. *Letters and Manuscripts Vol. 7,* Ms 43b, 1891, par. 3

Then when God told the universe that He purposed to make mankind in the image of Himself and His Son, it sparked the jealousy of Satan.

> **But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus.** He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. *Early Writings,* p. 145.1

Like Pilate with Jesus, the lower governors found no fault in Daniel. Therefore, the governors, filled with the spirit of Satan, "devised evil by the law" (Ps 94:20) of life and found it to be unto death. (Rom 7:10).

> Then these men said, "We shall not find any charge against this Daniel **unless we find** *it* **against him concerning the law of his God."** So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that **whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.** Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter." Therefore King Darius signed the written decree. Daniel 6:5-9

The governors and leaders under Daniel connected a death decree to the law of the kingdom. They wanted to have direct access to the king without the need to have Daniel over them. Looking into the invisible, we see that Satan's jealousy of Christ inspired him to create a death decree to destroy the Son of God. While Darius did not discern the plan, God knew exactly what Satan was doing. Yet because Satan's principles of justice were universally accepted throughout the kingdom/universe, God allowed Lucifer to develop his plans so that he would reveal himself as a murderer.

> **The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God,** claims that his decisions are justice, are pure, and without fault. Thus **he takes his position on the judgment seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.**
>
> **But how shall the universe know that Lucifer is not a safe and just leader? To their eyes he appears right. They cannot see, as God**

> **sees, beneath the outward covering. They cannot know as God knows.** Then to work to unmask him and make plain to the angelic host that his judgment is not God's judgment, that he has made a standard of his own and exposed himself to the righteous indignation of God, would create a state of things which must be avoided. *Letters and Manuscripts Vol. 7*, Letter 16a, July 4, 1892, par. 22,23

In this story of Daniel, we discover Satan's principle of a death decree connected to the law of how worship should be conducted to the Lord. The principles of this story form the backdrop for the rest of the book of Daniel, with its rise and fall of kingdoms who all operated upon this principle of decreeing death upon those they considered transgressors of the law of the kingdom.

The decree which was inspired by the governors under Daniel was born of their enmity towards him. As all the inhabitants of the kingdom were in harmony with this justice system – it was "according to the law of the Medes and Persians" (Dan 6:8) – Darius was not in a position to veto this law. But in faithfully facing death and the hateful jealousy of the governors, Daniel was able to slay the enmity to facilitate the removal of this decree.

Daniel's passage through the den of lions has its parallel in the cross of Christ. As Daniel's victory over death in the Lion's den exposed his enemies and made certain their death, so Christ's death on the cross exposed Satan's murderous designs and made certain the death of his principles. Death and hell would eventually be cast into the lake of fire.

> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, [G1378] so as to create in Himself one new man *from* the two, *thus* making peace... Ephesians 2:14,15

It is no accident that the Greek term for ordinances in the verse above is the very word used in the Greek Old Testament to indicate the decree of the governors against Daniel. It is mentioned six times in Daniel 6 in

relation to this decree against Daniel, which is the greatest number of times it is used in one chapter of Scripture.

> (8) "Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the **law** [G1378] of the Medes and Persians, which does not alter." (9) Therefore King Darius signed the written **decree.** [G1378] (10) Now when Daniel knew that the **writing** [G1378] was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. (11) Then these men assembled and found Daniel praying and making supplication before his God. (12) And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, according to the **law** [G1378] of the Medes and Persians, which does not alter." (13) So they answered and said before the king, "That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the **decree** [G1378] that you have signed, but makes his petition three times a day." (14) And the king, when he heard *these* words, was greatly displeased with himself, and set *his* heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. (15) Then these men approached the king, and said to the king, "Know, O king, that *it is* the **law** [G1378] of the Medes and Persians that no decree or statute which the king establishes may be changed." Daniel 6:8-15

This decree was a manifestation of the enmity of Satan against the Son of God. As the whole world falsely believed that God Himself gave the decree that the sinner cannot be forgiven unless there is the death of the innocent in his place, Christ had to pass through the tomb to wipe out this handwriting of ordinances [G1378] which was against us and nail it to His cross (Col 2:14).

Darius then gave to the men who devised this abominable law the punishment which they said the *Lord* should exercise. So, it will be with Satan and his followers.

> Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. *Manuscript Releases Vol. 12,* p. 413.1

Then Darius made a new decree [G1378], the seventh one of the chapter, which proclaimed peace through his entire realm. His proclamation is the basis of the first angel's message.

> Then King Darius wrote: **To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.** I make a decree that in every dominion of my kingdom *men must* **tremble and fear before the God of Daniel. For He** *is* **the living God,** and steadfast forever; **His kingdom** *is the one* **which shall not be destroyed, and His dominion** *shall endure* **to the end.** Daniel 6:25,26

> Then I saw another angel flying in the midst of heaven, having the everlasting gospel **to preach to those who dwell on the earth to every nation, tribe, tongue, and people** – saying with a loud voice, **"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." Revelation 14:6,7

The deliverance of Daniel made clear the truth of the goodness of God's government, and the proclamation of Darius declared that to his whole kingdom. Similarly, in the last days the whole world is called to study carefully what happened to the Son of God and realize that it was our enmity that was slain, not God's. This becomes the basis for the first angel's message: it is the defeat of Satan's death decree. All nations are called to judge for themselves whether our Father is a God of death or a God of life.

It was also through the Medes and the Persians that Babylon fell. Darius was the leader of the Medes, and Cyrus was the leader of the Persians. Darius died two years after Daniel was thrown in the lion's den, and Cyrus took the throne. With the death decree defeated, Cyrus would now fulfil his destiny to command the rebuilding of the temple according to the principles of Darius' decree, which was peace multiplied to all nations.

> Who says of Cyrus, '*He is* **My shepherd, and he shall perform all My pleasure, saying to Jerusalem, "You shall be built,"** and to the temple, "Your foundation shall be laid."' Isaiah 44:28

> **Thus says the LORD to His anointed,** [Messiah] to Cyrus, whose right hand I have held– To subdue nations before him and loose the armor of kings, to open before him the double doors, so that the gates will not be shut: '**I will go before you and make the crooked places straight;** I will break in pieces the gates of bronze and cut the bars of iron.' Isaiah 45:1,2

Cyrus is a type of Christ, the good shepherd (John 10:14). He is actually named as the Lord's messiah, "His anointed." His victory over Babylon is a symbol of Christ's victory over spiritual Babylon. Cyrus then responded to the Spirit of Christ in answer to the prayers of Daniel and the efforts of Gabriel with Michael assisting him.

> Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name *is* the BRANCH! From His place He shall branch out, **and He shall build the temple of the LORD; yes, He shall build the temple of the LORD. He shall bear the glory, and shall sit and rule on His throne;** so He shall be a priest on His throne, **and the counsel of peace shall be between them both."'** Zechariah 6:12,13

The peace that Darius decreed was multiplied through his "son" Cyrus, who built the temple of the Lord. Therefore, we see that Daniel, in whom was an excellent Spirit, the Spirit of Christ, prospered through the reigns of Darius and Cyrus.

> So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian. Daniel 6:28

Through the visible of Daniel 6, we can trace the history of Satan, his death decree, his jealousy against Christ leading to the desire to murder Him, and the ultimate end of Satan and his followers. The book of Revelation also connects the Second Coming of Christ to the kings of Media and Persia.

> Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, **so that the way of the kings from the east might be prepared.** Revelation 16:12

The kings of the east are a reference to the kings of Media and Persia and their victory over Babylon, because they famously dried up the river Euphrates to capture the city. When Christ returns in the glory of His Father, He shall conquer Babylon, the mother of harlots, and rescue His children from Babylon's death decree.

It is fitting then, as we turn to Daniel 8, that Medo-Persia should be identified as the ram.

> Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns *were* high; but one *was* higher than the other, and the higher *one* came up last. Daniel 8:3

> The ram which you saw, having the two horns–*they are* the kings of Media and Persia. Daniel 8:20

The same word for *ram* used in Daniel 8 is found in Genesis 22 as the sacrifice that Abraham offered on Mt Moriah in place of his son.

> Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. Genesis 22:13

It is also significant that the tent of the Sanctuary in the wilderness was covered in "ram skins dyed red."

> Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above *that.* Exodus 36:19

The Persian empire acted the part of covering God's people to provide them a sanctuary to return to their land, build their temple, and restore their kingdom. For this reason the kingdom of Persia will always hold a special place in the history of God's people.

Now that we have established a path to see the invisible principles of the Great Controversy through the visible stories in Daniel 6, we are ready to explore the real meaning of the cleansing of the Sanctuary in Daniel 8. We can now understand what caused the goat to attack the ram with overwhelming fury (Dan 8:6,7). It was the fury of Satan, who spiritually was the prince of Greece just as he was the prince of Persia whom Michael and Gabriel had to fight against. It was Satan that sought revenge on the Spirit of Christ in the ram, moving Greece according to Satan's policy to stamp on the ram/Persia and destroy its power. Persia, at that point in history, had become a protector of God's people and was open to light on God's character, and so Satan used Greece to destroy Persia.

God had been able to influence the golden kingdom of Babylon through Nebuchadnezzar, and the silver kingdom of Medo-Persia through Darius and Cyrus, but the following kingdoms of brass and iron would prove much harder to influence. Being harder metals, these kingdoms were locked into the false justice system and the decrees of death. It would take 2300 years before the human race would come back to a place where it could grasp the full meaning of the revelation of the character of God in the person of Jesus Christ.

CHAPTER 23

THE FURY OF THE GOAT

About 17 years before the end of the reign of Babylon, Daniel had a vision while in Shushan in the province of Elam. At the time, Elam was a province of Babylon, but later, as the Medes and Persians grew in power, Abradates, the viceroy of Shusan, gave his allegiance to Cyrus and joined the Medes, allies of the Persian Cyrus, in besieging Babylon. Isaiah predicted this, even describing the reaction of Belshazzar, the king of Babylon. Belshazzar's bowels are filled with pain after he was partying, thinking the city can't fall, is now turned into fear on realizing Elam and Media are inside the walls.

> A distressing vision is declared to me; the treacherous dealer deals treacherously, and the plunderer plunders. Go up, O Elam! Besiege, O Media! All its sighing I have made to cease. **Therefore my loins are filled with pain; pangs have taken hold of me, like the pangs of a woman in labor.** I was distressed when *I* heard *it;* I was dismayed when *I* saw *it.* My heart wavered, fearfulness frightened me; the night for which I longed He turned into fear for me. Isaiah 21:2-4

The details of the demise of Babylon, the kingdom of Belshazzar and his father Nabonidus, are recorded in Daniel 5. Though the vision of Daniel 8 was given approximately two years after the vision of Daniel 7, Daniel still links the second vision to the first.

> In the third year of the reign of King Belshazzar **a vision appeared** *to* me—to me, Daniel—**after the one that appeared to me the first time.** Daniel 8:1

In the vision of Daniel 7, we read of four beasts, all of which would be considered biblically unclean animals, while the animals of Daniel 8 are clean animals used in the Sanctuary service. The vision of Daniel 7 is written in Aramaic, while the vision of Daniel 8 is written in Hebrew. Babylon is not mentioned in the vision of Daniel 8; Daniel was shown what would happen next after the present kingdom at the time of the vision. If we link the beasts of Daniel 7 to the elements of Daniel 8, we can see the following:

Nation	Daniel 7 Unclean Animals	Daniel 8 Clean Animals
Babylon	Lion	Not Applicable
Medo-Persia	Bear	Ram with two horns
Greece	Leopard	Goat with one horn, then four horns
Rome	A Beast	Little Horn [of the Goat] Paganism
Papacy	Little Horn	Little Horn [of the Goat] Papalism

The structure of Daniel 8 only presents two animals in conflict. All that follows after the victory of the goat over the ram is the expansion of the principles of the goat into successive kingdoms and eras through its horns, setting up the whole vision as a conflict between two main ideologies: the ideology of the ram in contrast to the ideology of the goat.

Daniel describes the actions of the ram as expanding from the east into the other three points of the compass. There is no mention of killing, striking or destroying given in the description (although this certainly occurred in Medo-Persia's conquests, here we are thinking symbolically), only that none could deliver out of his hand and that he did according to his will.

> Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns *were* high; but one *was* higher than the other, and the higher *one* came up last. I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor *was there any* that could deliver from his hand, but he did according to his will and became great. Daniel 8:3,4

We notice also that the ram is "standing beside the river." With the identification of the ram with Cyrus, who was named a messiah, through the visible we are transported back to the anointed one who stood by the river of God. In fact, Christ, the true anointed one, is the tree planted by the rivers of water that brings forth the fruit of the tree of life (Rev 22:1,2; Ps 1:3).

As the ram expanded out from its place, so the Son of God increased in wisdom, stature, and in favour with God and all created beings (Luke 2:52). He did His Father's will and there was none who stood with Him in the kingdom as He sat on His Father's throne.

The ram had two horns, and we observe that a horn denotes a king.

> And the ten horns out of this kingdom *are* ten kings *that* shall arise: Daniel 7:24 KJV

> And the male goat *is* the kingdom of Greece. The large horn that *is* between its eyes *is* the first king. Daniel 8:21

In the invisible, the two horns represent the Lord and His anointed. As the ram comprised two nations, it therefore had two kings – the kings of the east. The horns also represent strength and power:

> The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and **he shall give strength unto his king, and exalt the horn of his anointed.** 1 Samuel 2:10 KJV

> The LORD *is* my rock, and my fortress, and my deliverer; my God, **my strength,** in whom I will trust; my buckler, and **the horn of my salvation,** *and* my high tower. Psalm 18:2 KJV

The power of God's kingdom is in the Father and Son relationship. The identity and value of the Son are found in His Father's love, and this love that fills the Son is poured out through the river of life to all creation. As we discussed at the beginning of this book, the Son of God was a priest upon His Father's throne pouring blessing into the hearts of all. He also filled the river of life with His submissive obedient Spirit that delights in the law of His Father. The second horn came up last, symbolising that the Father brought forth His Son, taught Him everything, and gave Him a name above every name. Therefore, the Son became the brightness of the Father's glory.

The power in these two horns or kings can be summarized in the words, "You are my precious Son in whom I delight." (Matt 3:17). The submissive Spirit of the Son of God became the loving bonds that filled all the souls in the universe and kept them in loving submission to the Father.

But Satan determined to break these bonds of love (Ps 2:3). He did not wish to submit to Christ or acknowledge Him, for to do so meant staying in a state of dependence to another. He began to glory in his own wisdom, riches, and power, though His Father lovingly appealed to him:

> Thus says the LORD: "Let not the wise *man* glory in his wisdom, let not the mighty *man* glory in his might, nor let the rich *man* glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD. Jeremiah 9:23,24

All that Lucifer possessed had come to him from the Father through Christ, but he did not appreciate it.

> The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and reverenced by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" *Patriarchs and Prophets,* p. 36.3

As we have previously discussed, Lucifer went from the light bearer to Satan the accuser. He became filled with violence and hatred towards the Son of God:

> By the abundance of your trading **you became filled with violence within, and you sinned;**… Ezekiel 28:16

As a result, he began to assert his own kingship and a new notable horn began to grow up from him. The power of this horn was based on a lie about Lucifer's identity, and therefore it contained a lie about God's identity.

> I said to the boastful, "Do not deal boastfully," **and to the wicked,** "Do not lift up the horn. **Do not lift up your horn on high; do** *not* **speak with a stiff neck."** Psalm 75:4,5

Satan began to confuse the angels about the identity of the Son of God. The power of his lies increased, leading more to come under his influence.

> By sly insinuations, by which **he made it appear that Christ had assumed the place that belonged to himself,** Lucifer sowed the seeds of doubt in the minds of many of the angels. *The Review and Herald*, February 4, 1909, par. 1

And so Satan, the goat, filled with fury attacked the Father and Son, as symbolized in the ram. When Gabriel gave the explanation of the goat, Daniel recorded the term *rough goat*. The word in Hebrew is also translated as *devil*.

> And they shall no more offer their sacrifices unto **devils,** [H8163] after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. Leviticus 17:7 KJV

Another version expresses it as goat idols:

> The people must no longer be unfaithful to the LORD by offering sacrifices to the **goat idols.** This is a permanent law for them, to be observed from generation to generation. Leviticus 17:7 NLT

Therefore the symbol of the goat in Daniel 8 connects directly to Satan. Jesus also connects goats to those who have followed the devil and his angels, while sheep are symbolised as those who faithfully serve God.

> When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left… "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels." Matthew 25:31-33,41

Those who display sheep or ram characteristics will be saved, but those who display goat characteristics will be lost. We see in Daniel the two

kings being furiously attacked by one king; the ram with two horns is attacked by the goat with one horn.

> And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat *had* a notable horn between his eyes. Then he came to the ram that had two horns, which I had seen standing beside the river, **and ran at him with furious power.** Daniel 8:5,6

Lucifer had attempted to draw the Son of God to his side, to influence Him with his ideas, but the Son of God stood firm to the principles of His Father.

> **Jesus, the Son of God, was not deceived by Lucifer's sophistry.** He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with him, thus evidencing that **as He stood, every angel might have stood.** *Letters and Manuscripts Vol. 7,* Ms 43b, 1891, par. 3

This enraged Satan, and thus Satan determined to destroy Christ. This invisible event has been manifested on earth repeatedly, beginning with the story of Cain and Abel. We see the fury of Satan revealed in Cain, who killed his brother. We note with interest that Ellen White uses the word *fury* to describe Cain, just as Daniel described the goat:

> Abel did not try to force Cain to obey God's command. It was Cain, inspired by Satan and filled with wrath, who used force. **Furious because he could not compel Abel to disobey God** and because God had accepted Abel's offering and refused his, which did not recognize the Saviour, Cain killed his brother. *Christ Triumphant,* p. 35.6

In the war in heaven before the earth was created, Satan had worked in secrecy whispering his disaffection everywhere he could. As his lying power grew, the love and confidence of the angels was marred. Satan came between them and God.

> It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could

> not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. **In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.** *The Review and Herald*, September 7, 1897, par. 3

Satan had influenced the angels to see the identity of the Son of God in a false light. He had stamped on the ram and broke its horns, or principles of government. But, the Son of God was the only way to the Father. Therefore, the Father, in an effort to save those who were deceived, spoke the truth to all about the true position of His Son.

> The King of the universe summoned the heavenly hosts before Him, that in their presence He might **set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. **Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father's will in the creation of all the hosts of heaven; **and to Him, as well as to God, their homage and allegiance were due.** Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. *Patriarchs and Prophets,* p. 36.2

This event seemed to vanquish the power of Satan temporarily.

> As songs of praise ascended in melodious strains, swelled by thousands of glad voices, **the spirit of evil seemed vanquished; unutterable love thrilled his entire being;** his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. *Patriarchs and Prophets,* p. 36.3

The horn was broken off as "the spirit of evil seemed vanquished," but it was not uprooted. The pride of Satan soon returned, and his power or kingship was manifested in four new horns or lies. A study of the first chapter of *Patriarchs and Prophets* and other related Spirit of Prophecy passages will reveal 4 main deceptions.

1. Obscuring the fact Christ is begotten. (Later manifested in the doctrine of the Trinity).
2. Teaching that life is inherent not inherited. (Immortal Soul).
3. Stating the law is unnecessary. (Later manifested in the doctrine of Sunday sacredness).
4. Stating that God is arbitrary and controlling in character. (Attack on God's character).

As horns also represent kings, these horns may also represent four key leaders who sided with Satan during the conflict with God and His Son. Satan had wavered as to whether he should proceed with his rebellious plans, but some of the other angels encouraged him to move forward.

> He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. **They will unite with Satan in his plans, and with him bear the responsibility, and share the consequences.** Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and

> do all in his power to defy the authority of God and his Son. *Spirit of Prophecy Vol. 1,* p. 32.1,2

These four leaders or generals may be reflected in the characteristics of the four world empires spoken of in Daniel 2 and 7.

But some of Satan's sympathizers were thinking of repenting. To stop this Satan develops a new lie connected to the lie about God's character – a lie that gives him incredible power by totally cutting the angels off from God if they believed it. It is a new power/horn coming out of one of the other horns.

> Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and **be again received to the confidence of the Father and his dear Son.** The mighty revolter then declared that **he was acquainted with God's law,** and... that **himself and they also had now gone too far to go back,** and he would brave the consequences; for to bow in servile worship to the Son of God he never would; **that God would not forgive,** and now they must assert **their liberty and gain by force** the position and authority which was not willingly accorded to them. *Spirit of Prophecy Vol. 1,* p. 20.2

With his power base firmly established and his path set, Satan now openly confronts God and asserts that he and his angels will win over the human race by the power of his five principles – the four notable horns and the exceedingly great horn.

> **And I saw him confronting the ram; he was moved with rage against him,** attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. Therefore the male goat grew very great; but when he became strong, **the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. And out of one of them came a little horn which grew exceedingly great** toward the south, toward the east, and toward the Glorious *Land.* Daniel 8:7-9

The exceedingly great lie/horn of Satan that came out of his lie about the character of God was his theory of justice.

> In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, **should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment,** urged Satan; and if God should remit [freely forgive] the punishment of sin, He would not be a God of truth and justice. *The Desire of Ages,* p. 761.4

The character of God is to freely forgive those who ask to be forgiven. Satan stated that mercy is not consistent with justice and that sin must be punished. This theory of justice was manifested in the death decree presented to King Darius concerning worship. They pretended their motive was to enhance the kingdom, but secretly they were desiring to kill Daniel. Satan also claimed to desire to make the government of God more stable and secure by introducing a system of justice that demanded punishment, but secretly it was born of jealousy toward the Son of God and a desire to destroy Him.

> The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. *The Great Controversy,* p. 498.2

This same principle is revealed in the story of Absalom, who pretended he wanted to improve his father's kingdom by claiming there was a need for justice – implying his father wasn't being just and that Absalom would be if he was king.

> Then Absalom would say to him, "Look, your case *is* good and right; but *there is* no deputy of the king to hear you." Moreover Absalom would say, **"Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice."** 2 Samuel 15:3,4

Absalom wanted to kill Amnon his brother for raping his sister, but his deeper motive was for power as Amnon was his older brother and therefore ahead of him in line to the throne. Absalom hated his brother, but he concealed his anger while plotting to kill him.

> And Absalom spoke to his brother Amnon neither good nor bad. **For Absalom hated Amnon,** because he had forced his sister Tamar. 2 Samuel 13:22

Here we see the wisdom of God in using a story of great tragedy to symbolically provide some clues to the war in heaven. God had given this world (the bride) into the hands of His Son. Satan was jealous, and his jealousy developed into hatred for Christ and wanting to kill Him – but he hid his feelings. He later began to speak about the need for justice throughout the kingdom, and through his lies he "stole the hearts of the men of Israel" (2 Sam 15:6), meaning his principles influenced all created beings so that their relationship with God was marred and they no longer saw God in the same light.

It was Satan's theory of justice that fuelled his fury. His theory was abhorrent to God.

> Here his [Satan's] merciless justice comes in, a counterfeit of justice, abhorrent to God. *Letters and Manuscripts Vol. 7*, Letter 16a, July 4, 1892, par. 22

This is the ingredient that defiled the sanctuaries of God's children. This is the central point requiring cleansing from the soul temples of angels and men. This is the theme of Daniel 8. Daniel 6 reveals the death decree and Daniel 8 reveals how this policy is carried out in the kingdoms of men from the time of Daniel until the coming of Christ.

In the quote above, the word abhorrent also means to abominate.

> ABHOR, v.t. [L abhorreo, of ab and horreo, to set up bristles, shiver or shake; to look terrible.]
>
> 1. To hate extremely, or with contempt; **to lothe, detest or abominate.**

2. To despise or neglect. Psalm 22:24; Amos 6:8.

3. To cast off or reject. Psalm 89:38.[61]

Satan's false justice demanding punishment and death, projected onto God's character as being what God demands, is the abomination that desolates the human or angelic heart, destroying the soul.

It is the fury in the goat that animates all of its horns, especially the little horn. Therefore the essence of the whole chapter of Daniel 8 involves the removal of this false justice system that causes this fury or enmity in the goat.

Satan's justice system is the defining element of his throne.

> Shall the throne of iniquity, which devises evil by law, have fellowship with You? Psalm 94:20

> Thus he takes his position on the judgment seat, [throne] and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. *Letters and Manuscripts Vol. 7,* Letter 16a, July 4, 1892, par. 22

Like Absalom, Satan used his concept of justice to exalt his throne over the stars, or angels, of God.

> How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, you who weakened the nations! For you have said in your heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north..." Isaiah 14:12,13

Like Absalom who thought to take the whole kingdom but was destroyed and thrown into a pit, the same will happen to Satan.

[61] Webster's dictionary

> And they took Absalom and **cast him into a large pit** in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent. 2 Samuel 18:17

> Yet you shall be brought down to Sheol, **to the lowest depths of the pit.** Isaiah 14:15

The same occurred to the men who tried to destroy Daniel: they were thrown into the den or pit of the lions.

This same Hebrew word for *fury* found in Daniel 8:6 is translated as *poison* in Deuteronomy 32:33, describing the teaching of those who forsake the true God of mercy and embrace the idolatry that results from false justice.

> And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury [H2534] of his power. Daniel 8:6 KJV

> For their rock *is* not like our Rock, even our enemies themselves *being* judges. For their vine *is* of the vine of Sodom and of the fields of Gomorrah; their grapes *are* grapes of gall, their clusters *are* bitter. Their wine *is* the poison [H2534] of serpents [KJV-dragons], and the cruel venom of cobras. Deuteronomy 32:31-33

This fury born of Satan's justice is connected to the wine of Babylon. Satan has influenced the whole universe with this wine (Jer 51:7), as we examined in chapter 4, and projected it onto God. It is the key element that drives men to fear that God will destroy them, leading them to believe they need to appease Him through blood sacrifice. This is the continual, the Daily desolation and Transgression of Desolation, that deceives men about the truth of God's character. This is the lie that must be cleansed from the heavenly Sanctuary and thus the souls of men. We notice the connection between fury and the continual or *tamid*.

> **And you forget the LORD your Maker,** who stretched out the heavens and laid the foundations of the earth; **you have feared continually** [Tamid] **every day because of the fury** [H2534] **of the**

> **oppressor, when** *he has* **prepared to destroy.** And where is the fury [H2534] of the oppressor? Isaiah 51:13

The false justice wine is what leads the harlot Babylon to persecute and drink the blood of the saints:

> And on her forehead a name *was* written: Mystery**, Babylon the great, the mother of harlots and of the abominations of the earth.** I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement. Revelation 17:5,6

We will now briefly trace some of these principles through Daniel 8. Our focus is on the policy of Satan developed in heaven and then implemented through the kingdoms of men.

> And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.* 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. Daniel 8:9-11 KJV

Satan's false claim that God will not forgive is the little horn that led to the fall of one-third of the angels in heaven.

In the earthly manifestation, we see the destroying power of Rome, who conquered Israel, casting down some of Israel's leaders (stars) and people (host). Through the Roman power, Satan's fury against Christ was unleashed in His crucifixion. But in taking this action, his sanctuary or refuge of lies was cast down from heaven.

> Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. **He had revealed himself as a murderer. By shedding the blood of the Son of God,** he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. *The Desire of Ages,* p. 761.2

Christ said:

> I saw Satan fall like lightning from heaven. Luke 10:18

Again in Revelation, we see the dragon cast to the earth after the events of Christ's life on earth.

> Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child.* Revelation 12:13

Satan not only lost all sympathy in heaven, but his pagan principle of blood sacrifice began to lose its power over the nations in light of the gospel. Men began to accept the forgiveness of God through Christ's one sacrifice for them. But the lie contained in the little horn cleverly took the pagan principle of sacrifice and lifted it up into the church through a false understanding of the atonement.

Satan orchestrated a process to destroy the practice of Paganism, as expressed in the Daily, while taking its principle into the heart of Christianity, as expressed by the term *The Transgression of Desolation*. Satan facilitated the process of casting down the earthly sanctuary of Paganism while at the same time lifting up the same principles of sacrifice into the Christian church.

Through the fourth, fifth and sixth centuries, pagan sacrifices increasingly were outlawed. The Emperor Justinian, in the sixth century, was most fervent in eliminating them, along with all other aspects of Paganism.

> The Byzantine emperor Justinian I, also known as Justinian the Great (527-565), enacted legislation with repeated calls for the cessation of sacrifice well into the 6th century. Judith Herrin writes that Emperor Justinian was a major influence in getting Christian ideals and legal regulations integrated with Roman law… Justinian's government became increasingly autocratic. He

> persecuted pagans, religious minorities and purged the bureaucracy of those who disagreed with him.[62]

As a culminating symbol of this transitional period, the Pantheon of the pagan gods in Rome became a Catholic church celebrating the mass in A.D. 609. Pagan sacrifice was replaced with the sacrifice of the mass, reflecting the continuing principle of justice through blood sacrifice but in a different form. Paganism had lost its crude outer garment and replaced it with a government-sanctioned understanding of Christ and the cross. Through imperial Christianity, men would steadily progress in their earnest consideration that Christ was smitten of God and afflicted (Isa 53:4).

> And an host was given *him* against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Daniel 8:12 KJV

The fury of the goat was transferred to the God of Christianity. The hosts of Christianity, who believed they were standing against pagan principles, actually practised and prospered the principles of Paganism in the desolating transgression of declaring God's justice needed the blood of Jesus. Here are a few modern examples of this principle:

> "… Jesus was executed on a cross. He was counted as among the worst offenders. His death was real, and it was really terrible. **He was an object of wrath.** But not just of Roman and Jewish wrath … **Jesus was primarily the object of his Father's wrath — the most just, righteous, and terrible wrath there is.** And he became that object willingly, even when his every human impulse longed for escape (Mark 14:36). It's the very reason he came … **Jesus, our Propitiator, absorbed the Father's wrath against our sin and satisfied it in full,** so that 'whoever believes in him should not perish' but instead enjoy the Father's favor forever (John 3:16)[63]

[62] en.wikipedia.org/wiki/Persecution_of_pagans_in_the_late_Roman_Empire

[63] Jon Bloom, The Wrath of God Was Satisfied, desiringgod.org

> The penal substitution theory teaches that Jesus suffered the penalty for mankind's sins. Penal substitution derives from the idea that divine forgiveness must satisfy divine justice, that is, that **God is not willing or able to simply forgive sin without first requiring a satisfaction for it.**[64]
>
> In short, rather than killing us for violating His law, the Father killed Jesus instead.... to put it crudely, the Father killed Jesus so that He wouldn't have to kill us.[65]
>
> Why did God the Father choose a cross to be the instrument of death? Why did He not choose to have Christ instantly beheaded or quickly run through with a spear or sword? Was God unjust in executing judgment on Christ with a cross when He could have done it by beheading, a noose, a sword, a gas chamber, a bolt of lightning, or a lethal injection? [66]

As we have demonstrated, our Father never wanted sacrifice and offering – the principle of sacrifice comes directly from Satan's ideology. In order to cleanse the Sanctuary, Jesus needed to cause the principle, not simply the practice, of sacrifice to cease.

It is for this reason God gave the correct view of the Daily to the Adventist pioneers. At the same time, the Christian doctrine of atonement, with its demand for the blood of Christ, actually polluted the minds of God's children and therefore polluted the Sanctuary in heaven. The Son of God was trampled underfoot not only in the mass and the papal priesthood as taught by Crosier, but also in the doctrine of penal substitution which was developed and preached by Protestants, including Adventists, to this very day.

In the light of God's true character, the argument of most Christians pointing to Antiochus as the fulfilment of the little horn of Daniel 8 completely fails to grasp the themes of this chapter in regard to Satan's

---

[64] Wikipedia, Penal Substitution

[65] Clifford Goldstein, *Adventist Review*, December 8, 2023

[66] Woodrow Whidden, *Ministry Magazine,* February, 2007

principle of justice which teaches that God required the death of His Son to satisfy His justice.

Desmond Ford, when challenging the Adventist interpretation of Daniel 8, made the following point:

> In Daniel 8, we read about the nasty little horn, treading down the sanctuary. The nasty little horn doing a work of transgression. And then it says, "How long?" to give the sanctuary to be trodden underfoot by this nasty little horn. And the answer is given: "Unto 2300 days." But now note: Adventists talk about the nasty little horn, the Antichrist doing his work on earth, and then suddenly, instead of Antichrist defiling the sanctuary, they start talking about the saints defiling the sanctuary with their sins and, thus, needing a cleansing.
>
> Now are you following me? The context of Daniel 8:14 has to do with a wicked power defiling the sanctuary, not the sins of the saints. And the question is asked: "How long will this wicked power defile the sanctuary?" And Adventists, in answering it, forget about the sins of the wicked power and start talking about the sins of the saints. They switch from earth to heaven, and they go from Daniel 8 back to Leviticus 16. This is rather thin. It ignores the contextual problem. [67]

Desmond Ford makes a valid point in the context of the typical Christian understanding of the atonement. If the text is restricted to the earthly activities of the little horn power, how could it be possible to switch these events to a judgment of all believers in Christ?

The only way this is possible is if the mindset and principles of Paganism and the Papacy have influenced the saints, connecting the two together – which is exactly what happened. Our point is that the fury of the goat manifested in the little horn is the false justice that infects all men. It is the wine of Babylon making all nations mad. We are

[67] Desmond Ford, *Seventh-day Adventism, The Investigative Judgment and the Everlasting Gospel*, p. 12

all polluting the Sanctuary and desecrating it in our belief that God demands blood for forgiveness of sin. It is the Christian doctrine of the atonement which continues to desolate the Sanctuary as the pagan doctrine of appeasement did previously.

How grieving it is for our Father to see His leaders in Protestant churches claiming that He killed His Son to satisfy His wrath. We see the fury of the goat projected onto our heavenly Father. This is the issue that must be cleansed from the hearts of men by a correct revelation of the character of God in relation to the atonement.

Although Jesus taught His disciples that the blood of the New Covenant was the drink offering of grape juice and not literal blood, the disciples could not fully grasp this meaning at that time. Therefore, Jesus sadly told them that He could not at that time drink of this beautiful wine with His disciples (Matt 26:29) because the human heart was not ready to walk directly into the Most Holy Place, although the veil was torn apart shortly after (Matt 27:51). It would take another 1800 years before a message would commence that would ultimately allow us to drink this wine, the blessed wine of the Melchizedek priesthood, with Him.

As the heavenly beings beheld the work of the goat and its little horn inspired by Satan's policy, they asked the vital question, "How long shall be the vision concerning the Daily (pagan desolation or fury) and the Transgression of Desolation (Papal desolation or fury) to give both the Sanctuary and the host (the church) to be trodden under foot." The answer given is until 2300 days then shall the Sanctuary be cleansed. The 2300 days are prophetically 2300 years.

It would take 2300 years before a message would come that would reveal, as Waggoner so beautifully expressed it, that we are the ones who required the sacrifice, not God. This is the reason the vision continued so long past the earthly war between Medo-Persia and Greece. Its central theme is the fury of Satan generated by his concepts of justice and manifested in the pages of human history.

The cleansing of the Sanctuary must be the removal of Satan's false justice system with its belief that God requires blood to forgive. The

church of God has been trampled down with this false teaching and the heavenly Sanctuary polluted with its abomination.

If men had truly discerned the revelation of God's character in Christ when He came to earth, surely that generation would not have passed before all things were done. In the light of God's character, Christ went immediately within the veil of the Most Holy Place to minister the sweet assurance of our sonship to God, the wine of the New Covenant.

But God knew the human race would not grasp these realities and so Christ had to continue to minister to men in a Holy Place ministry, with the Most Holy Place veiled for 1800 years. God did not need this, men needed it. God is only and ever Most Holy, but men could not approach this brilliant light of His character where only the bread, wine and blessing were ministered. Men required sacrifice, and continued to bring the blood of Christ's sacrifice into the Holy Place. But these actions veil the truth of God's character and leave the enmity of Satan's principles in the heart.

The full joys of forgiveness in the gospel and the complete blessing of God's grace could have filled the heart of the Christian at any time in the last 2000 years, and Jesus could then have returned to receive His church. It was not Jesus that required men to wait until after 1844. But under the menace of incensed justice, man could not enter the Most Holy Place and enjoy the full delights of His character – and Jesus continues to wait as the Great Controversy rages on.

Like Daniel, who absorbed the enmity of the princes of Persia under him and prepared the way for the Persian king to proclaim peace to every nation, kindred tongue and people, calling them to fear God and give glory to him, so Christ slew the enmity of men's death decree and prepared the way to go directly to God's glory in the final third angel's message.

But Christianity could only see men as trees walking. It has been 1800-plus years of agony and sorrow for the Son of God in seeking to cleanse the minds of men of the lies they believe about the Father.

Christ continued to mediate for men before the Father according to their needs, while at the same time seeking to draw them to understand that it was not the Father that required the sacrifice of Jesus but mankind.

Today God is bringing the truth of His character to the world. In the unmasking of Satan's false justice, we may escape the fury of the goat and have our hearts cleansed of this abomination. Will you come into the bright light of the fourth angel?

CHAPTER 23

SLAYING THE ENMITY

The story of Daniel's victory in the lion's den gives us the context for the enmity of Satan, who was third in the heavenly kingdom and who formulated a death decree aimed at the destruction of the Son of God. In attributing to himself the gifts given to him by God, he became his own god, and therefore he could not accept the Father "placing" Christ above him and saying Lucifer needed to obey Him. This was "unjust" in his mind and therefore he became full of wrath, and that wrath needed to be appeased in the death of the Son of God.

The craft and policy of Satan became the cornerstone of human civilisation and was first manifested in the fury of Cain against Abel. As we have discovered, this hatred or enmity is the thread that runs through the history of the world, fuelling the never-ending conflicts of competition and war. It is the theme which animates the career of the goat, with all its horns, against the ram; and this manifests in every man acting against God and each other.

Satan projected his attributes of justice and appeasement onto God, and convinced men of this falsehood.

The heart of Christ's mission to this world has been to reveal the true character of our Father in contrast to what Satan presented; One who desires mercy and not sacrifice.

> **The life of Christ on earth was a perfect expression of God's law,** and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. *Christ's Object Lessons,* p. 315.1

> **In Christ God beheld the reflection of his own image. God was manifest in the flesh because of the entire identity of his character with Christ's character.** That God should be thus manifest in the flesh was a wonder to the heavenly host, "even the mystery which hath been hid from ages and from generations." *The Signs of the Times*, April 15, 1897, par. 10

> **Satan had so misrepresented the character of God to the world, that man stood remote from God; but Christ came to display to the world the Father's attributes, to represent the express image of his person.** "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." **The object of Christ's mission to the world was to reveal the Father.** *The Signs of the Times*, April 11, 1895, par. 2

> **Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father.** In his prayer just before his crucifixion, he declared, "I have manifested thy name." **"I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men.** *The Signs of the Times,* January 20, 1890, par. 9

In order for the Sanctuary to be cleansed of men's sin, a correct revelation of the Father was needed as the basis of reconciling men to God. Christ completed this mission on the night before He died. He prayed these words to the Father as recorded in John 17:4 – "I have glorified you on earth: I have finished the work you have given me to do."

Because men falsely believed God to be a punisher and destroyer, the human race became separated from God at the fall of man.

> By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, this is My beloved child, in whom I am well pleased. *The Desire of Ages,* p. 113.1

Through Satan's lies, men believed that only through the shedding of blood could sin be forgiven.

> As Jesus came into the temple, He took in the whole scene. He saw the unfair transactions. **He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness for their sins.** *The Desire of Ages,* p. 157.2

So deep was the dark deception in men that simply showing men and telling them the truth of the Father was not enough to effect reconciliation. Satan's enmity manifested in man is the middle wall of partition between us and God. In order to reach us Christ made the infinite sacrifice to take our fallen nature upon Himself. The combination of Christ's divine and human nature breaks down the wall of partition between God and men and allows God to speak to the human race His Fatherly love for us without resistance.

It was only through taking our nature upon Himself that Christ could destroy the enmity and thereby give to us the wine, the blood of grapes, that assured us that we are children of the heavenly Father.

> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and **hath broken down the middle wall of partition** *between us;* **having abolished in his flesh the enmity,** *even* **the law of commandments** *contained* **in ordinances;** [G1378 – Death Decree from Daniel 6] for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Ephesians 2:13-18 KJV

The blood of Christ is shed upon us through the Holy Spirit. Through the Spirit we have the witness that we are children of God.

> The Spirit itself beareth witness with our spirit, that we are the children of God: Roman 8:16 KJV

> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5:5 KJV

It is at the baptism of Jesus that it was manifested that the human race was justified. God poured the blessing of Sonship onto His Son as our representative. It was at the baptism that it was revealed that our connection to God was restored.

> At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. **Ever since Adam's sin, the human race had been cut off from direct communion with God;** the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. **He had before**

> **communicated with humanity through Christ; now He communicated with humanity in Christ.** Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. **But now** [before the cross] **it was manifest that the connection between God and man had been restored.** *The Desire of Ages,* p. 116.2

The way was fully open for us to obtain access to the Father. This proves that God desires mercy and not sacrifice, for it clearly reveals that God did not need to wait for His Son's death on the cross for reconciliation to become effectual.

Christ was then tested to the limit in the temptation in the wilderness, being made the mark of every weapon of hell. He was made perfect in our eyes through our observation of His suffering in order to give us the key to overcome our doubts and fears as to whether we are accepted by God.

> The scene of trial with Christ in the wilderness **was the foundation of the plan of salvation, and gives to fallen man the key** whereby he, in Christ's name, may overcome. *Confrontation,* p. 63.2

Having obtained this key for us after the temptation in the wilderness, Christ bore witness to the truth of God's character. He never allowed the enmity within human nature to express itself in Him. He carried His cross daily; He crucified the flesh triumphing over it through the blood-wine of His Sonship.

In these actions, the Melchizedek atonement was completed. The bread, the wine, and the blessing were now all part of the new Adam. Christ could say, "I have finished the work which you [the Father] have given me to do" (John 17:4).

There remained one more element to be completed for man. The same condescension which God took in meeting Abraham in his struggling faith, God now provided for us by allowing us to kill His Son, so that we might believe that we are forgiven. Then Christ could say on the cross – "It is finished!" Both sides of the atonement were now

completed. The only thing that remained was for men to have their enmity melted by the love of God, accept His forgiveness and allow God to send forth the Spirit of His Son into our hearts inspiring us to cry "Abba Father!"

Having revealed the Father's character and procured the wine and bread of blessing, Christ entered directly into the Most Holy Place of heaven, having obtained eternal redemption for us.

> But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. Hebrews 9:11,12

Like Daniel who defeated the handwriting of the ordinance which was against him, and was raised from the den of lions back to the land of the living, so Christ defeated the enmity of Satan's death decree.

If men had been willing to drink the cup which Christ drank of His precious Sonship to the Father and receive of His baptism where the Father said "You are my beloved Son," the world might have entered immediately into the first angel's message, proclaiming the message of peace as did Darius when Daniel came forth from the "grave."

The tearing of the veil in the temple revealed that the middle wall of partition between God and men was removed. Now let me quote the words of Desmond Ford and see that in the context that I have just shared with you his words were largely true. Sadly he presented them in the wrong context of the old wine bottle of physical blood sacrifice:

> Would it have taken twenty centuries if the whole world had been ready for the First Advent? Of course not, my friends.
>
> Now, listen. Put aside your preconceived opinion and listen to these clear texts. What is the New Testament saying?

- God, who at sundry times and in divers manners, has spoken unto the fathers by the prophets, has spoken in these last days by his son.
- Once at the end of the world has he appeared to put away sin by the sacrifice of himself.
- Yet a little time, and he will come.
- It is the last hour, the night is fast spent, the morning is at hand, behold I come quickly.
- This generation shall not pass until all these things be fulfilled.
- There are some standing here that won't taste of death until they see the Son of Man coming in his kingdom.[68]
- You'll not have gone over all the cities of Israel until the Son of Man be come. [69]

> My friends, it's as plain as the nose on your face that the New Testament teaches that the end was meant to come just after the First Advent. If the church had seized hold of the gospel, understood the good news, and in the exuberance of joy and the great gift of God, gone out to spread it to the whole world—because Jesus cannot come until the whole world has heard the gospel. And the only thing that holds up the Second Advent is that people understand the gospel. Once they understand it, they can't help but spread it. The trouble is, we've never understood it. That's why we're so Laodicean. That's why we're marching, marching, ever marching—backwards![70]

As Dr Ford quoted Paul in Hebrews, the time Paul lived in was the last days (Heb 1:2). Christ appeared once at the end of the world to put away

[68] I believe Ford wrongly uses this text to support his case.
[69] Again, I think Ford wrongly applies this text to his case.
[70] Desmond Ford, *Seventh-day Adventism,* p. 18

sin (Heb 9:26). It was intended to be the last hour, and the morning was at hand at the very time Paul wrote those vital words (Rom 13:12).

> Still bearing humanity, He ascended to heaven, triumphant and victorious. **He has taken the blood of the atonement into the holiest of all,** sprinkled it upon the mercy-seat and His own garments, and blessed the people. **Soon He will appear the second time to declare that there is no more sacrifice for sin.** *The Signs of the Times,* April 19, 1905, par. 4

Ellen White wrote of Christ going directly into the holiest of all bearing our humanity and then blessing the people. The next event she describes is the Second Coming. It is possible to apply the phrase of Christ taking the blood of the atonement into the Most Holy Place after 1844, but applying the blood at the time of the ascension cannot be eliminated as another possible meaning.

From heaven's perspective, the banquet was ready. But those who were invited refused to come. We put the Son of the banquet provider to death. The light was shining in the darkness but the darkness did not comprehend it.

Even the disciples stumbled at this glorious truth. The enmity that the Jews had built up against the Gentiles manifested in Peter when he withdrew from eating with Gentiles when leaders from Jerusalem came.

> Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" Galatians 2:11-14

This enmity between Jew and Gentile was an expression of Satan's policy; it contained the seed of the death decree in it.

> **All men were separated from God and in their separation from God they were separated from one another.** True, Christ wants to bring all to one another; He was ushered into the world with "Peace on earth; good will to men." That is His object. But does He spend His time in trying to get these reconciled to one another and in trying to destroy all these separations between men and to get them to say, "Oh, well, let all bygones be bygones; now we will bury the hatchet; now we will start out and turn over a new leaf and we will live better from this time on"?
>
> Christ might have done that… He could have got people to agree to that. But could they have stuck to it? No. **For the wicked thing is there still that made the division. What caused the division? The enmity, their separation from God caused the separation from one another.**
>
> Then what in the world would have been the use of the Lord Himself trying to get men to agree to put away their differences without going to the root of the matter and getting rid of the enmity that caused the separation? Their separation from God had forced a separation among themselves. **And the only way to destroy their separation from one another was of necessity to destroy their separation from God. And this He did by abolishing the enmity.** A.T. Jones, *The Third Angel's Message*, Sermon 11. *General Conference Bulletin,* February 17, 1895, p. 194.2,3

Peter had embraced the truth that God was not a respecter of persons when he received the vision of the sheet descending with unclean animals. He stepped forward in great faith to embrace his Gentile brothers and sisters, but Satan tempted him through fear of what the Jewish church might think. Paul stood almost alone in his work, for the main leaders of the New Testament church actually worked against Paul to counteract his influence.

> Many of the Jews who had accepted the gospel still cherished a regard for the ceremonial law and were only too willing to make unwise concessions, hoping thus to gain the confidence of their countrymen, to remove their prejudice, and to win them to faith in Christ as the world's Redeemer. **Paul realized that so long as many of the leading members of the church at Jerusalem should continue to cherish prejudice against him, they would work constantly to counteract his influence.** He felt that if by any reasonable concession he could win them to the truth he would remove a great obstacle to the success of the gospel in other places. But he was not authorized of God to concede as much as they asked.
>
> **When we think of Paul's great desire to be in harmony with his brethren, his tenderness toward the weak in the faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men so far as he could without sacrificing principle—when we think of all this, it is less surprising that he was constrained to deviate from the firm, decided course that he had hitherto followed.** But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land. *The Acts of the Apostles,* p. 405.1,2

Many of the apostles had not grasped the purity of the gospel as it had been revealed to Paul. The apostle John, the one who truly believed He was loved by Jesus, was a notable exception. By Paul taking steps to appease his brethren and show them that he loved them, he was led to his death. If the apostles chose to embrace Paul fully, he might have, with their assistance, helped elevate the gospel to its true position. Instead, the world lost one of the greatest of its evangelists.

A sober reminder to all of us who have been thrust out of our former churches. Are we in danger of seeking to conciliate those who lack

understanding of the purity of the gospel? Love them we must, but to conciliate error – never.

Our Father in heaven was not caught off guard by this turn of events. He knew that men would hold onto the wall of partition between themselves and God and constrain Christ to operate in a Holy Place ministry for 1800 years. This proved true the revelation given to Daniel, that the Sanctuary and the host would be trampled underfoot for 2300 years. But from God's side, this was not needed. The Scriptures leave us a witness in order that we might know that the delay was not on account of God, the banquet was ready, but humanity refused to come at that time.

And as men continued to nurture Satan's enmity of God in their breasts, it was inevitable that there must be a judgment that involved the condemnation of those deemed wicked. The hapless church must be dragged before Christ by the Pharisees to satisfy the judgment demanded (John 8:1-7).

God's way is indeed in the Sanctuary, but the way of the Sanctuary was to come down to men where they are, encourage them to drink the cup of Jesus' Sonship, and receive His baptism of the Father's love.

Having taken this path, the call of Adventism could only commence through causing this sin of erecting a wall to create a Holy Place to abound. The 1888 message should have exposed this error, the character of God should have been embraced, and the true atonement should have gone forth 120 years ago... but still, the enmity persists.

Shall we confess our sins of separation? Shall we plead to have all enmity removed from us? Shall we accept the cup which Jesus drinks from and be baptised with His baptism? Or shall we demand blood sacrifice, judgment and destruction for those we deem Gentiles in spirit, and drink from the cup which the woman who rides the beast drinks?

This is a hard saying. Who can bear it?

CHAPTER 24

A NEW AND LIVING WAY

The summary of what has been shared to this point is that there is a new and living way to the Father which does not require death to satisfy the justice of God. The old way is the path of the Old Covenant or ministration of death (2 Cor 3:7), where the grace of God comes through blood sacrifice. The New Covenant or way (Heb 10:20) comes to us through the Melchizedek elements of bread, wine, and blessing alone. We can contrast these two ways as follows:

	Old Covenant **Ministration of Death**	**New Covenant** **New and Living Way**
Justice provided by	Sacrifice	Mercy
Blood equals	Physical blood of Christ	The blood of grapes, the delight of Sonship through the Spirit

Event where blood shed	On the physical cross	In eternity, through history, and manifested at the baptism of Christ
Atonement	God's wrath against sin is satisfied	Man's wrath is extinguished in the revelation of God's character of love
Justification	God accepts the sacrificial death of the Son on behalf of man	God allows sacrifice of Christ in taking our fallen nature, slaying the enmity in it, and receiving His Father's blessing
Repentance	Sorrow for sin caused by failure to live up to God's ideal. Turn to God or face extermination	Sorrow for sin caused through true knowledge of God's loving non-violent character
Intercession	Christ pleads the merits of His physical blood shed on the cross before the Father to obtain grace for the sinner	God sends forth the Spirit of His Son into our hearts crying Abba Father. We feast on the emblems of bread, wine, and blessing in the Melchizedek priesthood
Sanctification	Hide in Christ to be protected from God's wrath. Overcome sin, accept God's love and forgiveness, while also facing threat of punishment if you fail	Rest fully in your sonship or daughtership to God. Overcome doubts you are a child of God. Receive the Spirit of Sonship from the begotten Son to fulfil all the commandments
Judgment	God judges man and decides his destiny	Man judges God, and decides his own destiny accordingly

Christ mediates for humanity in both these covenants, but He desires to take away the first so that He might establish the second in us. But He will not force us. As Waggoner explains, the two covenants are two heart experiences. Those two heart experiences are directly tied to our perception of justice in the character of God.

We are now in a position to carefully consider the following passage in Hebrews:

> Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh... Hebrews 10:19,20

For us to enter into the Most Holy Place, or into the open presence of God, we must pass through the veil of Christ's flesh; for it is only in Christ that the middle wall of partition is broken down. It is because of unbelief that men cannot come directly into the presence of God in their fallen nature because we have enmity in us (Rom 8:7) through the false justice system that we inherited from Satan. As Moses condescended to put a veil over his face because of the people's unbelief, so Christ condescended to veil His divinity with fallen human nature to meet us in our unbelief. The veil then represents both man's unbelief as well as Christ's condescension in taking fallen nature that humanity might look upon Him.

Christ's flesh is the meeting point between God's glory and man's unbelief. This makes Christ's flesh the new and living way that passes through the unbelief of humanity. The veil in the New Covenant is Christ veiling His divinity with humanity to meet the veil of unbelief of humanity in the Old Covenant; in the New Covenant the veil is Christ's flesh, while in the Old Covenant the veil is man's unbelief.

But as A.T. Jones expresses it, the old covenant leads us to the new covenant.[71] The old veil which causes sin to abound, leads us to the new

[71] *The Review and Herald,* July 17, 1900, p. 457, par. 14

veil which provides a new and living way for man to come into the presence of God.

We are reminded that this is what happens when we see the glory of God in our flesh:

> And one cried to another and said: "Holy, holy, holy *is* the LORD of hosts; the whole earth *is* full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe *is* me, for I am undone! Because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts." Isaiah 6:3-5

But Christ was given a body with our fallen nature containing the enmity within it. He slew it to break down the middle wall of partition between us and God.

> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, [dogma – death decree in Dan 6] so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. Ephesians 2:14-16

The word in Greek for *new*, in the phrase *new and living way* found in Hebrews 10:20 actually contains the meaning of *recently slain*. The root word connected to this is also found in Revelation 13:8 which tells us that Christ was slain from the foundation of the world. The meaning of *slain* therefore carries the meaning of a death to self. Christ crucified the old nature that He took upon Himself to provide a new and living way for us to access the assurance of the Father's love. Therefore, the word *new* reveals to us that Christ slew the enmity between God and man in Himself to open this new and living way.

Christ is the great anti-type of the Sanctuary pattern given to Moses. A body was given to Christ that He might dwell with us, as reflected in this verse:

> And let them make Me a sanctuary, that I may dwell among them.
> Exodus 25:8

The Sanctuary roof was covered with some type of sea animal[72] skins, and ram skins which kept hidden the brilliant golden walls and the furniture that was inside. When Christ came to this earth, He had no outward beauty that we should desire Him (Isa 53:2). His true glory was hidden in his earthly body. The hiding of this glory enabled Christ to tabernacle amongst us, allowing humanity to approach Him while in a carnal state.

The Sanctuary service is symbolic of the process that Christ is taking humanity through in order to come to atonement. There is a progression in reconciliation, due to increased awareness of ourselves and of God.

Christ veiled His divinity with humanity to come to our starting point. Then He leads us through the way of the Sanctuary to the Most Holy Place. The veil of separation between the Holy Place and the Most Holy Place of the Sanctuary symbolises the veil of Christ's flesh. The Most Holy Place represents the divine nature of Christ, and the Holy Place represents the human nature of Christ.[73] The Courtyard is where Christ meets us in our brass man-made thinking.

The two rooms of the Tabernacle are one building, representing the two natures blended in one.

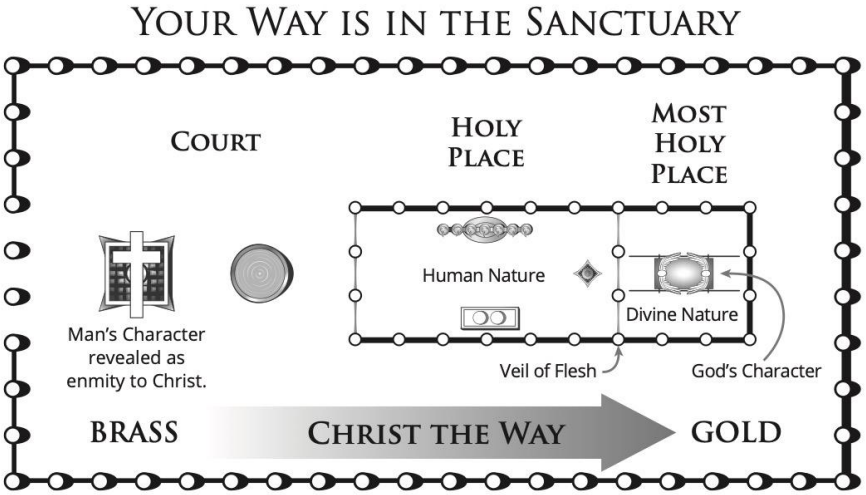
The death decree placed on Christ through Satan's justice system, represented in the sacrifices upon the altar of brass, reflects the death of Christ on the cross. Christ satisfies human justice to open our minds to the possibility of forgiveness. Then He take us by the hand and leads us

[72] Some translations say Dugong, other Porpoise skins. KJV says Badger.

[73] For instance, Christ said that He is the bread of life, and that we should eat His flesh. Bread was contained in the Holy Place of the Sanctuary.

away from our brass thinking towards the gold of His Father's character. Christ takes us through the Sanctuary, the new and living way to the Father.

> By a new and living way which He consecrated for us, through the veil, that is, His flesh. Hebrews 10:20



The Sanctuary provides us clues to the progression of the path from the Court to the Most Holy Place. All the furniture in the Court is made of brass, which represents man-made thinking about atonement.[74]

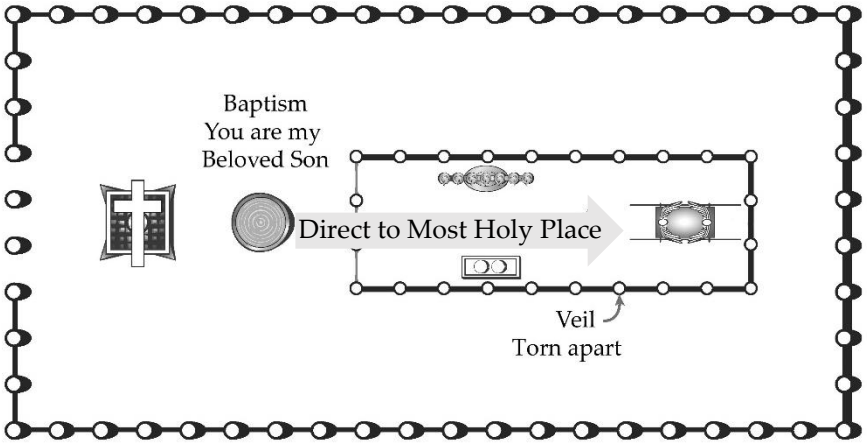
We *wrongly* esteemed Christ smitten of God and afflicted (Isaiah 53:4) at the altar. Our perceptions of justice demanding punishment cause us to see Christ as dying to satisfy God's justice, when in reality it is satisfying our justice and revealing our enmity against God and His Son. The sacrifice at the altar reveals our murder of the Son of God.

With our wrong view of God, we confess our sins at the altar of sacrifice and have hope that God indeed does forgive us because we have an intercessor to present our case. At the Laver we are offered the baptism of Jesus, and have the Spirit of sonship shed upon us. If we are able to

[74] See Ezekiel 22:18

accept the revelation of God's character as revealed in Christ and take a complete hold on our sonship to God, then the veil over our eyes is torn apart and our soul sanctuary cleansing will be rapid as we behold the beauty of the character of our Father in Christ. We pass directly through the veil of Christ's flesh into the Most Holy Place.

In Christ Jesus, the divine and human natures are blended. The middle wall of partition is removed. The sweet blood of grapes which He drinks in His Father's kingdom slays the enmity of false justice and opens for us the new and living way into the presence of the Father in the Most Holy Place.



But if men continue in their Christian walk believing that God's justice demands death, they can't truly drink the wine of sonship with Jesus and thus the veil between the Holy Place and the Most Holy Place must remain.

The Holy Place, therefore, is a symbol of the mediation of Jesus for the sinner and his wrong perceptions of God's character. If a person ultimately refuses to accept God's gentle character, they will eventually leave the Holy Place for the courtyard which is given to the Gentiles (Rev 11:2).

As the overwhelming majority of the human race who have chosen to follow God have retained a belief that God is a destroyer whose justice demands death, the Holy Place ministry has seemed to be the totality of the Christian experience. In the records of human history, we have no evidence before the 1888 message of any person receiving a deathless revelation of God's character. Thus Christ has been required to function in the Holy Place for man's sake until the Advent message came in 1844. This has been the reality of Christian history.

When those who falsely believe that God destroys approach the Father, the depth of their unwitting enmity against God is made bearable by the veil between the Holy and the Most Holy Place. This allows them to enter into the first apartment.

Christ still feeds them in the Holy Place, for He is the bread of life (John 6:48). He gives them wine and blessing to let them taste the blessings of the New Covenant in response to their prayers, which is the incense. He also gives them light, for He is the light of the world (John 8:12). Through the bread, blessing, and light Christ wants men to feel confident in their sonship, so they would want to go further into the Sanctuary to know more truly His Father's character. With the mind of Christ, men can pass through the veil of Christ's flesh into the Most Holy Place, for to be within the veil is to be in the Most Holy Place.

The majority of Christians halt in the way. As they become more aware of their evil character while approaching the Most Holy Place, Satan tempts them to doubt their sonship and project their own evil onto others rejecting crucifixion with Christ. The way is narrow, as Jesus says, and there are few who find it because men love darkness rather than light.

Those who hold onto Jesus in faith continue to receive the living bread and the wine as Christ continues to invite them to become a "disciple that Jesus loves," meaning they accept their sonship to God like the apostle John. The law begins to enter more deeply into their hearts, and they painfully accept how offensive their character is. Jesus mediates for them His grace, mercy and forgiveness. The more they see how evil

they are, the greater the temptation to fear punishment and project this punishment onto others. Their false sense of justice causes them to fear that they will be punished for their sins. They are tempted to doubt they can be forgiven.

Through all this, the Spirit of Jesus draws them to consider His character of mercy and forgiveness. As they approach the Most Holy Place, they are invited to see that God does not desire sacrifice and offering.

Unless we can become free of the enmity of false justice, we will not be able to enter the Most Holy Place. It is the assurance of sonship which Jesus obtained for us at His baptism which slays this enmity in us. Jesus asks us as He did to Peter: "Do you agape me?" Will we answer "Yes, I agape you because you first agaped me," or will we say "I Phileo you"? (John 21:15-17).

As long as we hold the idea that God will forcefully destroy the wicked (rather than destruction being a natural consequence of their decisions), we will have fear of punishment. Every time our sins are revealed to us, we will be tempted to fear we will fail and be lost.

> There is no fear in love; but perfect love casts out fear, because fear involves torment [penal infliction]. But he who fears has not been made perfect in love. 1 John 4:18

God is love, and when we know God as revealed in His Son, we will know that our Father is holy, harmless, and does not kill anyone (undefiled, Heb 7:26). We then can repent of our condemning natures that demand death and receive Christ's life-giving Spirit which will slay the enmity in us, allowing us to pass within the veil. We are free to walk into the Most Holy Place. As we no longer hold onto a death decree in ourselves through false justice, we will no longer see it reflected in the character of God. Relieved of our fear, we will not need to defend ourselves through projecting our evil justice system onto God. We can stop this mischief of framing the law in the context of justice that demands death.

> To those who have caught a glimpse of celestial truth, to whom have come some rays of enlightenment, is the warning given. For your souls' sake do not turn away and be disobedient to the heavenly vision. You may have seen something in regard to the righteousness of Christ, but there is truth yet to be seen clearly, and that should be estimated by you as precious as rare jewels. **You will see the law of God and interpret it to the people in an entirely different light from what you have done in the past, for the law of God will be seen by you as revealing a God of mercy and righteousness. The atonement, made by the stupendous sacrifice of Jesus Christ, will be seen by you in an altogether different light.** *The Signs of the Times,* November 13, 1893, par. 2

If Jesus had not taken our nature to slay the enmity, we could never approach God. The sacrifice of Christ taking our nature is vital to our salvation. It is the veil that enabled us to start our approach to the Father. I wish that I had discerned the truth of God's character at the beginning of my walk so that my Holy Place experience would have been greatly reduced, but I thank Jesus for His mediation for me through my time in the wrong understanding of our Father's justice.

The completed atonement process frees our hearts from the need for condemnation, punishment, and death. We will freely accept God's mercy and be happy to extend this to all around us. Then we will have no more consciousness of sin (Heb 10:2) because the enmity is completely removed from us; we therefore will no longer project this onto our precious heavenly Father and we will cease to believe Him to be One who kills those who transgress Him. We will be free of the torment that comes from the fear of penal infliction. We will come to complete rest in the arms of our Father.

All this is accomplished through the body of Christ, who broke down the middle wall of partition between us and God through the veil of His flesh. Praise the name of the Lord Jesus Christ, God's character is the new and living way.

> In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. **They had so misrepresented God that He was looked upon as a stern judge, incapable of compassion, mercy, and love.** They presented to the people endless maxims and traditions as proceeding from God, when they had no "Thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, **they wholly misrepresented Him; and the character of God, as represented by His Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name—"Our Father." This name signifies His true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present Him to us in His paternal love.** *The Review and Herald,* September 11, 1894, par. 6

Let us leave the ministration of death behind and walk in the living way. May the glory of the Old Covenant fade from our faces in the light of the New Covenant.

Brothers and sisters, we can shorten our personal journey through the Holy Place through the new and living way. Let us drink the wine of our sonship to the Father and accept our Father's merciful justice (Ps 89:14).

The church might have had this truth over 100 years ago. Thank you, Lord Jesus, for bearing with your people. Thank you for not giving up on your poor, wretched, miserable, blind, and naked children who desire to cling to the indignation born of false justice.

Let us take the new and living way and leave behind the ministration of death.

CHAPTER 25

THE OMEGA OF APOSTASY

1888 and its fallout caused incredible damage to the church. The various indignant factions essentially destroyed each other. The leaders of the old guard, like Uriah Smith, Dan Jones, and George Butler lost their influence; while the new leaders – Waggoner, Jones, and Kellogg all went into apostasy. The church's leadership was left in the hands of Daniells and Prescott who were pressing the new Daily under the influence of fallen angels. Ellen White wrote:

> Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott **were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** *Letters and Manuscripts Vol. 25,* Ms 67, 1910, par. 18

It is exceedingly difficult to avoid spiritualism regarding Bible subjects, like the Sanctuary in heaven and the Daily. The great challenge for all Adventist Bible students is to remain faithful to William Miller's Rules of Bible interpretation in taking the literal meaning of the text first, and

only using a spiritual meaning when the literal meaning does violence to nature.

The spiritualism of Kellogg expressed in his pantheistic views, led him to the doctrine of the Trinity. When Daniells wrote to Willie White about Kellogg's views, he said:

> Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg's plans for revising and republishing "The Living Temple"…. He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works… **He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was,** and believed that he could clear the matter up satisfactorily**. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing.** Letter: A.G. Daniells to W.C. White. October 29, 1903, pp.1,2

Ellen White described the events surrounding the Kellogg crisis as the alpha of deadly heresies, and from these toxic seeds the church would descend into the Omega, or the end of the road.

> I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. **In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.** *Selected Messages Vol. 1,* p. 200.1

Jones and Waggoner's theories about church organisation ultimately led them into spiritualism:

> Elder Waggoner has entertained ideas, and without waiting to bring his ideas before a council of brethren, has agitated strange theories. **He has brought before some of the people ideas in regard to organization that ought never to have had expression.**
>
> … Let not you nor Elder Waggoner be incautious now and advance things that are not proper, and not in accordance with the very message God has given. (Ellen White to A.T. Jones.) *Letters and Manuscripts Vol. 9,* Letter 37, 1894, par. 18,20

The fruit of Prescott's "weaving things of a spiritualistic appearance" into his thinking ultimately led him to the Trinity.

> There are three persons in the Godhead but they are so mysteriously and indissolubly related to each other that the presence of each one is equivalent to the presence of the others. *W.W Prescott Sermon Notes*, p. 8, from Sermon at Takoma Park, October 14, 1939

Responding to the apostasy of A.F. Ballenger concerning the Sanctuary, Ellen White stated:

> 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. *Letters and Manuscripts Vol. 20,* Ms 62, 1905, par. 14

The question of how long the vision of Daniel 8 would continue is answered in what is understood by the work of the Daily and the Transgression of Desolation throughout the duration of the 2300 days or years. The rejection of the 1888 message led to a spiritualistic attack on the foundational pillar of Adventism through the Daily.

> And it **[*Papal Rome*]** waxed great, *even* to the host of heaven; and it [he] cast down *some* of the host and of the stars to the ground, and stamped upon them **[Literal].** Yea, he **[*Papacy*]** magnified *himself* even to the prince of the host[75] **[Spiritual],** and [from Him, Christ] the daily *sacrifice* [His continual ministry] was taken away[76] **[Spiritual and metaphorical but not in reality],** and the place [heaven] of His [heavenly] sanctuary [miqdash] was cast down **[Spiritual and supposed but not in reality; also does not address inference that heaven is cast down].** And an host [army] was given *him* **[Papal Rome]** against the daily *sacrifice*[77] by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Daniel 8:10-12 KJV

If we allow the Daily to mean Christ's ministry, then we must spiritualize the terms "taken away," for the Papacy did not take away Christ's ministry but only obscured it in the minds of men. Also the "place of his sanctuary" was not literally cast down. The actual place of the heavenly Sanctuary is heaven itself, which the Papacy certainly did not cast down. It is evident that the work of the Papacy obscured the ministry of Christ[78], but this is not reflected in the text of Daniel 8:11. Daniel 8:11 speaks of the crucifixion of Christ and the casting to the ground of Rome's pagan sanctuary not the obscuring of Christ' ministry in heaven.

Ellen White warned that Daniells and Prescott "were weaving into their experience sentiments of a spiritualistic appearance" in relation to the subject of the Daily. Such is abundantly evident for those willing to see it.

---

[75] Claimed to be God on earth.

[76] The priesthood of the Papacy obscured the priesthood of Christ by pointing people to earthly priests.

[77] Same as Pagan view.

[78] Daniel 8:13 speaks of the treading down of the [qodesh] sanctuary, and this finds legitimacy in Hebrews 10:29 where Paul states the Son of God is trodden under foot. See *Bible Adventism*, Sermon 8 "Trodden Under Foot" by James White for more detail.

It is this very point where our test of holding firm to Scripture is tested most. Beautiful sentiments can seduce us and blind us to the poison that comes with it. For example, it sounds pleasing to present Christ, the Son of God, as being God the Son and deity in the same manner as the Father in terms of power and position, but **Satan takes advantage of our eagerness to exalt Christ** and leads us to a spiritualized view of the terms Father and Son.

The same is done with the "Daily." In the eagerness to exalt Christ in the book of Daniel and show Christ as the central figure of the controversy (as we should), Satan introduces a small wedge that allows for a spiritualized view of reading the Bible into the central pillar of Adventism. It soon bore fruit in the release of *Questions on Doctrine*. Notice Froom's spiritualised methodology in the following statement:

> In their zeal to reject everything not found in the Bible, the "Christians" were betrayed by over literalism into interpreting the Godhead in terms of the human relationships suggested by the words "Son," "Father," and "begotten," that is, into a tendency to disparage the non-biblical word "Trinity" and to contend that the Son must have had a beginning in the remote past.[79]

The book *Questions on Doctrine* opened the floodgate for spiritualized views of the Godhead and the nature of Christ. Once this door opened, there could be no stopping it. And it has not been stopped.

In 1971, *Newsweek* wrote an article on movements within the Adventist church to "rid itself of an exaggerated biblical literalism." The article stated that, according to the liberals, "you will find few seminary professors who admit to the 6000-year theory, and many Adventists no longer believe that the days of creation were each 24 hours long." The liberals also charge that "Adventists traditionally have placed too literal an interpretation on the Second Coming – thinking it was just around

[79] *Questions on Doctrine,* p. 47

the corner – and failed to recognize the power of that doctrine to motivate Christians to change the world around them."[80]

In speaking of the Kellogg crisis, Ellen White spoke about what would happen if the spiritualistic principles found in Kellogg's book were allowed to continue in the denomination.

> 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.** *Selected Messages Vol. 1*, p. 204.2

After quoting the above statement from Ellen White in the Annual Council meeting held on October 15, 1978, Elder Robert Pierson, the General Conference President of the Adventist church at that time, made this comment:

> The Seventh-day Adventist church had its alpha years ago. **You and I are the leaders who will face the omega that will be of the same**

[80] Samuel Pipim, *Receiving the Word*, p. 75

> **subtle, devilish origin.** Its effect will be more devastating than the alpha. Brethren, I beg of you, study, know what is ahead, then with God's help prepare your people to meet it![81]

18 months later the church made many changes to its organisation, although the new president claimed that nothing was being changed.[82] The chief changes were the formal vote to introduce the doctrine of the Trinity and the formalisation of a set of Fundamental Beliefs which would eventually become an instrument to disfellowship dissidents.

All of which Ellen White warned and predicted has come to pass, and Elder Robert Pierson even told us when it happened – shortly after his announcement in 1978. If the church had changed nothing, then the following statement from George Knight would be impossible.

> Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity.[83]

Consider a summary of how spiritualism has eroded the foundations of the Adventist faith from its inception. Here is a table of what the Pioneers believed:

Doctrine	**SDA Belief**
Father and Son	Literal and Personal Beings.
Heaven	Heaven is a literal place.
Creation	The earth was created in six literal days.
The Devil	A literal Devil called Satan that tempts us.
Nature of Man	Mortal; Death is literal – return to the dust. Wages of sin is death, not eternal life in hell.

[81] Robert Pierson, Address to the Annual Council, October 15, 1978

[82] *Adventist Review,* April 23, 1980, Seventh Business Meeting

[83] George Knight, *Ministry,* October 1993, p. 10

Age of the Earth	A literal 6000 years according to the literal genealogy of the Old Testament.
The Flood	The flood literally covered the entire earth after 40 days of rain.
Old Testament Stories	All considered true.
The Commandments	To be literally followed.
The Sabbath	A literal weekly rest and is a memorial of a literal six-day creation.
The Daily, Host and Stars Persecuted. Sanctuary Cast Down	Literal events of Rome persecuting God's people (host) and their leaders (the stars)[84]. Magnification against the Prince – the Crucifixion. Casting down of the Sanctuary – the literal place of Rome taken over by the Papacy.
Virgin Birth	Literal.
Nature of Christ	Christ literally took our nature, not the nature of Adam before the fall.[85]
Miracles of Jesus	All literally took place.
Death of Christ	Literally took place – the whole person of Jesus died.
Resurrection	Literal and real. The central hope of Christianity

[84] Uriah Smith, *Daniel and Revelation* (Review and Herald, 1944), p. 159; William Miller, *Views of Prophecy,* p. 28; J.N. Andrews, *The Sanctuary and the 2300 Days,* p. 34; James White, *Bible Adventism,* p. 127

[85] The view of the nature of Christ has altered widely in Adventism. The view that Christ took a pre-fall nature demands a spiritualized view of texts in Hebrews and Romans. Hebrews 2:16 states that Christ took on Him the seed of Abraham, not the seed of Adam before the fall. Romans 1:3 states that He was made of the seed of David ***according to the flesh.*** The statements are simple and unambiguous. Taking a pre-fall view of the nature of Christ forces these passages to be figurative in some sense.

Heavenly Sanctuary	Literal and real. Administered by the real priest Jesus.
Elder	Literal male husband of literal female wife.
Christian Perfection	Literal and real through the faith of Christ.
Investigative Judgment	Literal and real. The Ancient of days and Son of man are real and literal persons, and all are literal antitypical fulfilments of the Most Holy Place ministry of the literal heavenly Sanctuary.
Second Coming	A literal, audible and real event.

Compare that to the present-day church:

Doctrine	**SDA Belief Today in Many Places**
Father and Son	**First and Second Person of Godhead take on the role of Father and Son but are not literally Father and Son. Terms such as the Spirit of God do not refer literally to the Father's Spirit but to a separate person called the Holy Spirit.**
Heaven	Heaven is a literal place.
Creation	**Creation not in six literal days for many.**
The Devil	A literal Devil called Satan **but many human issues are just psychological problems**.
Nature of Man	Mortal, Death is literal – return to the dust. Wages of sin is death not eternal life in hell.
Age of the Earth	**Earth older than 6000 years.**
The Flood	**Flood is debatable as to whether it was worldwide.**
Old Testament Stories	**Most considered true.**
The Commandments	**Commandments can't be followed.**
The Sabbath	A literal weekly rest **but not a memorial of a literal six-day creation.**

The Daily, Host and Stars Persecuted. Sanctuary Cast Down	**Papacy takes away the ministry of Jesus [Daily]; the taking away of the Daily is a spiritualized view that did not actually occur literally, but only in the minds of people. The Sanctuary was not literally cast down but spiritually in the minds of the people.**[86]
Virgin Birth	Literal.
Nature of Christ	**Christ took the nature of Adam before the fall. The meaning of the verse "took on him the seed of Abraham" is no longer literal.**
Miracles of Jesus	All literally took place.
Death of Christ	**Confusion introduced over what part of Christ died or didn't die.**
Resurrection	Literal and real. The central hope of Christianity
Heavenly Sanctuary	**Heavenly Sanctuary not literal, but symbolic of Christ's ministry. "God not contained in a box for 160 years."**
Elder	**Terms Husband and Wife are not literal, but rather interchangeable.**
Christian Perfection	**Rejected.**
Investigative Judgment	**Ignored.**
Second Coming	A literal, audible and real event **but not focused on as much. Growing emphasis on liberation and feminist theology.**

[86] C Maxwell, *God Cares Vol. 1,* p. 172 – "Christ's Priesthood Obscured"; Daniel and Revelation Committee, Symposium on Daniel, p. 399. "The author observes that no words are used that would denote a defilement of the heavenly sanctuary by the horn. What does appear instead is an attack-***in different forms***-(meaning a spiritualized view)-upon God's people, the foundation of Christ's Sanctuary and ministry…"

Ellen White told us:

> In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. *Christian Experience and Teachings,* p. 204.1

Spiritualism descended upon the church in torrents after the rejection of the 1888 message. The doctrine of the Sanctuary, its cleansing, and the sealing no longer have power and meaning in the Adventist church. The doctrine of the Trinity completely confuses the intercessory ministry of Christ as the one mediator between God and man. The meaning of a literal Sanctuary in heaven becomes pointless. A final atonement process from 1844 onwards looks clumsy at best and anti-gospel at worst. The pagan doctrine of appeasement continues to be enthroned in Adventism's temple.

As we discussed in chapter 14 'Christ Crucified Afresh,' the church sealed its rejection of the 1888 message in 2001.

How Jesus weeps for His church. His people perish for lack of knowledge. Let us return to the foundations of the Adventist faith and build the 1888 message upon this foundation.

> I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had

> placed them upon a solid, immovable platform. *Early Writings*, p. 258.3
>
> The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. *Testimonies to Ministers,* p. 91.2

The present church is not capable of helping us understand the true mediatorial work of Christ for us. But we can be grateful to the pioneers and the church's history left for us to know the way. The words of Joseph Bates are still relevant today for us.

> I have been thus particular in quoting the Scriptures, in answer to the questions proposed, to endeavor if possible to dispel some of the thick darkness and mist of … **all the Spiritualisms that now seem to be settling down all over the moral world, and shutting out even the very light from the horizon. To my mind this spiritualizing system, when God's word admits of a literal interpretation, and – according to rule – the literal first;** is, to use a sailor phrase, like a ship groping her way into Boston Bay in the night, in a thick snow with the moon at full. Nothing could be more deceptive to the mariner; the flying clouds at one moment light up the firmament by the thinness of its vapor, (encouraging the mariner to believe that he shall now see the light house) the next moment it grows darker, and so it continues to deceive them, until

> of a sudden the breakers are roaring all around them – the ship is dashed upon the rocks – one general cry goes aloft for mercy! and all hope is forever gone – ship and mariners strewed all over the beach! **Good God! help us to steer clear of these spiritual interpretations of Thy word, where it is made so clear that the second coming and kingdom of Christ will be as literal and real, as the events that transpired at the first Advent, now recorded in history.** Joseph Bates, *The Opening of the Heavens* (Press of Benjamin Lindsey, 1846), p. 22

And as Ellen White warned us:

> Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4,5. **Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism.** He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. … Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. *The Great Controversy,* p. 561.2

May we heed to call to come out of the spiritualism of Babylon. As was spoken of Israel a long time ago, the same applies to Adventism now:

> Thus says the LORD of hosts: "The children of Israel *were* oppressed, along with the children of Judah; all who took them captive have held them fast; they have refused to let them go." Jeremiah 50:33

The second angel of Revelation 14 calls us now with the clarion ring of the fourth angel of Revelation 18:

> And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a

> prison for every foul spirit, and a cage for every unclean and hated bird!" Revelation 18:2

Let us come out of the system of spiritualism and step firmly upon the solid platform of the Adventist pioneers. Let us allow our heavenly Father to complete the 1888 message in us and seal us with the Father's true character free of indignation born of satanic justice.

CHAPTER 26

OVERCOMING LAODICEA

What is fascinating about the term Laodicea is that it comes from two Greek words: *Laos* meaning people or nation, and *dike* meaning justice or punishment.

> There is significance in the name *Laodicea*. The city was named primarily in honor of King Antiochus II's wife, Laodice, but the name also implies its citizens had more than a passing interest in Roman law. The name *Laodicea* is comprised of two Greek words, *laos*, which means "people" or "nation," and *dike*, a legal word referring to "custom," "punishment," or "judgment," based on context. The Laodiceans considered themselves law-abiding people; however, the church in Laodicea summarily ignored the commands of the Lord Jesus. God's law prevails; unfortunately, the Laodiceans were content following Roman custom.[87]

What is even more fascinating is that King Antiochus II was called Theos, or God. The city of Laodicea was named after the wife of Antiochus II, who was called Laodice. When Antiochus decided to make a pact with Ptolemy II, known as Philadelphus, the King of the

[87] https://www.gotquestions.org/Laodicea-in-the-Bible.html

South, Antiochus divorced his wife Laodice and married the daughter of Ptolemy. But through a series of intrigues, Antiochus II died, suspected of being poisoned by Laodice, and his new wife Bernice and her son were murdered by the supporters of Laodice. It is evident that Laodice believed that this sin should be punished with death.

What a fitting description of the problem facing the church of Laodicea. The seven churches described in Revelation 2 and 3 represent seven church periods in church history. There is included a layer through these churches of the condemning judgment that most of the churches have engaged in, culminating in a church of judgment – Laodicea.

Church	**Meaning**	**Progression of Judgment**
1. Ephesus (A.D. 31-100)	Desirable	**And you have tested those who say they are apostles** and are not, and have found them liars; Rev 2:2
2. Smyrna (100-313)	Sweet Smelling When Crushed	Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, Rev 2:10
3. Pergamos (313-538)	Actual Marriage	I know thy works, and where thou dwellest, *even* where **Satan's seat [throne – judgment seat]** *is:* Rev 2:13 KJV
4. Thyatira (538-1519)	To Wear Away	And he that overcometh, and keepeth my works unto the end, to him **will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:** even as I received of my Father. Rev 2:26,27 KJV

5. Sardis (1519-1798)	Things Remaining	He that overcometh, the same shall be clothed in white raiment; **and I will not blot out his name out of the book of life,** but I will confess his name before my Father, and before his angels. Rev 3:5 KJV
6. Philadelphia (1798-1844)	Brotherly Love	Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, **I will make them to come and worship before thy feet,** and to know that I have loved thee. Rev 3:9 KJV
7. Laodicea (1844- Present)	People of Judgment	Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked— Rev 3:17

It is fascinating that the Greek Theos (God) Antiochus II tried to put away his wife of judgment and marry the daughter of Philadelphus, but the spirit of the woman he first married destroyed him and his new family. The symbolism here is graphic. A man can only marry the daughter of love when the spirit of judgment, the desire for death decrees, dies. Then he is free to marry. The church of Philadelphia represents the church of the Millerite movement. The promise was given to this church:

> He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name. Revelation 3:12

If the Millerite movement had continued into the Advent movement and they had received the 1888 message, they would have stepped from Philadelphia to agape. But agape can only exist when Laodice; the spirit of judgment, is dead.

Rather than accepting the message, the church enthroned the pagan principles of punishment through sacrifice by lifting up the intercession of blood sacrifice before the Father through the subject of the Daily. The period of Adventism from the 1920s until the 1970s was a period of intense judgment and condemnation. To deal with this, the church has tried to put away Laodice and marry the daughter of the evangelical church to purge the doctrine of the investigative judgment which hung over the church like a dark cloud. But the spirit of Laodice will return and destroy the church because she has joined herself to Rome through its *pharmakeia* as demonstrated in Dr Fauci's Covid vaccine agenda. And in the spirit of Laodice, murdered hundreds of thousands of unborn infants.

How shall we escape this condemnation? How shall we overcome and receive the promise of Jesus to the final church?

> To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. "He who has an ear, let him hear what the Spirit says to the churches." Revelation 3:21,22

The secret to overcoming is to believe in the begotten Son, just as He is, and receive His Spirit, His blood, His delightful wine of Sonship. As Waggoner wrote in the opening paragraph of his precious book, *Christ and His Righteousness*:

> In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To do this as the Bible enjoins, **to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for "by beholding we become changed."** E.J. Waggoner, *Christ and His Righteousness*, p. 5.1

In the opening chapters of this book, we beheld Christ just as He is. Christ is the one brought forth by the agape of the Father. He inherited all that His Father had to become the priest of agape to all created

beings. From eternity till now, the Son of God is dispensing, bread, wine and blessing to all the children of God.

Satan became jealous of the Son of God and introduced a justice system of death, aimed at destroying the Son of God. The human race fell into Satan's justice system and Christ then became not only a mediator for life but also, on our behalf, a mediator for sin and death.

This we examined in the life of Abraham. Christ, as represented in the ministry of Melchizedek, offered Abraham bread, wine, and blessing. But Abraham, still married to the spirit of Laodice, needed to see a sacrifice to receive the assurance of the inheritance of eternal life.

Jesus ministered to the patriarchs and prophets through their false understandings of His character. He told them repeatedly that He didn't want sacrifice.

> So Samuel said: "Has the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *and* to heed than the fat of rams." 1 Samuel 15:22

> Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Psalm 40:6

> With what shall I come before the LORD, *and* bow myself before the High God? Shall I come before Him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He has shown you, O man, what *is* good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God? Micah 6:6-8

> For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this is what I commanded them, saying, "Obey My voice, and I will be your God, and you shall be My

> people. And walk in all the ways that I have commanded you, that it may be well with you." Jeremiah 7:22,23

When Christ came to the earth, He manifested this truth kept secret by men from the beginning: God loved us as His children. He never needed anything to cause Him to love us. He had never cut us off. We had imagined that He was angry and wanted death to satisfy Himself, but Jesus proved this to be false.

God prepared for Jesus a human body, a blend of divine and human nature. This amazing sacrifice allowed God to tabernacle amongst us. Christ slew the enmity of human nature found in death decrees and received the blessing of the Father for us at His baptism. Then it was manifested that man was restored to the favour of God, although this favour had always been there, though hidden.

> At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. **Ever since Adam's sin, the human race had been cut off from direct communion with God;** the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. **He had before communicated with humanity through Christ; now He communicated with humanity in Christ.** Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. **But now** [before the cross] **it was manifest that the connection between God and man had been restored.** *The Desire of Ages,* p. 116.2

On the banks of the Jordan, Christ, as our priest, as one of us, offers Himself to God. The Father manifests His eternal love, and humanity is shown to be in the favour of God without a blood sacrifice. The blood of Christ is the assurance of the Father's love. It is the delightful wine revealing to us that we were pre-destined to live together forever with God as His children.

Despite the fact Satan tried to take from Jesus this wine of beloved Sonship in the wilderness of temptation, Christ completely defeated him.

> The scene of trial with Christ in the wilderness **was the foundation of the plan of salvation, and gives to fallen man the key** whereby he, in Christ's name, may overcome. *Confrontation,* p. 63.2

> Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. *The Desire of Ages,* p. 130.3

But humanity groped on in the darkened ignorance of the character of God. Christ continued to teach the people:

> "But go and learn what *this* means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance." Matthew 9:13

> "But if you had known what *this* means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless." Matthew 12:7

Christ revealed the beautiful character of His Father, showing that neither He nor His Father judges and condemns people to death.

> "For the Father judges no one, but has committed all judgment to the Son…" John 5:22

> "You judge according to the flesh; I judge no one." John 8:15

Despite all this, the human race murdered the Prince of life. Like Daniel, Christ slew the enmity of the death decree and arose to proclaim peace to all nations.

In coming to this earth, Christ manifested the eternal truth that He understood our trials and sorrows. But in revealing this on earth, He obtained a better ministry as our priest in heaven. He shed upon us the assurance of the Father's love. The wine, the blood of the New Covenant, comes to us through the Spirit, telling us that we are beloved children of God.

But men continued to judge and condemn. The command of the leaders of the Christian church for Paul to take a vow revealed the spirit of judgment that still existed and paralysed Peter's liberty in his withdrawal from eating with Gentiles. The condemnation of heretics in the church of Ephesus made certain the rise of the Papal church.

Finally, after 1844, a message came to "fear God and give glory to Him." Shortly after the 1888 message came, opening to us the door of true justice. The Spirit of Prophecy revealed to us that Satan's justice was a counterfeit of God's justice.

Now Jesus is calling us to receive the Spirit of sonship and daughtership to God, that the enmity of condemning judgment might be removed from us.

> What harmony can there be between Christ and the devil? How can a believer be a partner with an unbeliever? And what union can there be between God's temple and idols? For we are the temple of the living God. As God said: "I will live in them and walk among them. I will be their God, and they will be My people. Therefore, come out from among unbelievers, and separate yourselves from them, says the LORD. Don't touch their filthy things, and I will welcome you. And I will be your Father, and you will be My sons and daughters, says the LORD Almighty." 2 Corinthians 6:15-18 NLT

Shall we continue to touch the filthy principles of judgment? Shall we continue to lift up the pagan principle of sacrifice, believing that Christ ministers literal blood to satisfy His Father's justice? Or will we overcome the spirit of Laodicea – the spirit of judgment? We are invited

to say to all around us who condemn, "Father forgive them, for they do not know what they are doing."

Let us receive the Spirit of sonship, by drinking the blood of Jesus; the wine of the New Covenant, that we might join the apostle John to become disciples that Jesus loves.

> Then Peter, turning around, **saw the disciple whom Jesus loved following**, who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?" Peter, seeing him, said to Jesus, **"But Lord, what** *about* **this man?" Jesus said to him, "If I will that he remain till I come, what** *is that* **to you?** You follow Me." John 21:20-22

In accepting our true sonship we shall join the 144,000 and remain until Jesus comes. I pray you will hear the voice of our precious Father calling you to accept your true identity as a child of God, and give up the spirit of judgment and condemnation.

May Jesus complete the work He has started in us, that we might dwell in the presence of the Father and Son forever and ever. Amen.

Throughout the history of the universe, Christ has been the one mediator between God and His creation. He has been the mediator of life to all created beings. He became the mediator for man when he fell into sin. He mediated for both God and man in order to bring man to the Most Holy Place and be sealed with the Father's love. He shall be the one mediator forever giving to us the Father's love and assuring us that we are God's children, and the Father will be all in all.

When did Jesus become mediator for the human race?

When was Jesus qualified to be our priest?

Does His mediation involve more than dealing with the fall of man and the sin problem?

What are the elements of the Melchizedek Priesthood and how does this relate to the ministry of Jesus?

What is the blood of Christ and when did Atonement occur for the human race?

What is the cleansing of the Sanctuary in Heaven and why has it taken so long for this process since 1844?

This volume examines these questions and builds upon the central pillar and foundation of Adventism found in Daniel 8:13,14. Here you will find a fresh approach to unlocking Daniel 8 in the context of the Adventist Sanctuary Message.

MARANATHA
MEDIA
maranathamedia.com

9 780648 811497