

A close-up photograph of a person's hand holding a large, ornate brass key. The person is wearing a white, textured robe, possibly a bathrobe. The lighting is soft and focused on the hand and the key, creating a sense of importance and mystery. The background is blurred, showing more of the white robe.

Key to Empowering the Third Angel's Message

Deyan Delchev
Adrian Ebens

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Unless otherwise indicated all verses are quoted
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Introduction

A little while ago Deyan and I were discussing several aspects of the advances that have been graciously given us in our understanding of the gospel. The subject of the gospel, righteousness by faith and the desired outcome of receiving the seal of God must be placed within the context of the Three Angels' Messages.

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. {9T 19.1}

It has become quite plain that the correct understanding of the sequence of the First Angel's Message holds the key to the fall of Babylon and the exposure of the toxicity of her wine. This First Angel does not simply have any gospel but rather the "everlasting gospel" (Revelation 14:6), and those who receive it will not only sing the song of the Lamb but also the song of Moses, for within the everlasting gospel this is the same song. The assurance of such a gospel draws us to the conclusion that what Christ revealed on earth in His character as completely non-violent is the same yesterday, today and forever, and such a revelation causes us to give glory to Him. With a revelation of this character in Christ we then are enabled to partake in the hour of judgment and judge God as holy and merciful and just. This will open our hearts to rest in Him "that made heaven and earth and the seas and fountains of waters" and worship Him in love and truth.

Seventh-day Adventists have been proclaiming the Third Angel's Message since 1844, but without a full understanding of the character of God this message produced a subdued expression in the Second Angel delivered at that time. The key that gives power to the Third Angel's Message is the glorious light of the revelation of God's character of love. (See *Christ's Object Lessons*, page 415). The gateway to receiving this key was in the hands of the begotten Son and the truth of the everlasting covenant given in 1888 by elders Waggoner and Jones.

This book is a seed. It is quite compact and has several thoughts contained within it that will blossom into many aspects of the Adventist message with delicious fruit when studied carefully. Some points will need to be covered a number of times to discern them in the framework of truth. It was important to put together some of the recent truths that have come to us in a book so that they will not be lost but rather built upon in the future.

Deyan introduces some very good thoughts for contemplation in regard to the context of the 2520 years and why there has been a period of indignation from the capture of Israel in the seventh century BC until AD 1844 where a gathering has begun to take place. The revelation of God's character through Jesus Christ on earth planted the seed to give power to end this indignation (Deuteronomy 29:28) and give us a new and living way into the very presence of God in the Most Holy Place.

This work has implications for the manner of our understanding of how to present the prophetic periods, and the closing scenes of earth's history. Much of Adventist eschatology has been framed with a view of God that is not in harmony with the life of Christ while here on earth. Many of these things need to be reframed in their proper place that the light of the Fourth Angel will begin to shine forth.

This book provides a key to that process.

Adrian Ebens
Maranatha Media

1. The Original Abomination

The Scripture reveals to us how the Great Controversy started in heaven:

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne above the stars of God:** I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High.** (Isaiah 14:12-14)

Lucifer desired to be like the most High and to establish his own government.

Thou *art* **the anointed cherub that covereth**; and I have set thee *so*: thou wast upon the holy mountain of God; **thou hast walked up and down in the midst of the stones of fire.** Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. **By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: . . . Thine heart was lifted up because of thy beauty,** thou hast corrupted thy wisdom by reason of thy brightness: . . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; . . . (Ezekiel 28:14-18)

Lucifer's mission prior to his fall was connected with the diffusion of light from the knowledge of God's character, as witnessed by the expressions "the anointed cherub that covereth" and "thou hast walked up and down in the midst of the stones of fire". But strangely he forgot about Him to whom he owed his beauty and great abilities, and began to attribute his abilities to himself and his pride was "lifted up". Let's look at the expanded version of the story in the *Spirit of Prophecy*:

Satan in Heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son**.... A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; **yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and gradually assumed command which devolved on Christ alone**.... There was contention among the angels. **Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son**

Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son. {1SP 17-18}

God had created all the universe through His Son for the good of all creation; that they might have a divine example of perfect submission and faith through which to mediate their worship of Almighty God. Lucifer and his followers no longer wished to worship a Being who received everything from God, because it was a supreme reminder that they also had received everything from God. Therefore, they planned to hide the fact that Christ is the only begotten Son of God:

They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, **that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. {TDG 128.2}

In this rejection these angels adopted Lucifer's false philosophy regarding their inherent value and no longer trusted God and His Son. Rejecting the meek and thankful Spirit of Jesus as receiver and channeler of life from the Father, Satan saw his wisdom as his own, rather than God's, and therefore he was worthy to be worshipped just as God was. Gratitude was replaced by entitlement. Christ, during His incarnation, recounted this sad history:

He [Christ] remembered the persistence and malice of Satan, who had boldly contended with the angels in Heaven that his sentence was unjust, maintaining that there was no self-denial with God, and that Satan, in struggling to carry out his purposes and have his own way, was only imitating the example of God. If God followed his own will perfectly and continually, why should not the first sons created in his image do so? By this argument Satan deceived many of the holy angels. {3SP 77}

Satan ignored Christ and His role as mediator between the angels and God. Satan strove to imitate the example of God directly, and "God followed His own will perfectly and continually." God had placed Christ as their example, to see how the Son submitted, but Satan despised Christ's submission and demanded to be like God. Complaints and bitterness replaced gratitude and praise in the heart of Satan when his destructive plan was rejected.

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. {PP 37}

Satan was shifting how the angels perceived reality. If they should glory in themselves, it logically follows that God was being selfish in 'demanding' we glorify Him. Satan succeeded in deceiving them by misrepresenting what God is like and what His intentions were toward them. God's placing Christ above them seemed to them condescending. The faithful angels tried to help them by assuring them that God's decision concerning His Son did not diminish their value, that there was great wisdom and necessity to the order of how God created the universe, and that they were perfectly happy before. But then Satan offered his next delusion in relation to God's government:

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. {1SP 20.2}

Now Satan dared to interpret God's law in a way that would ensure their destruction. When he declared that he knew the law of God and that He would not forgive them, he misrepresented the Father's character.

Satan was warring **against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of Gods' Son**, Heaven's great commander.... He claimed that **angels needed no law**; but should be **left free to follow their own will, which would ever guide them right**;...Not so **the mind of God, who had made laws and exalted them equal to himself**. **The happiness of the angelic host consisted in their perfect obedience to law**. {1SP 22}

Rejecting the power of God's only-begotten Son, who had received everything from God, Satan denied the example of value through Sonship and began to seek value in the belief that the qualities he possessed are his inherently, and therefore the Scripture says, "Your heart is lifted up because of your beauty". Hence the

next logical step was his choice to believe that God's law was not a principle of natural happiness, but something arbitrarily and artificially imposed.

But we are told that this law is a copy of God's character, and that the law is not arbitrary but a part of the fabric of the universe, like gravity, without which the universe would disintegrate:

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. {COL 315.1}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. {PP 34.3}

The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. {PP 35.3}

Therefore, when Lucifer presented the law of God to the angels as arbitrary and artificially imposed, he actually presented the very character of God Himself as that of a cruel and restrictive dictator. And when some of them were inclined to come back, he suggested that they had gone too far and God would not forgive them, and thus added to his distortion the lie that God was unforgiving. The law of love designed to ensure the happiness of the universe was flipped upside-down into a tyrannical law of force for those deceived by Satan.

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. {DA 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**. {CTr 11.4}

The word *abhorrent* in the Webster's dictionary carries the following entry in relation to its root word *abhor*:

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 loathe, detest or **abominate**.

Here is the original abomination. It was formulated through the rejection of the inheritance God gave to created beings through Christ. This rejection of the inheritance led to the lie of inherent life. The lie of inherent life made the law of God appear arbitrary; Satan portrayed the law as God's means of restricting and manipulating the angels to do His will. This in turn caused justice to appear inconsistent with mercy because in Satan's theory each being has inherent wisdom to guide them; they need no law. The imposition of law that requires obedience in such a context means that mercy is impossible, because all the angels supposedly had sufficient wisdom to make any violation of the law unforgivable. Satan flattered the pride of the angels and mischaracterized God, and the angels that believed this lie were left with no other option but to "assert their liberty and gain by force the position and authority which was not willingly accorded to them."

Satan argued that if God turned around and forgave such angels that this would make justice look weak; therefore forgiveness and mercy were impossible.

Though he knew God more than any other created being, Satan presented Him as unforgiving and cruel. Satan's ideology is something abhorrent or abominable to our heavenly Father because it separates God's children from their Creator. This cost them their eternal life.

When at the beginning Satan exultingly pointed to the angels who followed him, they were almost half of the whole angelic multitude:

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? {1SP 22.2}

Yet about 16% of the angels, which initially had followed Lucifer, came back to God, because we are told:

And his tail drew **the third part of the stars of heaven**, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and **his angels were cast out with him.** (Revelation 12:4, 9)

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. {5T 291.1}

Satan was lying to them that God would not forgive them, but about 16% of the angels were received by God and Christ, without sacrifice and the shedding of blood. Satan's false system of justice is the one that twists the meaning of God's law and His character, claiming that if the law is broken, God cannot forgive, planting the thought that without the shedding of blood there is no remission:

And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrew 9:22)

This chain of logic leads to belief that *somebody or something needed to die to restore order*. In the above text it seems that God Himself and His law require blood, but the Scripture explains where this thought came from:

And the commandment, which **was ordained to life**, I found *to be* unto death. **For sin, taking occasion by the commandment, deceived me, and by it slew me.** Wherefore the law *is* holy, and the commandment holy, and just, and good. **Was then that which is good made death unto me? God forbid.** But **sin**, that it might appear sin, working death in me by that which is good;... (Romans 7:10-13)

God is life and light. There is no darkness in Him or His Son. The commandments of God are a fountain of life to those who see them through the eyes of Christ.

The law of the wise *is* a fountain of life, to depart from the snares of death. (Proverbs 13:14)

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, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and **shew unto you that eternal life, which was with the Father, and was manifested unto us;**) (1John 1:1-2)

The lies of Satan deceived the fallen angels into thinking the words of God meant He would put them to death. It is sin that causes death not God. The sin of believing that God will not forgive, combined with the lie that they would not surely die, left them with the conclusion that God is a destroyer who demands atonement and appeasement through blood sacrifice. It is in these thoughts that we see the emergence of the original plot of Satan to kill the Son of God, for Satan was a murderer from the beginning.

Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (John 8:44)

So here is the sequence for the development of the original abomination:

1. A rejection of the begotten Son who inherited all things.
2. Which led to a rejection of life as a gift.
3. Which led to the theory of inherent immortality.
4. Which led to the theory that angels did not need laws to govern them.
5. Which made God's law appear arbitrary.
6. Which caused Satan to declare that mercy was inconsistent with justice because beings of inherent wisdom do not need mercy – they have sufficient wisdom to guide them.
7. Which made God appear that He could not be just and forgiving.
8. Which led Satan to tell the angels that God would not forgive.
9. Which led Satan to state that every sin must be punished.
10. Which led to the idea that justice demands death.
11. Which means God's government is founded on force, not love.
12. Which opened the door for the principle of sacrificial atonement or penal substitution for transgression.

Satan was now eager to bring the human race into this deception and convince them that God was an unforgiving destroyer that could only be satisfied with death through the shedding of blood.

2. Implementing the Abomination in Humanity

In the twelve steps we explored in the previous chapter, we discover the basis for how Satan established a new throne for himself complete with his own justice system.

Shall **the throne of iniquity** have fellowship with thee, which **frameth mischief by a law?** (Psalms 94:20)

Through his false system of justice, Satan has fought for his long-desired goal – to set his throne above the stars of God. The Bible tells us that what “hath been is now; and that which is to be hath already been;” (Ecclesiastes 3:15), that is why the history of mankind and its fall, along with the unfolding of history until the end-time period we are living in today, are only a reflection of the principles that had played out at the beginning of the Great Controversy.

There was war in heaven, and Satan and his followers were cast out. Expelled from heaven, Satan determined to set up a kingdom on this earth and win the human race to his side. {CTr 200.2}

In the story of the fall of man we see the same principles being applied, but now we see further development through how an individual is to feel valuable within themselves.

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said,** Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, **Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise,** she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Genesis 3:1-6)

First, he bluntly tells Eve that God is not telling the truth because he has ulterior motives. He firmly states that they will not die if they eat the fruit, even though God has also firmly stated that they will. By doing so, he injects the idea of an

independent, inherent source of life – that her life is not dependent on obedience to God as her life source.

In telling Eve that this tree would make her wise Satan was introducing a new value system through Eve into the mind of humanity. When Satan rejected his own sonship to God through his rejection of the Son of God, he had to find a new way to feel valuable. This was done through a belief in inherent wisdom *and* by doing things to increase your wisdom like taking from the forbidden tree.¹ With such explanations, Satan represented God as someone who jealously keeps the knowledge of this tree for Himself because He does not want to share with them the “best part” of His treasure house. It is said that Eve started to look at this tree just as the Devil described it to her – a “tree desired to make one wise,” which means that she embraced the philosophy and worldview in her heart that God is a cruel and powerful tyrant, when just previously she had thought He was so good.

When Adam and Eve ate from the fruit of the tree, they actually assimilated the principles of Satan’s kingdom of force, where value is determined by your strength and achievement. Their characters were changed into the image of Satan. Now that Adam and Eve had adopted Satan’s false interconnected ideas of the inherent source of life, the tyrannical character of God, and the arbitrary imposed law of God, their natural reaction was to try to hide from their heavenly Father. If they do not die, as the serpent has told them, then God will come to execute His death sentence personally upon them:

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? (Genesis 3:8-9)

Eve believed the words of Satan, and **the belief of that falsehood in regard to God’s character, changed the condition and character of both herself and husband.** {RH Jan 5th, 1886 par. 8}

1 See the book *Identity Wars* available at fatheroflove.info for more details.

Their characters were now changed through these lies and they saw God through the lens of these falsehoods. They imagined Him to be something that He was not. How could God now talk to them after all these lies that they swallowed deep into their minds, lies that actually changed their “condition and character”? These were no longer the children that God had formerly known; their personalities had been totally disfigured. Everything God says to them now would be interpreted in a most distorted light. God asked them questions that would unambiguously show them their guilt, but that did not lead them to repentance and confession, but only to excuses and to throwing the blame upon God.

And the man said, **The woman whom thou gavest to be with me**, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is this that* thou hast done? And the woman said, **The serpent beguiled me**, and I did eat. (Genesis 3:12-13)

In the words of Adam we see the principle of shifting personal guilt to someone else in order to redeem one’s self. Within Adam’s new understanding of justice, Adam was pronouncing death to his wife and to God. Although Adam did not fully understand the significance of his words, he was speaking the death of the Son of God right here. He was also willing to make his wife responsible for his actions, thus seeking to make her an atonement for his own sin. Here we see the beginnings within humanity of the abomination that makes desolate; an attempt to satisfy a false justice through placing the guilt upon another individual to clear oneself.

God then turned to the serpent and said the following:

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Genesis 3:14-15)

In the words “upon thy belly shalt thou go, and dust shalt thou eat”, Satan could see the natural consequences of the ideology of his fallen, earthly and self-sustaining kingdom. But the enmity between him and the woman was a supernatural element that God placed in mankind to give them a chance to be

able to choose again between the two kingdoms, as in their present state they had fully embraced the spirit of their new master and were slaves to sin. This new element was the power of the Son of God that was given them to give them time and opportunity to get to know God and change their otherwise irreversible destiny as Satan's worshipers, but this power for life can only be given in their behalf through excruciating suffering on the part of Christ:

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.** (Revelation 13:8)

They **crucify to themselves the Son of God afresh, and put *him* to an open shame.** (Hebrew 6:6)

Adam and Eve did not realize that by their disobedience they had already crushed and bruised the Spirit of the Son of God that dwelt in them. The reason for their continuing to live was not because they had inherent life in themselves as Satan had taught them, but that Christ continued to give them power to live, to provide them time and ability to repent by understanding the true character of their loving Father. To give this power to Adam and Eve, Christ had to endure all their sinfulness, and it pierced his heart every time they sinned. Unlike Satan, there was hope for them because they did not know God as much as Lucifer knew Him. God would show His goodness through His interaction with the history of mankind, with the goal being that people would finally see "the riches of his goodness and forbearance and longsuffering" and therefore be led to repentance (Romans 2:4).

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned **in the light of God's glory. To him 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. This choice was final. There was no more that God could do to save him.** But man was deceived; his mind was darkened by Satan's sophistry. **The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God.** {DA 761.5}

Now that Adam and Eve ate from the fruit, they fully adopted Satan's false system of justice, according to which "every sin must be punished." Unlike the

angels who returned to the Father and the Son, they could no longer believe that God would forgive them without the shedding of blood. Even before he succumbed to Eve's plea to eat from the fruit, Adam had already begun to be influenced by the thinking of the false system of justice:

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**. {PP 56.1}

With these words, Adam showed that he could now see the character of God only through the distorting glasses of Satan's justice system. Even before eating the fruit, Adam seems to have begun to assume that Eve would die not from the natural result of sin (for Satan taught that they would not die at all – Genesis 3:4), but from the death sentence imposed by God Himself. If Adam had this thought while tempted to become a subject of Satan's kingdom, how much deeper and more irreversible it entered into his consciousness after he ate the fruit. "She must die," Adam thought, and that is why it did not occur to Adam to confess and ask for forgiveness – he didn't believe that God could or would overturn the death sentence. This is how the biblical maxim that "the wages of sin *is* death" (Romans 6:23), through Satan's false system of justice lodged in Adam's mind, has transformed into the idea that "God Himself pays the wages of sin to death."

To show the man what he did, God would reveal Adam's crucifixion of His Son to the visible world (make manifest that which was occurring spiritually/invisibly) by instituting the sacrificial system:

Unto Adam also and to his wife did the Lord God **make coats of skins**, and clothed them. (Genesis 3:21)

We are not told in Scripture how these coats of skins were made and who shed the blood of these animals, but the Spirit of Prophecy reveals whose hand was raised to take the life of the first animal in sacrifice.

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. {PP 68}

The sacrificial system caused man's sin to abound in order that grace might much more abound (Romans 5:20). It draws out of man his own justice system and shows it to his face in order that he might believe in the forgiveness of God. The fact that Adam was willing to blame Eve when he was questioned while at the same time believing that "she must die" shows that Adam was willing to sacrifice his wife in order to save himself. Thus the principle of blood sacrifice that came from Satan now manifests in Adam; it did not come from God. Yet God institutes the sacrificial system to reveal to Adam what is in his own heart so that he might repent and believe the truth about God and His forgiveness. Through the establishment of the sacrificial system, God could reach Adam where he had fallen, only by speaking in the language of his thinking that no longer believed in God's mercy:

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and 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.** {PP 68.1}

When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. **But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.** Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." {RH September 3, 1901, par.3}

Our Father never wanted sacrifice and offering to be able to forgive, but the justice system which Adam and Eve received from Satan, which was then inherited by all of their descendants, placed them where they could not believe in God's mercy without the shedding of blood. That is why the following words of God and His Son to Adam sound more like a reflection of their erroneous thinking about God than what the Father really is:

And the LORD God said, Behold, **the man is become as one of us, to know good and evil:** and now, **lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden,** (Genesis 3:22-23)

The Lord never knew evil as Adam knew it. The word *know* has a range of meanings in regard to knowing something, but the fact that God says that Adam has become as one of them in knowing good and evil can only be a mirror of what Adam was thinking, because God did not know evil as Adam knew it. He spoke to Adam according to the false notion Adam had of God's qualities. Here we make a critical point. From now on, God and Christ would try to draw man back to Himself, reflecting the thinking of all Adam's fallen descendants in order to cause their sin to abound for the purpose of then giving them His mercy. It is impossible to convince someone that is hostile towards you that they are wrong. The carnal mind is at war with God (Romans 8:7) and does not trust or believe anything that God says. Therefore this is the only way to bring humanity to the reality of the situation, and therefore to repentance, in order for them to claim their eternal life:

For after that **in the wisdom of God the world by wisdom knew not God**, it pleased God **by the foolishness of preaching** to save them that believe. (1 Corinthians 1:21)

Or despisest thou the riches of his goodness and forbearance and longsuffering; **not knowing that the goodness of God leadeth thee to repentance?** (Romans 2:4)

It seems foolish to speak back to a person their own thinking when that thinking is wrong, but this is the method by which God reveals to men what is in their hearts. When men perceive the love of God through the gift of His Son, then they are brought to understand that they had a completely wrong understanding of His character. Man finally understands his utterly sick, sinful condition, and then he can repent and be saved.

3. The Abomination Manifested in Israel

Because fallen man would not believe that God could forgive him unless a great sacrifice was made according to the full holiness of the law, so God allowed the reflection of His Son's crucifixion and death to be manifested in the animal sacrifices in order to lead man to repentance and to allow the belief that he may be forgiven for sin. We see how this process led Abel to accept Christ's righteousness:

By faith **Abel offered unto God a more excellent sacrifice than Cain**, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (Hebrews 11:4)

Abel traced with faith how his sins crucified the Son of God thanks to the visible representation of this through the animal sacrifice. Cain chose to see the sacrifices as something God demanded in order to be appeased. Cain then rebelled against his own false understanding of God by offering his own fruit:

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. (Genesis 4:3)

Thus he became the founder of the pagan philosophy of atoning (appeasing) the gods through giving gifts. Shortly after, men would take this principle to offer animals, and even human sacrifices, which are abhorrent to our heavenly Father, for it completely conceals His merciful face from mankind. In the heart of Cain was nourished the spirit of one who was only ready to give the fruits of his own hands to hide the sin-exposing picture of the cross through the slaughtered lamb. As Cain judged God as needing His wrath to be appeased through a sacrifice, so he judged his brother worthy of death to satisfy his own wrath. Cain embodied Satan's justice in the slaughter of his brother. Cain was aggrieved that his younger brother should seek to instruct him, and thus brought supposed relief to himself by killing his brother:

Not as Cain, **who was of that wicked one, and slew his brother**. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (1 John 3:12)

During the time of Abraham, the father of Israel, the cruelty of pagan religion reached its climax.

But to the worshiper of Jehovah, a heavy shadow rested upon wooded hill and fruitful plain. “The Canaanite was then in the land.” Abraham had reached the goal of his hopes to find a **country occupied by an alien race and overspread with idolatry. In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighboring heights. While he clung to the divine promise, it was not without distressful forebodings** that he pitched his tent. Then “the Lord appeared unto Abram, and said, Unto thy seed will I give this land.” {PP 127.2}

By teaching Abraham to trust His promises concerning the Seed and the inheritance of the land, God gradually led him out of Satan’s false system of justice, manifested in the cruel sacrifices of pagan nations. Yet it took a long time for Abraham to become free of this false appeasement system:

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And **he believed in the LORD; and he counted it to him for righteousness.** And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, **whereby shall I know that I shall inherit it?** (Genesis 15:5-8)

Abraham experienced difficulty in the manifestation of “the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1):

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.** {PP 137.1}

We are told that Abraham begged for a visible token that God would fulfill His promise to Him, and in this context the Lord condescended to enter into a covenant with His servant through practices that reflect the false system of

justice. To become a father of faith, Abraham followed the path that his people would then follow – from Old Covenant to New Covenant thinking:

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for **these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar...** But Jerusalem which is above is free, which is the mother of us all. (Galatians 4:22-26)

In order to bring Abraham fully into the New Covenant, the Lord had to reflect back to Abraham his thinking based on the false system of justice:

God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. **But his faith had not been perfect.** He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. **That he might reach the highest standard,** God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there **offer up his son as a burnt offering** upon a mountain that should be shown him. {PP 147.2}

As long as Abraham did not fully trust God for the fulfillment of the promise, he was a hearer of the law, but not a doer:

For if any be a hearer of the word, and not a doer, he is like unto a man **beholding his natural face in a glass:** (James 1:23)

Before he could see in God's law the glory or the character of God and His Son, Abraham had to go through the reflection of his own thinking of the law, to meet face to face with his unbelief, and to choose to grasp fully the arm of God, ushering him into the New Covenant.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. (2 Corinthians 3:18)

Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. (John 8:56)

In looking upon the slain lamb as a promise of the redeemer, Abraham understood the mercy of God in terms of his own conceptions of justice. The

whole story of Abraham offering his own son is a reflection of what he believes God is doing to address justice. Child sacrifice was not in God's mind, but it was in Abraham's mind due to the culture he lived in.

They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind. (Jeremiah 19:5; see also Jeremiah 7:31; 32:35)

In this process of faith unto death, Abraham chooses to believe in God's word above life itself and thus His faith in God is sealed into the New Covenant, even though the process involved working through his own distorted thinking.

Abraham's life and journey to the Promised Land illustrate Israel's journey to Canaan. When God brought Abraham's descendants out of Egypt, He invited them to enter into His (New) Covenant. They just had to believe – but their suffering had caused them to see God in Satan's harsh light:

Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. (Exodus 6:6-9)

Therefore when God met the children of Israel at Mount Sinai, He did so as a reflection of what they thought of Him, because that was the only way they could be led into the New Covenant. They rejected the New Covenant, and therefore would have to go through the Old Covenant first.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. (Exodus 19:18)

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. (Exodus 19:21)

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. (Exodus 19:24)

As the people imagined God to be, so was He revealed to them. If He had come in any other way, they would not believe that it was God. God reflected back to the people what they were thinking.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God *was*. (Exodus 20:18-21)

As Moses had a greater knowledge of God's character, he tried to calm the fears of the people, yet even he still felt fear in the presence of God.

(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)
(Hebrews 12:20-21)

This fear is created from the fact that there is an atmosphere around every person that is as real as the air we breathe.

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.
{5T 111.1}

The atmosphere around God is charged with beautiful influences, but this atmosphere is so foreign to humanity that it causes the natural man to become deeply afraid when brought into contact with this atmosphere. By nature we are so out of harmony with God that the presence of love feels like doom and destruction to us in our natural state.

Later, when the glorious loving light of God's presence descended upon the Mountain, they perceived it as devouring fire.

And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. (Exodus 24:16-17)

In the midst of all this God and His Son were inviting all of Israel to become representatives of Their character and kingdom before all nations.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: and ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. (Exodus 19:5-6)

God calls to His people through the darkened perceptions of their understanding of Him.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Corinthians 13:12)

This would have happened if they believed God could make them such by writing His law in their hearts. Instead, however, they chose to appease God by promising to keep God's law (like Abraham did with Hagar) by their own strength, showing that they are still slaves to the false idea that man has an independent life source or power by which he can obey:

And all the people answered together, and said, **All that the Lord hath spoken we will do.** (Exodus 19:8)

From now on, God could only work with this people by issuing orders reflecting their Old Covenant thinking. They refused to enter into the light because of unbelief. Because Satan's false system of justice had mastered their minds, God could only continue to reflect back their sinful thinking by affirming and expanding the sacrificial system so that the law might guide them to the Savior:

Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. (Galatians 3:24)

God gave them the “visible token” of His sanctuary with a visible priest to help their weak faith see the invisible heavenly sanctuary and the Son of God who serves there for them.

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.** {PP 364.2}

But the people were **slow to learn the lesson.** Accustomed as they had been in Egypt to **material representations** of the Deity, and these of the most degrading nature, it was **difficult for them to conceive of the existence or the character of the Unseen One. In pity for their weakness, God gave them a symbol of His presence.** “Let them make Me a sanctuary,” He said; “that I may dwell among them.” Exodus 25:8. {Ed 35.1}

The story of Israel, however, shows that they chose to use all of this as a means to attribute to themselves merit and value before God. Through their works they hoped to appease God and earn His respect (Romans 9:31-32). But through Jeremiah God plainly told them:

Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For **I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:** but this thing commanded I them, saying, **Obey my voice, and I will be your God, and ye shall be my people:** and walk ye in all the ways that I have commanded you, that it may be well unto you. **But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.** (Jeremiah 7:21-24)

If we read carefully the whole story of Israel, we can see how God laboured with them to bring them out of that false system of justice that requires death, which is an abomination to Him, because it distorts all the loving qualities of His

character; but Israel chose to see in the mirror of the law his own natural face instead of their caring Father:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (Jeremiah 31:31-32)

4. The Daily and the Transgression of Desolation

Sadly, Israel as a nation continued to resist the invitation to come into the New Covenant. All of those at Mount Sinai perished except for Caleb and Joshua.

While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. (Hebrews 3:15-19)

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. (Romans 10:20-21)

Very few people of Israel could break through into the light. There were some notable exceptions here and there.

And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? (1 Kings 19:11-13)

The experience of Elijah was picked up by Elisha and applied and expanded.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*? And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. (2 Kings 6:21-23)

midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:25-27)



The last prophetic week covers the time from AD 27 to AD 34. In the first half of this period the Son of God personally revealed His Father's true character; and in the second half the people who believed in Him and confirmed the covenant with Him continued this testimony. In the middle of this period stands the cross, where, through the Jews, all mankind has shown what our sin is doing to the Son of God. Neither Jews nor Gentiles were able to see that the sacrifices were merely an illustration of the crucifixion of Christ by the sins of mankind, and therefore, at the expense of terrible humiliation and suffering and risk of eternal loss, our heavenly Father permitted the crucifixion of His Son to be manifested in the visible world:

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.** {Ed 263.1}

To think that God would allow mankind to manifest its vile hatred of His Son in the crucifixion, in order that man might see himself in the mirror and realize that even though he has done this, God still is willing to forgive.

Through His life and death, the Son of God clearly showed what the Father is like. Thus, in the consciousness of mankind, there was opened a way to the innermost part of the sanctuary – the holy of holies, where God's loving character is revealed in its purest form:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and **to seal up the vision and prophecy**, and to **anoint the most Holy**. (Daniel 9:24)

At the moment that the expiring Saviour exclaimed, “It is finished,” an unseen hand rent the veil of the Temple from the top to the bottom.... The Lamb of God, slain from the foundation of the world, is dead. **The way into the Holiest of all is laid open. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way....** It was as if a living voice had spoken to the worshipers: **There is now an end to all sacrifices and offerings.** {12MR 416.3}

For most Christians it is understood that the ceasing of the sacrifices was because God had wanted them originally, and once Christ died that He would then stop them. The truth is that through the revelation of the Father in Christ there was now a door open in the mind of mankind to see that God is not like this at all, that He never desired sacrifice and offerings. This is what we find in the language of the Spirit of Prophecy, “It was as if a living voice had spoken to the worshipers.” Here is the principle of an awareness that comes to them through a new and living way to the Father because of Christ’s revelation of His character.

Note, however, that this physical expression on the cross only opened the way to the Most Holy Place, but before they could get there, the pilgrims who had “confirmed the covenant” with the Son of God must faithfully pass through the experience of the Holy Place, where they receive the righteousness of Christ as manifested in His incarnation; the bread of life and the intercessions and groans of the Son of God pleading on their behalf that they might see. Because of their hardness, the Jewish people failed to enter there and remained in the courtyard (the earth) of the sanctuary:

Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, **which would have taught them the way into the heavenly sanctuary**. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and **the Holy Spirit which descended on the day of Pentecost**

carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and **still trusted in their useless sacrifices and offerings.** The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. **Therefore they could not be benefited by the mediation of Christ in the holy place.** {EW 259.1}

Israel had clung to its false perception of God, and that gave Satan full access to their minds to establish them in his false system of justice, according to which every sin should receive its punishment. Not only did they fail to expose this wrong thinking before the nations, but, in their attitude to the Son of God, they received Satan's mind, manifesting his detestation for the Son of God. The very law given to them from God they used to kill the Son of God.

And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that **it is expedient for us, that one man should die for the people, and that the whole nation perish not.** (John 11:49-50)

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. The Jews answered him, We have a law, and **by our law he ought to die**, because he made himself the Son of God. (John 19:5-7)

Israel chose to see their own reflection in God's law instead of God's true character as manifested in His Son, and so God and His Son were forced to turn to the Gentiles. Because of the false belief in an inherent quality and value in their ethnicity (their blood), the Jews considered themselves worthy, and the Gentiles as dirt. Through the cross, this separating wall between Jews and Gentiles, created by the false interpretation of the law and God's character, was broken down:

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*; 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)

The world could not know the Father's wisdom and character directly because it had also deeply embraced Satan's false system of justice, and believed that without the shedding of blood there is no forgiveness. The Father agreed to give His Son to this thinking of mankind in order to reach us, opening a way within our hearts and our minds to understand His character as it is fully revealed in the Most Holy Place:

For after that **in the wisdom of God the world by wisdom knew not God,** it pleased **God by the foolishness of preaching** to save them that believe. (1 Corinthians 1:21)

In this context, the foolishness of preaching is that God has demanded the death of His Son to be able to forgive us, and Isaiah tells us that this foolishness is deeply planted in us and universally believed.

Surely he hath borne our griefs, and carried our sorrows: yet **we did esteem him stricken, smitten of God,** and afflicted. (Isaiah 53:4)

The idea that through the cross of Calvary the Father reaches us through our thinking to open a way in our consciousness to the Most Holy Place is confirmed by the symbolism of the serpent of brass:

And the LORD said unto Moses, Make thee a **fiery serpent,** and set it upon a pole: and it shall come to pass, that **every one that is bitten, when he looketh upon it, shall live.** And Moses made a **serpent of brass,** and put it upon a pole, and it came to pass, that **if a serpent had bitten any man, when he beheld the serpent of brass, he lived.** (Numbers 21:8-9)

The serpent's poison is Satan's false system of justice, which makes us believe that the Lord requires the shedding of His Son's blood on the cross in order to forgive us. Note that this was exactly the same serpent that was placed on the pole which symbolizes the cross, because through the cross, God reaches us in this misconception. Christ was made sin for us:

And as Moses lifted up the serpent in the wilderness, **even so must the Son of man be lifted up:** that whosoever believeth in him should not perish, but have eternal life. (John 3:14-15)

For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21)

Returning to the words of the angel given to Daniel that this 490-year prophecy must be “sealed” or linked to a “vision,” we can see that this is the vision in the previous chapter:

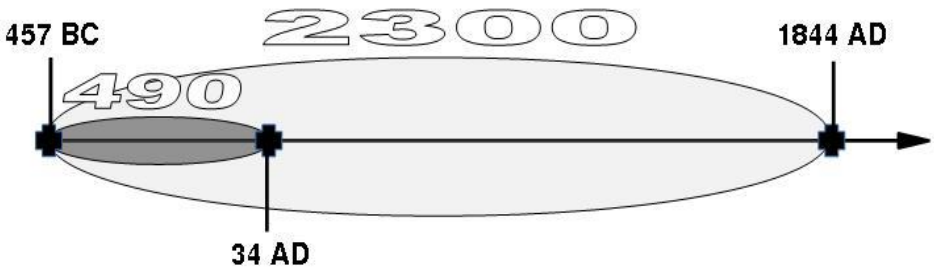
And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *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. 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. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Daniel 8:9-14)

At the beginning of this vision (Daniel 8:1-8) the power of Paganism was represented by the escalating pride of a ram (Medo-Persia 539-331 BC) who was defeated by a goat (Greece 331-168 BC). The little horn is Rome, which goes through its two phases: pagan and papal. In his pagan phase, Rome fought against physical Israel (the host of heaven) and its leaders (the stars), and Christ Himself (the Prince of the host) was crucified through it. The original wording in Hebrew shows that papal Rome abolished Paganism (the daily sacrifice²) by exaltation, and it was allowed “because of the transgression” or because of the apostasy of Christianity – the abomination of desolation (Daniel 11:31). This interpretation, that Paganism is *the daily*, is according to Adventist pioneers,

2 The word “sacrifice” is not in the original. It was added by the translators.

which was then confirmed by the Spirit of Prophecy.³ At the end of the 2300 prophetic days Christ Himself would enter the Most Holy Place in the heavenly sanctuary when a nation would be ready to follow Him by faith, to restore fully the proper understanding of His Father’s character. The connection of meaning between the 70 weeks prophecy (490 years) and the 2300-day vision⁴ is that at the end of the first period, God would allow His Son to be betrayed to fulfill the corrupt logic of fallen man, so that He might open our minds to the way into the heavenly sanctuary; while at the end of the period of the 2300 days vision He would invite those who have faithfully accepted the righteousness of His Son to leave the Holy Place in the heavenly sanctuary and enter with Him into the Most Holy Place, where they can reflect His character in its purest form.

Only by accepting Christ’s righteousness in the Holy Place does humanity become able to understand what God really is like, reaching into the experience of the Most Holy Place to thus be able to get rid of the abominations of Satan’s false system of justice:



3 A detailed examination of this subject you can find in the book *Have We Followed Cunningly Devised Fables?* by Robert Wieland at maranathamedia.com

4 There is also a linguistic connection because in Daniel 9:24 we are told that the 70 weeks prophecy is “determined” or “cut off” in Hebrew for Daniel’s people (the Jews). This would mean that 490 years were a part of a larger period, and because in the previous chapter Daniel was wondering concerning the sanctuary vision, which included 2300 years period, it could be easily concluded that in chapter 9 Gabriel is giving Daniel the answer to his bewildered understanding.

Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,** and to seal up the vision and prophecy, and **to anoint the most Holy...** (Daniel 9:24)

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and **for the overspreading of abominations he shall make it desolate,** even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

In the minds of all those who confirm the covenant with Christ, the sacrifices and offerings are ended in the middle of the last prophetic week – the visible appearance of the cross. The coming desolation rides on the wing of the two abominations – Paganism and the Papacy. The latter is a representative of apostate Christianity, which takes the pagan philosophy of atonement born of false justice and puts it into a Christian “garment”. Our heavenly Father is represented in a “Christian” context as needing to be appeased through thousands of ceremonies, indulgences, the mediation of the Pope himself, the Virgin Mary, and the souls of righteous martyrs. The very cross of our Lord Jesus Christ is presented as the highest means of atonement of a furious God who is angry because of the transgression of His law:

There is a striking similarity **between the Church of Rome and the Jewish Church** at the time of Christ’s first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. **As the Jews professed to revere the law, so do Romanists claim to reverence the cross.** They exalt the symbol of Christ’s sufferings, while in their lives they deny Him whom it represents. Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. **But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions...** The worship of images and relics, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people **from God and from His Son... It is Satan’s constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy.** His sophistry lessens the obligation of the divine law and gives men license to sin. At the

same time he causes them to cherish false conceptions of God so that they regard Him with fear and hate rather than with love. The cruelty inherent in his own character is attributed to the Creator; *it is embodied in systems of religion and expressed in modes of worship*. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. **By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity** [the Daily]⁵; and horrible cruelties have been perpetrated under the various forms of idolatry. **The Roman Catholic Church, uniting the forms of paganism and Christianity** [transgression or abomination of desolation], and, **like paganism, misrepresenting the character of God**, has resorted to practices no less cruel and revolting. {GC 568, 569}

Through this process of introducing Paganism into Christianity, Christians have repeated the history of Israel. Therefore, when the time came for them to follow their heavenly High Priest into the Most Holy Place and understand their heavenly Father’s true character (at the end of the 2300 years), few responded to Jesus’ call, which is contained in the Three Angels’ Messages (Revelation 14: 6-12):



Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who

5 The text in square brackets is added by me in all the quotes in the book.

professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, **which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary.** And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, **which shows the way into the most holy place.** I saw that **as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left;** and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. {EW 260.1}

Let's summarize what has been said so far. In AD 34, physical Israel had finally sealed its fate by killing Deacon Stephen (Acts 7:51-60). As we have seen, Golgotha (the visible expression of the cross) divides the last prophetic week of 490 years into two parts of 3 ½ literal years. Each of these parts consists of 1260 literal days.⁶ Consequently, the testimony of God's character through which Israel would decide its own destiny was realized by the Son of God and His followers within a period of 2520 days, divided into two equal 1260 day periods.

As we shall see later, this is quite significant because it reflects the fact that, on the cross, our Lord Jesus Christ endured the abomination of our sinful thinking which has adopted Satan's completely false system of justice.

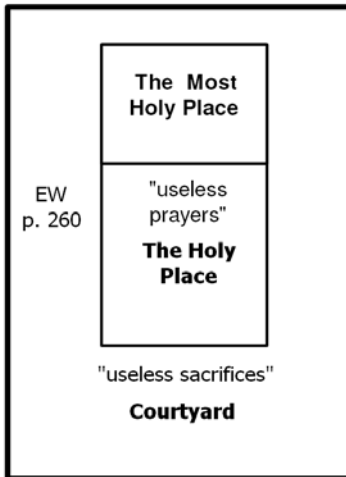
6 The biblical prophetic year is 360 days, as it is clear from the comparison of the prophetic period of 1260 days (Revelation 11:3), which is also 42 months (Revelation 11:2), which is only possible when a biblical month is 30 days, and then one year is respectively 360 days. Hence 3 ½ years multiplied by 360 days equals 1260 days.

5. The Seven Times Punishment of Israel and the Authority of Babylon

Our study so far shows that, essentially, physical Israel and Christianity are not the servants of two different covenants, but rather all people at all times in history are called to pass from Old Covenant to New Covenant thinking in order to faithfully accept the promises of the one everlasting covenant:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of **the everlasting covenant**, make you **perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ**; to whom *be* glory for ever and ever. Amen. (Hebrew 13:20-21)

In this sense, both Jews and Gentiles were invited to be part of God's people who follow His Son to the Most Holy Place



in understanding and reflecting God's character. But although many individuals have been successful in this journey according to the light they had in their time, the collective experience of the Jews, and then that of the Christians, proved to be a failure which was very painful for God and His Son. Though the early Christians followed Christ in the Holy Place, the subsequent apostasy brought the Christian people back into the understandings typical of the sanctuary's courtyard, reflecting the fallen man's thought that "without the

shedding of blood, there is no forgiveness":

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But **the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.** (Revelation 11:1-2)

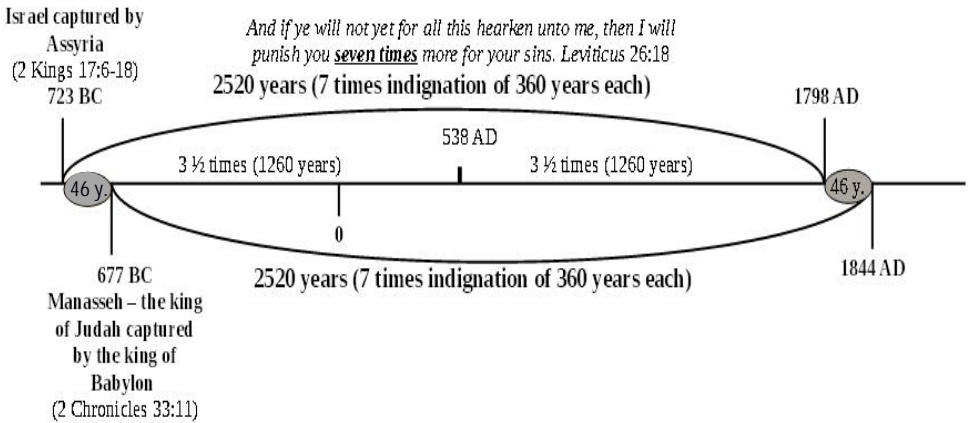
These 42 prophetic months are the time of the Papacy's power (AD 538-1798) when the "abomination that causes desolation" works. Few are those who, in this period, try as a people to continue their way through faith in the sanctuary, while official Christianity pursues them because of its false system of justice that is reflected in the qualities of the beast:

And they [nations] worshipped the dragon [pagan Rome] which gave power unto the **beast** [papal Rome]: and they worshipped the beast, saying, who *is* like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking **great things and blasphemies**; and **power was given unto him to continue forty and two months**. And he opened his mouth **in blasphemy against God**, to blaspheme his name [character], and **his tabernacle**, and them that dwell in heaven. And **it was given unto him to make war with the saints, and to overcome them**: and power was given him over all kindreds, and tongues, and nations. (Revelation 13:4-7)

Therefore, the story of the Jews and the Christians is one, and in it God's Israel is presented as bearing the consequences of transgressing the everlasting covenant:

But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you [the consequences of your own sins]; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. And I will break the pride of your power; and **I will make your heaven as iron, and your earth as brass**: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits [the belief in the inherent life source separates from God and righteousness cannot bear fruit]. And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times** more plagues upon you according to your sins. I will also send **wild beasts** among you [the Papacy as depicted in Daniel 7:8], which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high ways shall be desolate*. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet **seven times** for your sins. (Leviticus 26:14-24)

That the sky will become like iron and the earth like brass speaks a lot, because the objects in the courtyard of the sanctuary are made of brass and reflect that mixture of the false and true understanding of God’s character. The altar of brass, where the animals were sacrificed, symbolizes Golgotha. But we have already seen that through the serpent of brass the Lord represents the cross as a means by which our Father reaches us in our thinking. The Washbasin of brass, which is the next object in the courtyard, was made of the women’s mirrors (Exodus 38:8), thus symbolizing the experience in the courtyard where God’s law reflects Israel’s natural face instead of His loving character. The repetition of this seven times punishment in bearing the consequences of their sin



represents a period of seven prophetic times, each of which equals 360 literal years:

The first period of 3 ½ times (1260 years) shows the power of Paganism, and the second one, that of the Papacy:

And he [papal Rome] shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until **a time and times and the dividing of time.** (Daniel 7:25)

The ability for the Papacy to dominate the political landscape for 1260 years was granted through the conversion of Clovis, the king of the Franks, to the Catholic faith thirty years earlier in AD 508. Through his support the Papacy was enabled to subdue its enemies. This is why Daniel 12:11 indicates that the

time from when the Daily or Paganism was taken away and setting up of the Papacy until the time of the end would be 1290 years rather than 1260 years.

God's plan for Israel was for them to be the head of the nations by which they should bless the whole earth, according to the covenant made with Abraham:

And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.** (Genesis 12:3)

And the LORD shall make thee the head, and not the tail; and thou shalt be above only [towards the Holiest place], and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*: (Deuteronomy 28:13)

But the consequences of transgressing the covenant turned Israel into a tail:

The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low [towards the sanctuary's yards with earthly understandings]. He shall lend to thee, and thou shalt not lend to him: **he shall be the head, and thou shalt be the tail.** (Deuteronomy 28:43-44)

It was through this process that Babylon became the head of the nations in the place of Israel, and they became its slaves:

Thou, O king [Nebuchadnezzar - the king of Babylon], *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this head of gold.** (Daniel 2:37-38)

If Israel advanced on its way to the Holy of Holies, the progress of which was dependent on their exploration of God's true character, their experience would be marked by the classification of metals, commencing from iron and brass and reaching the pure gold of God's character. It is interesting that Babylon, which occupied the place of Israel, is represented as a golden head, but the subsequent kingdom of the metallic colossus is represented by metals of inferior quality in this order: silver, brass, and iron (Daniel 2:31-33). This degradation also reflects the degradation in those pagan nations' understanding of God's character. It is also reflected in the vision of Daniel 7, where the same empires are represented as beasts; each successive kingdom is crueler than the previous.

Thus, all the kingdoms that come after Babylon are just his expansion, because he is the head of the image. This process/logic of degradation was completed within the head of gold itself as a seed for what would be the final outcome of the whole image of kingdoms. In the time of the last ruler, Belshazzar, the degradation of the misunderstanding of God's character was complete, and it manifested itself in the following way:

Then they brought the **golden vessels that were taken out of the temple of the house of God** which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and **praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.** (Daniel 5:3-4)

Now Babylon boasted not only with gold, but with the whole series of degrading materials, thus fully descending from the knowledge of God's character as it was revealed in the sanctuary, where the order of materials was exactly the opposite. The Seven Times (2520 years) show that the power of Babylon over the world will last as long as the punishment over Israel lasts. This is because only Israel has the knowledge through its prophets to discern the true character of God. When Israel walks contrary to the truth of God's character by breaking His commandments, statutes and judgments, then the whole world walks in darkness.

It is interesting that the numerical value of the words written on the wall of Babylon on the night of its conquest by the Persians is 2520. The encoded phrase "MENE, MENE, TEKEL, PERES/UPHARSIN" was interpreted by Daniel as a direct application for Belshazzar's kingdom as it follows:

This *is* the interpretation of the thing: **MENE; God hath numbered thy kingdom, and finished it. TEKEL;** Thou art weighed in the balances, and art found wanting. **PERES [Upharsin];** Thy kingdom is divided, and given to the Medes and Persians. (Daniel 5:26-28)

Yet these words also represent units of measure with the following value:

Mina (mene) = 50 shekels (tekell)

Of course, the "Peres" or Upharsin refers to the Persians, yet it also means to divide in half, as it is clear from the interpretation, and that would be the value

of half the basic measure (Mina). Then the value of the phrase in shekels would be:

Mene = 50 shekels
Mene = 50 shekels
Tekel = 1 shekel
Upharsin = ½ Mina = 25 shekels
Total = 126 shekels

But Ezekiel 45:12 shows that one shekel is twenty gerahs, and then we get:

$$126 \times 20 = 2520$$

In this global plan of Babylonian power covering the 2520 years of abominations, Belshazzar is a prototype of Babylon's original king, Lucifer (Isaiah 14:4, 12-14). The announcement of his fall has happened at Golgotha, and it is no coincidence that the *Spirit of Prophecy* presents the two events in parallel:

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the Holy from the Most Holy Place. It was the hand of God. When Christ cried out, "It is finished" [John 19:30], **the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the Temple from top to bottom,** opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler. {Ms101, 1897, par.16}

By opening the way to the Father's true character, the death of Christ *declared* the end of the Babylonian kingdom. But the *actual* end itself would come when a people came into the Most Holy Place and reflected the glory of the heavenly Father (Revelation 14:1).

The idea of Babylon's 2520 years of authority, through the abomination, is also found in the judgment over Nebuchadnezzar, the ruler of Babylon:

He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots

in the earth, even with a band of **iron and brass** [degradation in character], in the tender grass of the field; and let it be wet with the dew of heaven, and *let his portion be* **with the beasts in the grass of the earth**: let his heart be changed **from man's, and let a beast's heart be given unto him**; and let **seven times** pass over him. (Daniel 4:14-16)

Thus, the experience of this Babylonian ruler became emblematic of the entire power of Babylon in the 2520 years.

As it is shown in the diagram on page 43, depending on whether it applies to all of Israel or the southern kingdom of Judah, the 2520-year period ends respectively in AD 1798 or 1844. The first date marked the political capitulation of the Papacy with the capture of Pope Pius VI by Napoleon's troops. The second is also the end of the 2300-day prophecy, when the Advent people faithfully followed the entering of God's Son into the Holiest place to restore the whole system of truth as a vital platform for knowing and reflecting the true character of God. Therefore, we find in the Second Angel's Message given in the summer of 1844 the message that "Babylon has fallen" (Revelation 14:8).

The Adventist pioneers' interpretation of interrelated prophetic periods of 70 weeks (Daniel 9:25), 2300 days (Daniel 8:14), 1260 days (Daniel 7:25; 12:7; Revelation 11:2-3; 12:6,14 and 13:5), 1290 days (Daniel 12:11), 1335 days (Daniel 12:12) and 2520 days, and their understanding of the daily as symbolizing Paganism are reflected in the 1843 prophetic chart. Ellen White says the following about it:

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this **gathering time** [after 2520 years]. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people... **I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them**; that His hand was over and hid a mistake in some of the figures [the non-existing zero year], so that none could see it, until His hand was removed. 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. {EW 74}



The 1843 Chart

Samuel Snow (1806-1890), who presented the essential light in the summer of 1844 in what became known as “The Midnight Cry,” justified the significance and the application of these prophetic periods.⁷

Hiram Edson (1806-1882), the first to whom God showed that Christ had entered the Most Holy Place on October 22nd, 1844, developed in detail the purposes of 2520-year prophecy, and its relationship with the two abominations.⁸

The seven times punishment of Israel, ending in 1844, is a clear proof for the identity of the Adventist movement as a continuation of the covenant with Israel. Therefore, with the completion of the 2520 years, the time of gathering came also (Leviticus 26:43-45, Isaiah 11:11-12). Although the Protestant Reformation helped pave the way for the Adventist movement and the finding of the Son of God, still we see that Protestantism has the name of being “alive,” but it is “dead” (Revelation 3:1). This is also evident from the story of the woman persecuted in the wilderness throughout the period of papal rule:

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days [AD 538-1798]. (Revelation 12:6)

And the dragon was wroth with the woman, and went to make war with **the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.** (Revelation 12:17)

The “few souls” of the period of Protestantism (Sardis) who did not “defile their garments” (Revelation 3:4) are the remnant of the church which, after 1798, would continue in the next movement of Philadelphia. These are they which did not renounce the name of the only-begotten Son of God (Revelation 3:8b) and

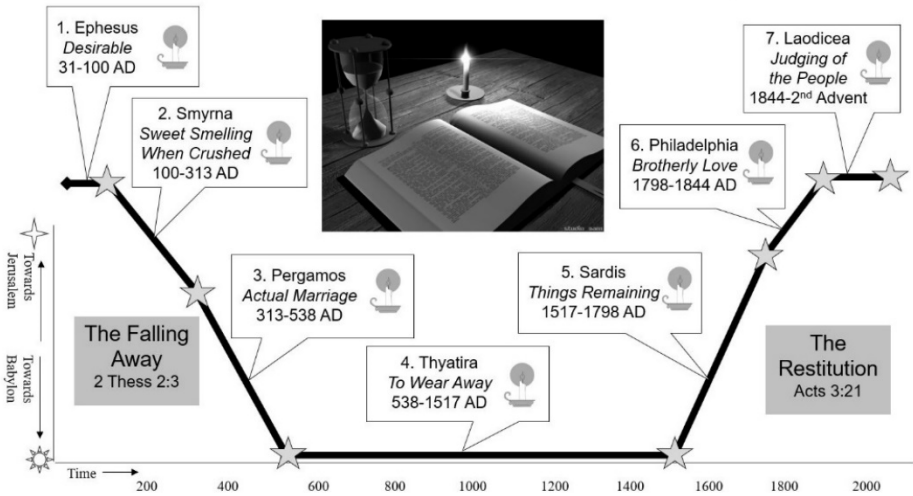
7 Read more about this in the book *The True Midnight Cry* available at maranathamedia.com

8 <http://maranathamedia.com/downloads/library/books/MilleriteMovement/EdsonRHArticles2520.pdf>

therefore faithfully opened the door of the Most Holy Place (Revelation 3:7-8) to enter and fully restore the covenant made with Israel (Isaiah 58:12-14).

It is impossible for the true character of God to be revealed until the nature of the relationship with His Son is revealed. The only begotten Son is the only being that reveals the love of God as truly paternal. He is the only being that opens the way to the Most Holy through the new and living way of the truly relational system of understanding.

The Seven Churches of Christian History



6. The Everlasting Gospel

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, (Revelation 14:6)

The inability of the Jewish people to faithfully see the Son of God in the heavenly sanctuary and the Christian world's inability to continue the journey in the sanctuary, left mankind with a segmented gospel. The very event that was to break down the wall of division between Jew and Gentile has been used to divide the gospel into a system of law before the cross and a system of grace after it. The *Spirit of Prophecy* expresses this problem in the following words:

Since then it has been Satan's special effort **to separate the Father and the Son**. He led the Jews to cry, **"The law, the law! the Father, the Father! Away with the Son!..."** But when multitudes began to believe on the Son, and to receive divine truth from the lips of the disciples of Jesus, Satan saw that **he must do something else...** So he determined to lead men **to reject the Father and His law,... making professed Christians cry, "Christ, Christ! Away with the law!"** Because of his deceptions, **men would fail of glorifying God by obeying His law, the foundation of His government in heaven and on earth. The Old Testament, containing the prophecies of the coming of Christ, is now made of small account. The cry now is, "The Christ, the Christ! The gospel, the gospel!"** But the gospel is taught all the way through the Bible, from Genesis to Revelation... Every act of the old dispensation to turn men away from sin or to bring them forgiveness was done with reference to the Saviour who was to come. He was the steppingstone by which man was to be exalted. As Moses... **heard the Christian world in the new dispensation, crying, "Away with the Father! Away with the law!"** he was filled with astonishment. **Do men honor God by despising His law?** As the special work of Satan **has been to separate the Father and the Son**, he has so blinded the eyes of the Christian world that they now turn from the Father and from His law and **dwell wholly upon Christ.** {Ms69, 1912, par. 40-44}

The gospel is everlasting! It operated in both the old and the new dispensation (epoch). The reason for the new and the old age is the reflection of the collective journey of mankind toward the Most Holy Place in knowing God's character. When God's people refuse to trust Him and to accept the righteousness of His Son by faith, they remain in the Old Covenant experience represented by the

court, or, at best, in the Holy Place, regardless of any age of human history. The man who believes he is in the New Covenant when he is really still in the Old will only see the Old Covenant and New Covenant dispensations as reflective of the collective, but not the individual journey of mankind. When a man has not experienced the reality of the New Covenant in the context of the true character of God, his reading of the terms New Covenant can only be understood as dispensations of time relating to *before* and *after* the cross. But when a man sees his own transformation in heart in response to the cross of Christ, his perception of the two covenants become two heart experiences.

In His wisdom, the Lord uses His people's Old Covenant thinking, where they promise to keep all His commandments relying on themselves, in order to lead them to the New Covenant experience, where they will trust Him to fulfill all His promises for them. The glorious ministry of the Old Covenant reflects man's sinful thinking to convince him of his sinfulness, and thus to show him the need of God's Son and His righteousness, which when once received, prepares him for God's judgment in the Most Holy Place, because this is when he may know God's true character:

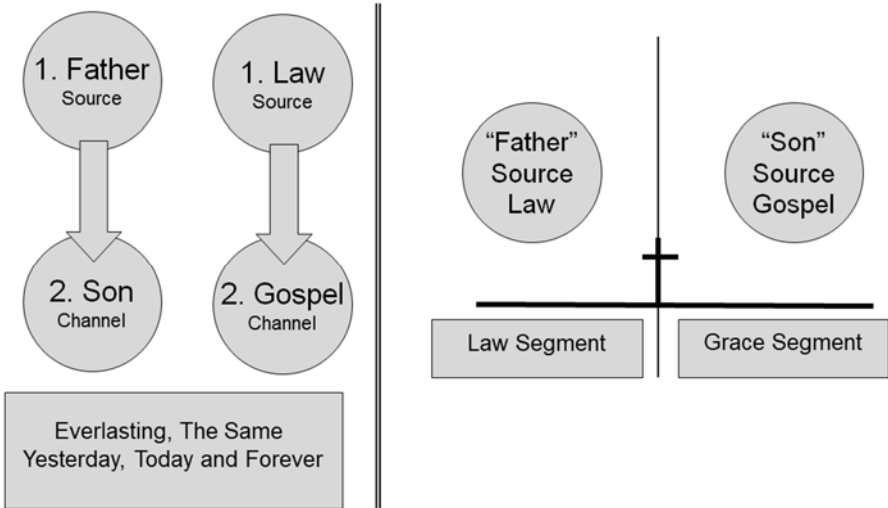
But if **the ministration of death, written *and* engraven in stones, was glorious**, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if **the ministration of condemnation *be* glory**, much more doth the **ministration of righteousness exceed in glory.** (2 Corinthians 3:7-9)

And when he is come, he will reprove the world of [1] **sin**, and of [2] **righteousness**, and of [3] **judgment:** (John 16:8)

As can be seen from the passage we quoted from the *Spirit of Prophecy*, in order for God's people to have a harmonious view of the relation between the covenants, they should not separate the Father and the Son. The teachings of the Trinity, introduced in the time of Christian apostasy (after the fourth century of the Christian era), denies Christ's real Sonship, thus giving Satan the perfect foundation for a fragmentation of the gospel. Thus, for dispensational Christians the Old Covenant ministry is denied, and with it is taken away the right to persuade the consciences of men of sin through the law, and Christians begin to

rely only on grace. But grace can be given only when there is awareness of sinfulness:

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



This saving relation between the law and the gospel can only be understood in the divine relation that exists between the Father and the Son, where the first is the source (root) and the second, the channel (fruit):

But to us *there is but* one God, the Father, **of whom** are all things, and we in him; and one Lord Jesus Christ, **by whom** are all things, and we by him. (1 Corinthians 8:6)

Many... set aside the Old Testament Scriptures,... In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. 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. {COL 128.2}

This may explain why the Adventist people, who were called upon to bear the Three Angels’ Messages in the context of the everlasting gospel, should have a

view of God and Christ that clearly shows their relationship as source and channel. Without the understanding that Christ is the true Son of God born in eternity, the system of covenants, as it is bequeathed to the Christians by Augustine, would constantly present the law and the gospel in conflict.⁹ This is because two elements that are considered an equal source cause natural conflict in the mind as to how to relate the one to the other. The Trinity overcomes this difficulty through the element of mystery – you just accept it and the confusion and conflict remains in the mind without alarm.

In 1844 the Adventist people followed Christ by faith into the Most Holy Place and saw the ark of God with the Ten Commandments, including the commandment they had most blatantly been breaking, the fourth commandment. Like ancient Israel, they were invited to realise their sinfulness and inability to keep the law in their own strength and to hold by faith onto Christ's righteousness, which is the only true fulfillment of the law. Unfortunately this did not happen, and the Adventist people repeated the Old Covenant experience of ancient Israel, trying to keep the law with their own strength. This legacy separated them from the source of God's righteousness and fiery love and soon put them in the Laodicean state of lukewarmness and complacency (Revelation 3:14-22). To help them come out of this state, in His great mercy, in the years 1888-1895 the Lord sent a message through the Elders E. J. Waggoner (1855-1916) and A. T. Jones (1850-1923).

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." **As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment [grace] in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all [independent life source], but in the merits of**

9 More on this in the booklet *Discarding the Augustinian Covenant Glasses* available at maranathamedia.com

Jesus of Nazareth. Our eyes must be anointed with eye-salve [the message to Laodecia]. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. {RH March 11, 1890, par. 13}

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.** {TM 91.2}

Waggoner's position on the covenants clearly shows their harmonious relation before and after the cross. He rejects the dispensational view of the covenants and applies them instead to one's individual experience:

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... **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, Gospel in Galatians, (1888), page 45)

When the message given by Jones and Waggoner was rejected by the leaders of the church, Ellen White supported the harmonious position of the covenants presented by Waggoner:

Night before last **I was shown [by the Lord] that evidences in regard to the covenants were clear and convincing.** Yourself [Uriah Smith], Brother Dan Jones, Brother Porter, and others are spending your investigative power 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.** {Lt59-1890, par. 18-19}

In this context, A. T. Jones represented Christ as an everlasting priest whose service was accessible throughout the sinful history of mankind, and not only in the so-called New Covenant dispensation:

That [earthly sanctuary], it is true, represented the priesthood of Christ, but... **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** [the gospel was present in the Old covenant dispensation] 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. {GCB/GCDB 1895, page 477.6, 7}

The Scripture presents the everlasting priesthood of Christ by virtue of the fact that He is a priest as the Son of God born in eternity:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. (Hebrews 5:5).

The result of the 1888 message brought more light, and Ellen White built up her view of Christ’s priesthood, placing it in the context of the everlasting gospel:

The priesthood of Christ **commenced as soon as man had sinned.** He was made a **priest after the order of Melchizedek.** {Ms43b, 1891, par. 5}

In the years after 1888, the Adventist people closed the door for this everlasting gospel, depriving themselves and the whole world of the light of God’s character as it is revealed in the Most Holy Place. As long as we stand outside the everlasting gospel, the Lord will continue to speak to us in the language of the Old Covenant ministry of death, where the law reflects our natural face, causing us to fear our heavenly Father.

This is why the beginning of the First Angel’s Message begins with a description of an angel that has the everlasting gospel. The everlasting gospel is based upon a correct understanding of the covenants as taught in the 1888 message. Without

this understanding the framework for the rest of the First Angel, and thus the Second and Third Angel, cannot be truly comprehended.

7. Fear God

Saying with a loud voice, **Fear God**, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

Those who have the understanding that the Lord has required the death of His Son on the cross to be able to forgive us are still in the courtyard of the sanctuary, where “useless sacrifices” are offered, and where the mirror image of the washbasin (Exodus 38:8) presents their own face to them (James 1:23), which they regard as God’s (Psalm 50:21). The First Angel’s Message is addressed to people with such perception, and therefore it begins with the words “Fear God.” If, like Adam, I believe the Lord is like me, I really have to fear Him and hide in the “bushes” of my own theory of justification. But if we allow this process of the ministration of death by the law to convince us of our sin so that we would seek the Son of God, then the fear of God will become to us the beginning of wisdom:

The fear of the Lord *is* **the beginning of wisdom**: a good understanding have all they that do *his commandments*: his praise endureth for ever. (Psalm 111:10)

The fear of the Lord *is* **the beginning of wisdom**: and **the knowledge of the holy** *is* understanding. (Proverbs 9:10)

The knowledge of God’s wisdom begins with the knowledge of the Son of God, for He is the Wisdom of God (1 Corinthians 1:24):

I wisdom dwell with prudence, and find out knowledge of witty inventions....The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. 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 **was I brought forth**: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, *I was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: 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 8:12, 22-30)

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God... 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. {PP 34.1}

When bringing forth His Son in eternity, in His *agape* love God gave Him everything:

All things are delivered unto me of my Father: (Matthew 11:27)

The Father loveth the Son, and hath given all things into his hand. (John 3:35)

Who is the image of the invisible God, the firstborn of every creature:... For it pleased *the Father* that in him should all fulness dwell; (Colossians 1:15, 19)

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Hebrew 1:2-4)

In the face of the Father the universe cannot behold the example of obedience, because He has no one over Himself that He could submit to, and therefore, in His wisdom, God bore His Son before everything was created. Then He created everything through Him, and in the Son’s face, all created beings had a perfect example of obedience, gratitude and love. That is why Jesus is “the way, the truth, and the life: [and] no man cometh unto the Father, but by me [Jesus].”

(John 14:6). In this way, God could give His Spirit through His Son to all created beings, providing them with protection against the danger of trying to be like the Most High in terms of power and authority (as Lucifer did):

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. {DA 21.2}¹⁰

Only the literal born Son of God from eternity manifests His Father’s *agape* love, because this love, unlike *eros* love, is not seeking for, but investing value. It is always giving and has no need to take, because it is utterly stable in its self-worth, and thus the Father works through Christ to His creation, making Christ “the power of God” (1 Corinthians 1:24). Christ knows wonderfully and perfectly what it means to receive life and what it means to give life, and thus Christ becomes the glue that holds the universe together – “by him all things consist” (Colossians 1:17). Christ as the *agape*-Son is the key to everlasting life:

And lo a voice from heaven, saying, This is my beloved [*agape*] Son, in whom I am well pleased. (Matthew 3:17)

For God so loved [*agape*] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. (1 John 5:1)

10 More about this great principle, which is the law of life for the universe, you can find in the book of *Wisdom of God* available at maranathamedia.com

When Christ is presented as having an independent divinity from the Father, His position in the Godhead is determined on the basis of power. This is a power not of God’s wisdom as in 1 Corinthians 1:24, but of Satan’s corrupt thinking. In this way, the Trinitarian understanding of Christ destroys God’s *agape* love, merging it with *eros*, as the head of the Catholic Church himself puts it¹¹:

God is the absolute and ultimate source of all being; but this universal principle of creation—the Logos, primordial reason—is at the same time a lover with all the passion of a true love. **Eros is thus supremely ennobled, yet at the same time it is so purified as to become one with agape.** {Pope Benedict IX Encyclical Letter, 2005, Deus Caritas Est “God is Love.”}

That is why, with the call “Fear God,” the First Angel’s Message invites us to accept the Son of God as He is, so that we can emulate Him and become the channels for this transforming *agape*, which transforms us according to God’s beautiful character.

He that loveth not knoweth not God; for God is love [*agape*]. In this was manifested the love [*agape*] of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love [*agape*], not that we loved [*agape*] God, but that he loved [*agape*] us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved [*agape*] us, we ought also to love [*agape*] one another. (1 John 4:8-11)

Thus the first teaching that the First Angel speaks, in the context of the everlasting covenant, is a call to worship the true God. This God is revealed through His only begotten Son, and the love of the Father is defined by the love He shows His Son. It is the inheritance of the Son of God that proves the *agape* of the Father to be real. All the fullness of the Father’s divinity is inherited by the Son. Thus the true Father and Son relationship defines the meaning of the *agape* of God and is critical to understanding the character of God, which then allows us to give glory to Him.

11 The journey in the sanctuary in search for the pure love *agape* by revealing Christ as the only-begotten Son is beautifully traced in the personal story of Adrian Ebens in his book *My Beloved* available at maranathamedia.com

8. Give Glory to Him

Saying with a loud voice, Fear God, and **give glory to him**; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

The glory of God is His character, and the law is a transcript of this character:

And he said, I beseech thee, **shew me thy glory**. And he said, I will make **all my goodness pass before thee, and I will proclaim the name of the LORD** before thee; and **will be gracious** to whom I will be gracious, and **will shew mercy** on whom I will shew mercy. (Exodus 33:18-19)

And he hewed **two tables of stone** like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed **the name** of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, **merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin**, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. (Exodus 34:4-7)

The invitation to give glory to God means for us to be transformed according to His character, which will lead to the only true observance of God's law, which is the copy of His character. This is not a process in which we promise to keep the letter of the law as the Israelites did, where they soon came to worship the golden calf (Exodus 32:4), but a process of knowing God and reflecting His true character, as it is revealed through His Son:

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and **yet hast thou not known me, Philip? He that hath seen me hath seen the Father**; and how sayest thou *then*, shew us the Father? (John 14:8-9)

For God, who commanded the light to shine out of darkness, **hath shined in our hearts, to give the light of the knowledge of the glory [character] of God in the face of Jesus Christ**. (2 Corinthians 4:6)

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**. {ST January 20, 1890, par. 9}

But if we read the Bible stories where God’s judgments are connected to violence and we attribute this to God’s character, we only show that we have not received the Son of God’s testimony concerning His Father and that we are still in the courtyard of the sanctuary where we see in the law only a reflection of our natural face. All cases of God’s judgments over sinners must be rationalized and harmonized with the life of Jesus Christ on the earth because:

The work of the good Samaritan represents Christ’s mission to the world. Our Saviour came to reveal the character of God, to represent his love for man. He acted **just as the Father would have done in all emergencies**. Christ manifested for us a love that the love of man can never equal. He **died to save those who were his enemies; he prayed for his murderers**. {HM October 1, 1897, par. 7}

In order to be able to see and reflect the Father’s glory as it is revealed in the Most Holy Place, we are invited to be good students of the Bible who harmonize all the texts so that it becomes clear that the Father actually acts as His Son in all the emergencies, including the final fiery judgment of the wicked.¹² Only then in God’s law, which contains the command “do not kill,” will we be able to see the beauty of a character which is freely offered to us:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, **having his Father’s name written in their foreheads**. (Revelation 14:1)

¹² A good example of one such thorough study can be found in the book *Agape* available at maranathamedia.com

When we understand that the Son of God is indeed the express image of the Father, then, when that image was revealed on earth, we find the very key to knowing how to give glory to the Father and receive His seal. Fearing God and giving true glory or character to Him is the only way we can receive His seal as described in Revelation 14:1.

9. The Hour of His Judgment

Saying with a loud voice, Fear God, and give glory to him; **for the hour of his judgment is come:** and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

When we understand and accept the character of God as it is manifested through His Son on the earth, then we will correctly comprehend the nature of what is transpiring in the Most Holy Place of the heavenly sanctuary after 22nd October 1844:

I considered the horns, and, behold, there came up among them another little horn [the Papacy], before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and **a mouth speaking great things. I beheld till the thrones were cast down,** and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: **his throne *was like the fiery flame, and his wheels as burning fire.* A fiery stream issued and came forth from before him:** thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even till the beast was slain, and his body destroyed, and given to the burning flame....*** I saw in the night visions, and, behold, ***one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom,*** that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. (Daniel 7:8-14)

This judgment comes in response to the Papacy's false system of justice administered throughout the Dark Middle Ages, and this means that here it is presented the process: "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matthew 7:2). Being the "man of sin" (2 Thessalonians 2:3), the Papacy represents the sinful thinking of all mankind concerning the character of God. This thinking sees God's glory and the river of life, which is the presence of God and His Son through His Spirit (Revelation 22:1) as consuming fire:

And the sight of the glory of the Lord *was like devouring fire* on the top of the mount **in the eyes of the children of Israel.** (Exodus 24:17)

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (Daniel 7:10)

The words fiery stream in Daniel 7:10 actually mean shining river like the river described in Revelation 22:1, but to the carnal mind it looks like a fiery stream of devouring fire.

The way the judgments come upon the Papacy is recorded in history in the late 19th century, and it shows us how “the beast was slain, and his body destroyed, and given to a burning flame” (Daniel 7:11):

That terrible outbreaking [during the time of the French Revolution] was but **the legitimate result of Rome’s suppression of the Scriptures.** It presented **the most striking illustration which the world has ever witnessed of the working out of the papal policy—an illustration of the results** to which for more than a thousand years the teaching of the Roman Church had been tending. The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and **the Revelator points also to the terrible results that were to accrue especially to France from the domination of the “man of sin.”** Said the angel of the Lord: “The holy city shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.... The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike **representing the time in which the church of Christ was to suffer oppression from Rome.** The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time **a French army entered Rome and made the pope a prisoner, and he died in exile.** Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. {GC 266.3}

The repressive measures used by Rome itself against the Bible and its followers returned to its head (Psalm 7:16) through the natural development of the events in France. Is it not indicative that it was the country which once helped the Papacy to assert its power, in the person of Clovis and the Franks, that now was the first to revolt against that power? The beginning of the 1290-year period of abomination was set up by the support of the converted pagan king in 508

(Daniel 12:11), and not when the Papacy's power began in 538 (Revelation 13:5). And now the consequences of the abomination would return to the Papacy through the same people, who had become disgusted with its teachings – resulting in the outburst of fury seen in the French Revolution.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6:7)

This clearly shows that our heavenly Father's judgment is not like our judgment, and in the image portrayed in Daniel 7 we see our thinking of judgment reflected in God's law. The next chapter of Daniel shows exactly when the cleansing or restoration of the heavenly sanctuary will take place. From the events describing the abomination of Paganism (the daily) and Papacy (the transgression of desolation), Gabriel was commanded by the Son of God Himself to give Daniel an explanation of the vision. There, for the first time in the book, is used a Jewish word for vision, which has a common root with the word which is used for the women's mirrors, donated for the making of the laver:

And he made the laver *of* brass, and the foot of it *of* brass, of the **lookingglasses** **מִסְכָּרִים** [H4759] of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation. (Exodus 38:8)

And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the **vision** **מַדְרֵגָה** [H4758]. (Daniel 8:16)

<p>[*StrongsHebrew*] 4759 mar'ah mar-aw' feminine of 4758; a vision; also (causatively) a mirror--looking glass, vision. see HEBREW for 04758</p>	<p>[*StrongsHebrew*] 4758 mar'eh mar-eh' from 7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision</p>
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Chapters 2 to 7 of the book of Daniel are written in Aramaic, apparently to reach a wider audience. From chapter 8 to 12 it continues in Hebrew. The vision of the judgment is in the Aramaic part of the book, while its explanation through

the vision of the sanctuary is contained in the Hebrew part. This order of the book shows that we, like Daniel, are invited to see beyond the vision of the mirror – the true image of our heavenly Father, about whom the Son of God says:

For **the Father judgeth no man**, but hath **committed all judgment unto the Son:** (John 5:22)

Our heavenly Father does not condemn any man, but everyone will determine his sentence according to his attitude to the testimony that the Son of God has given to His Father while living on the earth. In this sense, the phrase “the hour of His judgment” must be understood as the time when mankind itself is invited to judge what God is like on the basis of His Son’s testimony:

In the day when God **shall judge the secrets of men by Jesus Christ** according to my gospel. (Romans 2:16)

Judge not, that ye be not judged. For with **what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.** (Matthew 7:1-2)

When Jesus was on the earth, He clearly showed what the nature of God’s judgment is, and how different it is from our ideas of judgment nourished by Satan’s false justice system:

Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. (John 8:15-16)

And if any man hear my words, and believe not, **I judge him not:** for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath **one that judgeth him: the word that I have spoken, the same shall judge him in the last day.** (John 12:47-48)

In the story of the woman caught in adultery we have a model for the investigative judgment conducted in the Most Holy Place. As you read, pay attention to whether Jesus personally condemned someone:

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned [the law reflects the natural man’s

thinking]: but what sayest thou? This they said, tempting him, that they might have to accuse him [judgmental spirit]. But Jesus **stooped down, and with his finger wrote on the ground** [the books are opened], *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, **being convicted by their own conscience**, went out one by one, beginning at the eldest, *even* unto the last [they condemn themselves because their belief about God's character does not allow forgiveness – James 2:13]: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? Hath no man condemned thee?** [thus He is asking her about her judgment upon God's character] She said, **No man, Lord** [She discerns hope in God's character]. And Jesus said unto her, **Neither do I condemn thee:** go, and sin no more. (John 8:3-11)

But Jesus well knew for what purpose this case had been brought to him; he **read the secrets of their hearts, and knew the character and life-history of every man in his presence...** he stooped and **wrote carelessly with his finger in the sand**. Although doing this without apparent design, **Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty**, beginning with the eldest and ending with the youngest. At length the Pharisees became impatient at the indifference of Jesus, and his delay in deciding the question before him, and drew nearer, urging the matter. **But as their eyes fell upon the words written in the sand, fear and surprise took possession of them**. The people, looking on, saw their countenances suddenly change, and pressed forward to discover what they were regarding with such an expression of astonishment and shame... Then Jesus "lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." **The accusers saw that Jesus not only knew the secrets of their past sins, but was acquainted with their purpose in bringing this case before him, and had in his matchless wisdom defeated their deeply laid scheme**. They now became fearful lest Jesus would expose their guilt to all present, and they therefore "**being convicted by their own conscience, went out one by one**, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst." {2SP 350.2}

Here is the parallel of the same self-judging process in the final judgment:

As the Holy One upon the throne slowly turned the leaves of the Ledger, and his eyes rested for a moment upon individuals, **his glance seemed to burn into their very souls, and at the same moment every word and action of**

their lives passed before their minds as clearly as if traced before their vision in letters of fire. Trembling seized them, and their faces turned pale... Every eye is riveted upon the face of the One upon the throne; and **as his solemn, searching eye sweeps over that company, there is a quaking of heart, for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt,** and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life. {PH043 3.1}

So, through the accumulated light of the whole history of God's people and the pure testimony the Son of God for His Father, we are invited to judge what our Father really is like. For 1290 years the abomination that makes desolate obscured the truth that Jesus is the Son of God. The little horn was judged and its power taken away from it by its eldest son – France. It was then that the doctrine of the begotten Son came back to light in the United States of which the *Christian Connexion* played an important part. A number of key Adventist leaders came from this movement.

Through the doctrine of the begotten Son, the Adventist movement was able to be offered an open door, as members of Philadelphia, into the Most Holy Place. The church delayed, but one Jubilee cycle after 1844 brings us to the culmination of the 1888 message with the sermons of A. T. Jones in 1893. This message would have ushered in the truth about the character of God as was begun by the Adventist minister George Fifeild in his book *God is Love*.¹³ With the truth of God's character revealed, then the true judgment concerning God's character could begin, and each man would be judged as He judged God's character.

Thus, by the very nature of the decision of the judgment in the cases of these living ones, in the time of the message that "the hour of His judgment is come," it is evident that there is no long process of examination and of balancing of accounts one against another; but that it is simply the recognition of the condition of each person, according as that condition is by his own choice. Just what he is at the moment when the crisis of the decision in his case is reached, that he forever remains. If he is righteous, the judgment recognizes it, and pronounces the word, "Let him be righteous still." And

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this word is so pronounced at that moment simply because he already is what this says that he shall be “still.” If he is unjust, then the word of the judgment is, “Let him be unjust still.” And this is so said simply because that is what he is at the moment, whether the judgment were pronounced or not; and the crisis of the judgment, coming to his case just at that moment, finds it so, recognizes it, and says, “Let him be unjust still.” {A. T. Jones, *The Great Nations of Today*, page 243.2}

Let us accept this light and judge prudently, for the judgment we judge our Father with will return to us precisely reflected by the mirror of God’s law. How we perceive God is directly related to how we will act/judge, and how we act and judge is how we will be judged. So let us think carefully how to fulfill the following verses in the light of Christ, not our false imaginations of how God is that we have inherited from Satan:

Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. (Matthew 5:7-9)

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful. (Luke 6:35-36)

It is important to note that it was during the messages of A. T. Jones in 1893 that the light on the Sabbath came forth and it is to this we turn next.

10. Worship Him Who Made

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.** (Revelation 14:7)

This part of the First Angel's Message almost quotes the fourth commandment:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work,... for *in* six days the LORD **made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Exodus 20:8-11)

When the Adventist people came by faith into the Most Holy Place in 1844 and saw the Ark of the Covenant with the two tablets of God's law and the glittering Ten Commandments, they also saw that the fourth commandment shone brighter than the others:

The four on the first table shone brighter than the other six. **But the fourth, the Sabbath commandment, shone above them all; for** the Sabbath was set apart to be kept **in honor of God's holy name** [character]. {EW 32.3}

At the beginning of the Great Controversy, Lucifer had declared that God's law was arbitrary and artificially imposed. With such a view the Sabbath would seem like an unnecessary restriction. Unfortunately, when the Adventist people, like the Israelites at Sinai, decided to keep the law of God with their own power, they began to look at this law in the way Lucifer described it. When, in His mercy, God sent us the message of justification by faith, we were invited to restore the right view of the Sabbath:

The Sabbath has **the living image of Jesus and the presence of Jesus Christ in it.** He put it there. **He put it there for the man, and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord when he comes to the Sabbath day, he gets additional blessing from the Lord.** It matters not how much the presence of Christ is with him, when he comes to the Sabbath day, **additional presence of Christ comes to him.** He knows it. {A. T. Jones, GCB/GCDB 1893, page 455.10}

Since on the Sabbath there comes additional blessings from the presence of Christ, it is indeed God's means of sealing His people into our Father's image or character:

Moreover also I gave them my sabbaths, to be a **sign** between me and them, **that they might know that I am the LORD that sanctify them.** (Ezekiel 20:12)

By the Sabbath, God invites us to experience the very principle of justification by faith, calling us to rest from our own affairs, so that we should not trust in them for our salvation through the lie of an independent life source that acquires more value through works. Instead, in the righteousness of Christ the Sabbath is a rest of faith and gratitude in which we receive His Spirit of peace:

For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. (Isaiah 30:15)

If we correctly understand the Three Angels' Messages, the result will be that we will keep God's commandments through the faith of Jesus:

Here is the patience of the saints: here *are* they that **keep the commandments of God, and the faith of Jesus.** (Revelation 14:12)

The natural man has no such faith in himself because he does not know the Father and cannot trust Him. In this sense, the Son of God is the Author of faith – the first to have faith in God and the only one through whom all can have it, for as the only begotten Son of God He knows the Father like no other:

[the Father] Yet have I set my king upon my holy hill of Zion. [the Son] I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. (Psalm 2:6-7)

Fixing our eyes on Jesus, **the pioneer** and perfecter **of faith.** (Hebrew 12:2, NIV)

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.** (Matthew 11:27)

With this perfect trust and delight in the will of His Father, the Son of God has created the whole universe and also our world:

I delight to do thy will, O my God: yea, thy law *is* within my heart. (Psalm 40:8)

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (Genesis 1:26)

Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. **His SON would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.** {1SP 17.2}

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. **And now God says to his Son, "Let us make man in our image."** {1SP 24.2}

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, **from the beginning, or ever the earth was. When *there were* no depths, I was brought forth;... Before the mountains were settled, before the hills was I brought forth:** while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: 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; rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.** (Proverbs 8:22-31)

Who is the image of the invisible God, **the firstborn of every creature: for by him were all things created,** that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created **by him, and for him:** (Colossians 1:15-16)

Can we feel the delight the Son of God experienced when the Father created everything through Him and for Him? In fact, this enjoyment of *the relationship* between God and His Son is offered to us every Sabbath:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made [Father and Son are delighting]. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made [They are inviting us to receive their delight]. (Genesis 2:1-3)

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and **call the sabbath a delight**, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: **then shalt thou delight thyself in the LORD**; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*. (Isaiah 58:13-14)

For unto us **was the gospel preached** [the everlasting gospel passing through all dispensations], as well as unto them [the Israelites]: **but the word preached did not profit them, not being mixed with faith in them that heard it** [did not receive the faith of Jesus]. For **we which have believed do enter into rest**, as he said, As I have sworn in my wrath, if they shall enter into my rest: **although the works were finished from the foundation of the world** [accessible each successive Sabbath, a continuation of the original creation Sabbath]. (Hebrew 4:2-3)

Although God and His Son ceased to create after the creation week, the creative power of God to restore fallen man in His image has not ceased, and it manifests itself especially through the Sabbath. That is why Jesus, when he restored the man paralyzed for 38 years, said that His Father continued to work on the Sabbath (John 5:17). The two messengers who brought justification by faith to the Adventist people clearly showed the connection between the delight of God and His Son at the beginning and its continuation in the redemption of the world. Commenting on the First Angel's Message, Waggoner says:

Here we have plainly set before us the fact that the preaching of the Gospel consists in preaching God as the Creator of all things, and calling on men to worship Him as such.... But we have also learned that the Gospel is the good news of salvation through Christ. The Gospel consists in the preaching of Christ and Him crucified.... The preaching of Christ and Him crucified is

the preaching of the power of God, and therefore it is the preaching of the Gospel, for the Gospel is the power of God. And this is exactly in harmony with the thought that the preaching of the Gospel is the setting forth of God as the Creator; for the power of God is creative power, and Christ is the one through whom all things were created.... (Creation by the Cross). So the preaching of the everlasting Gospel is the preaching of Christ the creative power of God, through whom alone salvation can come. And the power by which Christ saves men from sin is the power by which He created the worlds. {E. J. Waggoner, *The Everlasting Covenant*, pages 21-23}

But the Sabbath as a time to receive more of Christ's Spirit of trust, restoring power and delight is not limited to the weekly Sabbath. Leviticus 23 presents a whole series of God's times, which are nothing but an extension of the Sabbath principle:

Speak unto the children of Israel, and say unto them, **Concerning the feasts of the LORD**, which ye shall proclaim *to be* holy convocations, **even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest**, an holy convocation; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings. (Leviticus 23:2-3)

In the list of the Lord's appointed times, the Sabbath is set as their head. This is because these holidays are in the relationship of source and channel, modelled on the relationship of the Father and His Son. Understanding the true meaning of the Sabbath, we will also understand that of the other appointed times:

Again **the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed**, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from **no exercise of mere arbitrary sovereignty; all were given for the good of Israel**. The Lord said, "Ye shall be holy men unto Me"—worthy to be acknowledged by a holy God. {PP 311.2}

But this experience is possible only when we have an understanding of the harmonious relations between the law and the gospel as it exists between the law and the book of the law (Deuteronomy 31:26), otherwise we will tend to either legalism or a gospel which rejects the law. We are called to keep the law of God with all His commandments, statutes and judgments, not as servants, but as sons and daughters of God through the Spirit of the Son of God.

Remember ye **the law of Moses** my servant, which I commanded unto him in Horeb for all Israel, *with the statutes and judgments*. Behold, I will send you Elijah the prophet **before the coming of the great and dreadful day of the LORD:** and **he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,** lest I come and smite the earth with a curse. (Malachi 4:4-6)

The Lord reveals to us the increasing amount of Christ's Spirit promised at appointed times through the expanding channel of Sabbath blessing for all those who accept it by faith. Numbers 28 and 29 contain the exact increasing quantities of sacrifices and measures for flour and oil. A detailed examination of this growing blessing can be found in the book *Living Bread from Heaven*.¹⁴ The blotting out of sins from the records in the heavenly sanctuary on the Day of Atonement is related to the receiving of refreshment from the presence the Lord:

Repent ye therefore, and be converted, that your sins may be **blotted out, when the times of refreshing shall come from the presence of the Lord;** and **he shall send Jesus Christ,** which before was preached unto you: (Acts 3:19-20)

It is no coincidence that, through the papal system, Satan intended to change not only the Sabbath, but also the feasts, thus depriving God's people from the refreshing presence of the Lord:

He [the Papacy] will intend to change **religious festivals and laws,** and the holy ones will be handed over to him for a time, times, and half a time. (Daniel 7:25, Christian Standard Bible)

We are told that the restoration of the full Sabbath in the time before the last trouble is connected with the filling of the Spirit, and that it will cause the rage of both the fallen churches and the nominal Adventists:

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And **at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and**

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nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw **the sword, famine, pestilence**, and great confusion in the land. {EW 33}

These events at the beginning of the time of trouble follow the pattern of the Israelites' Exodus from Egypt:

Now **all these things happened unto them for ensamples**: and they are written for our admonition, upon whom **the ends of the world are come**. (1 Corinthians 10:11)

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may **hold a feast unto me** in the wilderness. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with **pestilence, or with the sword**. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them **rest** [Shabbath] from their burdens. (Exodus 5:1-5)

Moses restored the observance of the Sabbath before Israel's departure from Egypt, and then appealed to Pharaoh to let them observe a feast so that they should not be smitten with a sword or pestilence. So, at the end of time, the people of God will be hidden under the shadow of the Almighty, and a plague will not attack their tents (Psalm 91:1, 10) when the destroyer, Satan, comes to destroy those who follow his beast's character:

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. **They have received "the latter rain," "the refreshing from the presence of the Lord,"** and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and **all who have proved themselves loyal to the divine precepts have received "the seal of the living God."** Then **Jesus ceases His intercession in the sanctuary above...** When He leaves the sanctuary, **darkness covers the inhabitants of the earth...The restraint which has been upon the wicked is removed, and Satan has entire control of the**

finally impenitent... the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. {GC 613, 614}

It becomes clear that what the Scripture calls God's wrath or rage is not a punishment directly originating from God, but the final expulsion of the Spirit of God by the wicked after the last message of mercy has been rejected. The victory over the "beast" (the Papacy), its "image" (the union of the church and the state) and its "mark" (the false Sabbath) will be accomplished in God's people by the transformation of their character according to His character through the Holy Spirit, which is given in greater measure on the Sabbath and its extension/expansion – all the appointed times of the Lord.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that **had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name** [character], stand on the sea of glass, having the harps of God. And they **sing the song of Moses the servant of God, and the song of the Lamb** [the final Exodus], (Revelation 15:1-3)

11. What Causes the Fall of Babylon?

And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Revelation 14:8)

As we have seen earlier, the fall of Babylon was proclaimed by the same hand that announced the fiery words on the wall in the palace of Belshazzar, and when Jesus cried out “It is done!” it tore from the top to the bottom the curtain that separated the Holy Place from the Most Holy Place of the earthly temple. Through His life of matchless mercy, kindness, and love, and through His never-before-seen self-denial in His death on the cross, Jesus confirmed what He taught in the Sermon on the Mount concerning His Father:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.** For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? Do not even the publicans so? **Be ye therefore perfect, even as your Father which is in heaven is perfect.** (Matthew 5:43-48)

Yet the complete fall of Babylon cannot take place before the earth has a people that reflects that same character in its fullness. When the everlasting gospel is thus preached, then the abomination that causes desolation through Satan’s false justice system will be completely denounced; for though the Pope was captured in 1798 and in 1844 the Protestant churches were exposed as the daughters of Babylon for the rejection of the message of the soon coming of Christ, the First Angel’s Message was not preached in a way that brings about the complete fall of Babylon. The abomination of the misconception of God’s character still lives in the hearts of billions, and therefore the Papacy’s wound is almost completely healed (Revelation 13:3). Therefore, when speaking of the preaching of the gospel at the very end of time, Jesus shows that the abomination will still be alive:

And **this gospel of the kingdom** shall be preached in all the world for a witness unto all nations; and **then shall the end come. When ye therefore shall see the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (Matthew 24:14-15)

The Three Angels' Messages must be understood and preached precisely within the framework of the everlasting gospel, which shows:

1. The harmonious relation between the Old and New Testaments (covenants) according to the model of the relationship between the Father and the Son (source and channel, root and fruit) – as the everlasting covenant (Hebrews 13:20).
2. The fear of God as the beginning of God's Wisdom, which is Christ as the only begotten Son of God who is the Son of the Father's pure *agape* love (1 Corinthians 1:24, 1 John 4: 9-11, 2 John 1: 1-3).
3. The giving of glory to God as a reflection of the true, non-violent nature of our heavenly Father, just as He is revealed by His Son on the earth (John 17:3, 4).
4. The judgment of God as the time in which we are invited to enter the fullness of the adoption process through the Spirit of the Son of God so that we can see that "there is now no condemnation for those who are in Christ Jesus" (Romans 8:1, NIV) because we will see the Father, not as mirrored in our thinking, but as One revealed by His Son – One who does not condemn anyone, but respects the will of all to judge themselves according to their perceptions of God's character. Thus, the love of the Father who comes to us through His Son really throws away every fear, because fear has a punishment in itself, and thus we can in verity have confidence in the Day of Judgment. (1 Corinthians 13:12, John 5:22, 1 John 4: 15-18).
5. The Sabbath as the *Time Temple* that brings us the presence of God through His Son, containing all His delight in creating and then resting in His Father's bosom, constantly confirming His identity in His relation to Him, rather than in the deeds he has achieved. The gift of this Holy Spirit of the only begotten Son through all the appointed times of our heavenly Father is furthermore understood merely as the extension

of this Sabbath principle, not as times independent of it and without blessing (Leviticus 26:2; 23:1-3, Matthew 11:25-30).

When these ingredients are present in the First Angelic Message, then we will really preach it in its true context – the everlasting gospel, and this means that the fall of Babylon will be secured by the manifestation of God’s character in us – Christ in you – the hope of glory (Colossians 1:27). Listen to the text of the unique song of those who have defeated the beast, his image and his mark, who fully assimilated the principles of the First Angelic Message in the context of the everlasting gospel:

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. **Who shall not fear thee** [fear God], O Lord, and **glorify thy name** [reflect His character]? For *thou* only *art* holy: for all nations shall **come and worship** [before the One who made heaven and earth] before thee; for **thy judgments are made manifest** [the real nature of the Judgment]. And **after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:** (Revelation 15:3-5)

When this song of the everlasting gospel is sung with the Spirit of Christ in the hearts, the Most Holy Place opens because the character of our heavenly Father is presented in His fullness to the world. Unfortunately, most of the world, when it sees this glory, will choose to turn its back, and in doing so, they themselves will end their probation time, and the plagues will follow.

12. The Wine of the Harlot Turns to the Wrath of God

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made **all nations drink of the wine of the wrath of her fornication.** (Revelation 14:8)

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image [character], and receive *his* mark in his forehead [follows his appointed times in the place of God's], or in his hand, the same shall drink of **the wine of the wrath of God**, which is poured out **without mixture** into the cup of his indignation; and **he shall be tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: and **the smoke of their torment ascendeth up for ever and ever:** and they have **no rest**[Sabbath] day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. (Revelation 14:9-11)

And after these things I saw another angel come down from heaven, having great power; and **the earth was lightened with his glory** [presentation in flesh of God's character according to the everlasting gospel]. And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen,** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of **the wine of the wrath of her fornication**, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.** (Revelation 18:1-4)

The time from the Second to the Fourth Angel is the result of the delay of God's remnant people in their failure to fully represent the everlasting gospel, because of their misunderstanding of the full meaning of the Third Angel's Message:

Had they [early Adventists] still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, **had received the third angel's message and proclaimed it in the power of the Holy Spirit**, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. {GC 457}

We see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth. The fourteenth chapter of Revelation is a chapter of the deepest interest. **This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance. The prophecies in the eighteenth of Revelation will soon be fulfilled.** During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, **filling the earth with the knowledge of God, and with his unsurpassed glory** [character], as the waters cover the sea. {RH October 13, 1904, par. 1-3}

We are told that this repeat is paralleled in Jesus' earthly mission:

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. **So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is,** "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." **And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people,** that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (1888 Materials, 1078.7)

The traffic in the temple was a problem that began when Lucifer rejected the worship of the only-begotten Son, and presented his lie of the inherent life source and inherent righteousness (Ezekiel 28:16, 18). This is because the transactions are traded outside the identity and value of our relationships as sons and daughters of God, where the belief rules that we have something personal to offer to others in return for some value (1 Corinthians 4:7).¹⁵ The final cleansing of the temple, through the increased light in the Fourth Angel's Message, aims to restore us fully in the faith of Jesus and our true value as the

15 More about the difference in value systems of God's and Satan's kingdom, see the book *Identity Wars* available at maranathamedia.com

children of God accepted in His only-begotten Son (Matthew 3:17; Ephesians 1:6), and not through the performances and achievements of the Old Covenant carnal man's thinking (Exodus 19:8).

Only with such faith are we justified and are able to follow all the principles of God's kingdom – His spiritual laws, statutes and ordinances (Romans 7:14). Only with such justification are we prepared to fully appreciate the character of God in the Most Holy Place as revealed through the life of His Son on earth. Then we can see that God's wrath, which the Third Angel warns about, is the wrath of the harlot, Babylon. After having made all nations and churches drunk with its deceptive teachings of God's character, and they have refused to become sober even when the truth of the everlasting gospel has been presented to them, our heavenly Father will finally allow, with great grief and sorrow, this rage to return to them, calling this the wrath of God, for thus it will appear in the eyes of carnal men:

But if our unrighteousness commend the righteousness of God, what shall we say? *Is God* unrighteous who **taketh vengeance? (I speak as a man)**. (Romans 3:5)

And when he had looked round about on them **with anger, being grieved for the hardness of their hearts**, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. (Mark 3:5)

The LORD is known *by* the judgment *which* he executeth: **the wicked is snared in the work of his own hands**. (Psalm 9:16)

And the ten horns which thou sawest upon the beast, **these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire**. For **God hath put in their hearts** to fulfil his will [God allows for sin to be punished by sin], and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. (Revelation 17:16-17)

Therefore, when He calls those who have accepted His true identity in His Son to come out of Babylon, God tells them to do so in order not to participate in her plagues (Revelation 18:4). God's wrath and His plagues are in fact the harlot's anger and plagues, left to come upon her and the nations because, by rejecting the true character of God, they have chosen to see the events in this way.

Therefore, choosing to reject the message of the Sabbath more fully, they are deprived of the Son of God's rest in the bosom of His Father contained in these appointed times, and the result of this is that there is no "rest, day and night" for them:

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and **brimstone** in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. (Revelation 14:10-11)

The Greek word used here for brimstone has the following definitions:

Θειον: (theion, related to theios – dealing with divinity)

Strong's definition: 1. Brimstone a. divine incense.....

To the pioneers of Adventism it was revealed that this fire could not burn the wicked for the whole of eternity, because that would have been in contradiction to God's just character. Today we are invited to walk out the next step in the narrow path of this truth concerning the character of God, to see that our heavenly Father is not the source of this suffering, but that His loving presence reveals sin in its destroying nature, and this process accomplishes the judgment.

We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not, and of the fire that is not quenched. **Thus is represented the experience** of every one who has permitted himself to be grafted into the stock of Satan, who has cherished sinful attributes. When it is too late, he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides on him. **This is a fire unquenchable**, and by it every unrepentant sinner will be destroyed. Satan strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins, and despises forgiveness and grace, will **suffer the result of his course**. {ST, April 14, 1898. par 13)

This is not an act of arbitrary power on the part of God. The rejecters of His mercy **reap that which they have sown**. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All

they that hate Me love death.” Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive **the results of their own choice**. By a life of rebellion, Satan and all who unite with him place themselves **so out of harmony with God** that **His very presence is to them a consuming fire**. The glory of Him **who is love will destroy them**. {DA 764.1}

The glory of Him who is love exposes sin in such a way that the guilt for it will kill the sinner, just as the Son of God has died on the cross crushed by the sins of the world. Let us rise and wake up to shake off the millennial delusions about the character of our merciful and long-suffering Father so that we can reflect His glory and shine with the light of the Fourth Angel, which alone can truly expose Babylon!

Conclusion

At the very beginning of the Great Controversy in Heaven, Lucifer, driven towards self-oblivion by the belief in an independent source of life and value, presented the law of God and hence the character of God as arbitrary and artificially imposed, and therefore the character of God's government was not one of love. When he succeeded in deceiving many angels in this, he secured the irreversibility of their decision by declaring that, even if they decided to return to God and His Son, God would not forgive them. These ideas are the very idea of Babylon, and the Scripture calls them abominations because they conceal the Father's merciful face and cause the person to perceive sin as a path to freedom from the supposed tyranny of a god that in reality has nothing to do with our heavenly Father, but is rather a copy of Satan himself. Satan claims to offer a government of freedom and love, but his government is in actuality based on insecurity and covetousness.

When our first parents embraced those lies deeply in their hearts, their understanding of justice reflected Satan's system that every sin must be punished and without the shedding of blood there is no forgiveness. Since the sacrificial system, as well as the crucifixion of Christ itself, is understood as something God requires to be able to forgive us, our heavenly Father agrees to reach us through a process in which the law reflects the thinking of the natural man to make sin abound, so that wherever sin abounds, grace may much more abound (Romans 5:20).

The history of Israel is an example of how a whole nation can not only lower its perceptions of the image of God to their level, but also legitimize these false notions in the amalgamation of Satan's justice system with God's government where every act of justice and judgment is dictated only by mercy and love (2 Kings 17:7, 8, Matthew 5:38, 39). Because all of Israel lived in the Old Covenant experience, the Old Testament period can be easily seen as the Old Covenant dispensation (era) even though the New Covenant experience was available to them. The same gospel had been preached to them as that which was preached to us (Hebrews 4:2). God's mercy is everlasting (Psalm 118: 1), but when the Jews rejected the fullest revelation of God's character in the person of His Son,

as a people there was nothing more that could be done for them. This same process will also end mankind's probation after the last message of mercy through the Fourth Angel is rejected by the majority.

Although the Christian church initially followed Christ by faith into the Holy Place and thus received the early rain of His Spirit, the subsequent apostasy placed the Christians in a state similar to that of the Jews. While Christians no longer offered useless sacrifices in the courtyard of the sanctuary, they instead prayed in vain to a god who must be atoned by the death of his son, and if that was not enough, a whole arsenal of human advocates headed by the Pope and the Virgin Mary would come to their aid to appease this god's fury. In order to alleviate this grave condition, Christians set the law of God to the Old Testament age, but this moved them further from the notion of God's true character. For this reason, the history of physical Israel and that of Christianity represents the age of the seven times punishment for the transgression of God's covenant (Leviticus 26:18, 21, 24). The two are not that different, being in their own times manifestations of the abomination that makes desolate. It turns out that the perfect plan of our heavenly Father was not for Christians to wander between the courtyard and the Holy Place, being persecuted and murdered for more than twelve centuries to satisfy the false idea of justice for the majority; and for only a few to be saved to the faith through the same process.

Therefore, even the Protestant Reformation failed to bring mankind away from this thinking, and it was reflected in the many bloody battles between Catholics and Protestants. It is a miracle that our heavenly Father has nevertheless succeeded in attracting the Adventist people to follow His Son into the Most Holy Place. On the veil that divided the Holy from the Most Holy Place in the earthly sanctuary there were angels (Exodus 26:31-34). It means that it is the correct understanding of the Three Angels' Messages that would bring the Adventist people into the Most Holy Place. But even through the Three Angels' Messages we are tested as to how we read, because God has allowed it to reflect our Satan-influenced thinking in order not to force us to accept His character, and to give us the freedom to choose ourselves the God whom we want to serve.

The path to the Most Holy Place was opened on Calvary, through the life and death of the Son of God, but we are invited to go to the end of this way, passing

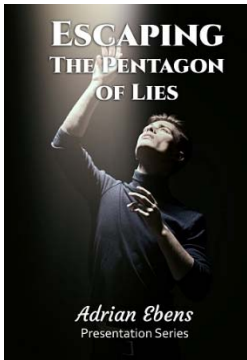
through a gradual but complete emancipation from our sinful thinking, followed by justification, to get to the reflection of the wonderful character of our heavenly Father, in whom there is no darkness (1 John 1:5). Do we want to follow the Lamb wherever He goes so that we can have the name of His Father in our foreheads? I choose to follow this path.

Let us receive all the components of the First Angel's Message in the context of the everlasting gospel, that the lies of Babylon can be exposed and thus its dominion over the minds of men will fall that God may say of us:

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. (Revelation 14:12)

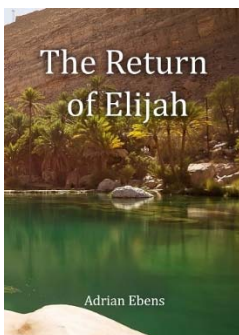
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Escaping the Pentagon of Lies – Presentation Series



The Escaping the Pentagon of Lies Presentation series was the crystallization of a stream of truth that had been developing since September of 2001. It brought together the key doctrinal framework that enables the soul to escape Satan’s masterpiece of deception designed to destroy Christians seeking eternal life. This series has opened the door for many people to a new reality in their Christian experience and has laid the foundations for a worldwide movement dedicated to freedom from the bondage that we feel in this world.

The Return of Elijah



A systematic study that takes the relational principles written in the book Identity Wars and applies them to the subject of the Godhead. This study reveals the utter impossibility of proving the Trinity doctrine from Scripture and Spirit of Prophecy. At the heart of this study is the exposing of the incorrect value system that Christianity applies to determining equality of Father and Son. Eternal life is to know the Father – the only true God and His Son Jesus Christ. John 17:3

Have We Followed Cunningly Devised Fables?



Down in the engine room of Miller’s doctrinal system is housed a vital component to anchoring the year of 1844 as the terminus of the 2300 year prophecy of Daniel Eight. That component is the subject of the Daily. The system developed by Miller was carefully laid down to meet the scorn, derision and infidelity of a defiant Christianity and a hapless world.

Key to Empowering the Third Angel's Message

It has become quite plain that the correct understanding of the sequence of the First Angel's Message holds the key to the fall of Babylon and the exposure of the toxicity of her wine. This First Angel does not simply have any gospel, but rather the everlasting gospel, and those who receive it will not only sing the song of the Lamb but also the song of Moses, for within the everlasting gospel is found the same song. The assurance of such a gospel draws us to the conclusion that what Christ revealed on earth in His character as completely non-violent is the same yesterday, today and forever, and such a revelation causes us to give glory to Him. With a revelation of this character in Christ we then are enabled to partake in the hour of judgment, and judge God as holy and merciful and just. This will open our hearts to rest in Him "that made heaven and earth and the seas and fountains of waters" and worship Him in love and truth.

Seventh-day Adventists have been proclaiming the Third Angel's Message since 1844, but without a full understanding of the character of God this message produced a subdued expression in the Second Angel delivered at that time (Revelation 14:8 was not said "with a loud voice"). The key that gives power to the Third Angel's Message is the glorious light of the revelation of God's character of love. (See *Christ's Object Lessons*, page 415). The gateway to receiving this key was in the hands of the begotten Son and the truth of the everlasting covenant given in 1888 by elders Waggoner and Jones.