

Into the Most Holy Place

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Father in heaven, we just thank You that You have laid the church of God upon a sure foundation; upon your Son the Lord Jesus Christ. The Government will be upon His shoulder and we thank You that Jesus is the precious Cornerstone. We thank You that we can build upon this Rock and never be moved; that when the storms come that we will stand sure knowing that our election and calling are sure in Christ. As we open the Word Father, I pray, give me the words to speak. Let me speak words that will bring honor to Your Name and to the Name of Your Son and we thank You in Jesus Name. Amen.

I'd like to take you to a passage in the Spirit of Prophecy that is familiar to many of us and its page 258 in the book Early Writings. And it has the heading "A Firm Platform." And this many of us will know well. This is down towards the bottom of page 258.

"I saw a company who stood well guarded and firm giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps--the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"

And then she says,

"I was again brought down through these messages, and saw how dearly the people of God had purchased their experience."

These truths of the first and second and third angels' messages were purchased at a tremendous cost; tremendous cost as we shall learn more as we go on.

"God had led them along as step by step, until He had placed them upon a solid, immovable platform."

Now this was coming from the book originally Spiritual Gifts. This was written by Ellen White in the mid '50's, 1850's we're talking about here. She was saying by this time that God had placed, by the mid 50's, God's church, the remnant church, the Seventh-day Adventist Church upon a solid, immovable platform. And then she goes on—well, no, we won't go to there. We'll just hold it at that particular point because I want to read you something else; another quote that you will be familiar with, and that is from the book Life Sketches, page 196, and she speaks

again in reviewing our past history. “Reviewing our past history.” Notice how the prophet says “reviewing our past history.” Something that she goes over. She says,

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget how the Lord has led us, and His teaching in our past history.”

We must remember how the Lord has led us. If you want to understand what it means to be a Seventh-day Adventist you must know very carefully the history of the Seventh-day Adventist people and how they came to the truths that they did. Now I want to read you a statement and this is from the book eight Testimonies & it’s on page 297 which is on the section dealing with Kellogg and his apostasy concerning the personality of God. Page 297. This is written in 1904 and she says,

“Let none seek to tear away the foundations of our faith--the foundations were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years.”

For fifty year, and that’s going back to the early 1850’s and just before that when they had the Sabbath Conferences from 1846 to 1848 where they begin to hammer out the key doctrines of the Adventist faith. She says over the last fifty years we have been building upon this platform a solid foundation, and notice what she says. She makes a very interesting allusion here.

“Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid.” 8T 297

Are there people saying today that after the pioneers began their work that the church after 1888, after 1898, after 1931, that the church laid a stronger foundation than what we laid at the beginning of our work? Well, Ellen White says ‘no!’ She says,

“Men may suppose they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.”

Again, she wrote this in 1904, but she says, “But this is a great deception.” Then she quotes a Bible passage. “Other foundation can no man lay than that which has been laid.” Now what’s that referring to? I Corinthians 3:11. Let’s go there...I Corinthians 3:11. She’s referring—did the Adventist pioneers build a solid platform upon—well, I’m getting too eager; I’m getting ahead of myself, because when I read this this morning I just rejoiced. As Ellen White said “As I

see what the Lord hath wrought I am filled with astonishment, and with confidence in Christ as our leader.”

I Corinthians 3:11 “For other foundation can no man lay than that which is laid, which is Jesus Christ.”

Ellen White says that our beginning work laid a strong foundation and that foundation was upon the person of Jesus Christ and that it was solid, and that if anyone would come along and say that we need a more solid foundation that this was a great deception.

I want you to notice how Ellen White spoke several times about the process of the early pioneers, what they went through, how they had purchased their faith through great trial, and I want to spend a bit of time looking in that, but I just want to come again back to this foundation. Ellen White says in a few other places. When she is talking about something foundational listen to what she says. Acts of the Apostles page 122 **“Christ is the foundation; the church is the channel of communication.”** Christ is the foundation. 9 Testimonies, page 147, it says **“Christ is the foundation of every true church.”** Interesting statement. Another statement. **“...Christ is the foundation of the Christian’s hope.”** Great Controversy 256. **(8:48)**

So, if Christ is the foundation of every true church and the Seventh-day Adventist church is God’s remnant church, then if they built a solid foundation, then can we deduce from this that our pioneers indeed built upon the Rock Christ Jesus?

Let’s put this another way. If Christ is the truth and all truth comes from Him—Jesus said **“I am the way, the truth, and the life”**—if all truth comes from Christ, then is it possible to build a system of truth without having a correct understanding of who Jesus is? Is it possible? **(9:32)** It’s impossible. And of course the Bible tells us, again, if the cornerstone, if your building is not correct, if when our pioneers measured the temple, and after their disappointment God’s people were told (to) measure the temple, and the things that therein, leave out the court, they measured the temple, and of course, the temple—the sanctuary, is all about Jesus Christ. They measured it, they lined it up, and they laid a foundation—a chief cornerstone. They found the chief cornerstone in the person of Jesus Christ, and they built upon that foundation.

Does it make any sense to say that after we had laid the cornerstone in believing that Jesus is God’s only begotten Son, that after we had laid that foundation and built an entire system upon that cornerstone that we turn around and say, “Oh, the cornerstone is not laid correctly. It’s an incorrect cornerstone. We need to have Jesus as the self-originated Second Person of the Godhead.” Our pioneers were Arian and Semi-Arian in their views. Their views of Jesus were faulty. They needed to come into the light. How is it possible to lay a system of truth upon a faulty cornerstone? That is the question that I would put to you today. How can you find a complete system of truth when you have laid a faulty cornerstone? I’ll leave that with you to think about. **(11:02)**

Let's come back to this process of how the pioneers found their way into the Most Holy Place. During the time of the Dark Ages, the Little Horn Power gained in strength. You can read through Daniel chapter seven, Daniel chapter eight, how the Little Horn Power thought to change times and laws. It brought in a system of religion where men began to go to other men, to priests, and to confess their sins. So that when a man thought about confessing his sins he did not in his mind think of Jesus in the heavenly sanctuary and in his mind go to Jesus and have repentance towards the Father and faith towards Jesus Christ. Men would simply go to the priest, confess their sins to the priest, make an offering of some financial matter, or engage in works of penance and merit and they would absolve themselves, they thought. So, we see that as it says in Thessalonians there was the man of sin sitting in the temple of God claiming that he was God, and in this process the work of Jesus was lost. It was lost to God's people. .

Christians were encouraged to pray to saints for strength and for favor. I remember when I worked in one Christian organization and in that organization there were several people of the Catholic faith. I was speaking to them about praying to Jesus and one said to me "I like a little bit of variety. I like to pray to this saint because of this issue and I pray to that saint for that issue. It keeps it interesting. It's boring just praying to the one person." This is what this person was saying to me, and I thought how sad, how very, very sad to not see that Jesus is the only mediator between God and man, and the church had brought in all these other doctrines and all these other ideas, so through the influence of Rome Christians lost the whole process of the sanctuary--the process of a coming judgment, the process because of a final atonement that would be made the concept that the church at some point would have to stand before God without a mediator.

That gives you very exalted views of sanctification. If God can bring man to the point in his experience where he can stand without a mediator, what type of sanctification is this? This is holiness that we cannot imagine, not a holiness that man works out of his own strength but Jesus works out for him this righteousness, and we wrestle with Christ, we hang onto Him, and he gives us His character, and we take hold of Him and hang onto Him, and we go up Peter's ladder adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance brotherly kindness, and to brotherly kindness love. All of this was lost to the church because we lost the view of the heavenly sanctuary.

Now through the work of the reformation—the work of Martin Luther, Calvin and Zwingli and other men, they began to point men and women back to heaven. They pointed people back to Jesus as the only mediator. They read the passages in Hebrews about Jesus being our only mediator, and so men began to look back towards heaven, but they did not, in their thoughts as they thought about Jesus in heaven, think about the ark of the covenant. They did not think about the sanctuary. They just thought about Jesus being in Heaven mediating on our behalf. And so this movement of God's people as they moved towards 1798 and the taking of the pope prisoner, suddenly there was a burst of study on the book of Daniel and one of those who began to study

that was William Miller. In 1813, '14 and onwards he began to study along with many other men who were studying the book of Daniel this time because of the end of the 1260 year period..

They began to study the Daniel 2 image. They began to open up the history books and they saw the history of four world empires followed by a division into ten kingdoms, then a rising of a Little Horn power plucking up three horns. The three powers were called Arian powers and this Little Horn power plucked them up by the roots and it began to speak blasphemy against the Most High, and it began to persecute the saints of the Most High. And then they came down to Daniel, chapter 8, and if you'd like to turn in your Bibles; Daniel chapter 8.

All this time during this Dark Age period the work of Jesus had been obscured to the majority of God's people. But now the judgment of the little horn took place in 1798 and it sparked a study of the book of Daniel and men were running to and fro in this book, and suddenly the context of the sanctuary in heaven, well not at this stage, but the work of Jesus in judgment in the book of Daniel started to take focus, and we see in Daniel 8 verse 13 and 14,

“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 underfoot? (14) And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed.” (17:38)

And so there was this study upon what is the cleansing of this sanctuary and as it turned out, for whatever reason, God's people were not able to take seriously the statements in Hebrews chapter 9 that there was a tabernacle which the Lord pitched and not man. For some reason it didn't gel in their mind that there was a sanctuary in heaven. They couldn't quite seem to grasp it. And then after 1844, well just immediately the day after, you can imagine. This was the point that Ellen White spoke about where God's people purchased their experience. The Millerite movement at the height of its movement had about 50,000 adherents in the United States, about 50,000. After 1844 that number reduced to a very small number. Some say that it came back to a few thousand; it may be even less, originally. But this was the test. This was the point where God's people had to go, “Did we make a mistake? “Where did we go wrong? Could everything that we had looked at been incorrect?”. And on their knees they prayed, and of course, Hiram Edson on his knees in his barn praying, praying for God to know what to do. The blasted hopes of believing that they would see Jesus. It was gone. And they had to face another winter and winters in that part of North American were particularly harsh and cold.

I had the privilege earlier this year along with my wife and with Gary and Carolyn Hullquist; we stood in the restored house of Hiram Edson. We looked out the window towards Port Gibson where Hiram Edson walked. We looked across the corn field, and as I looked across the corn field I remembered that experience of Hiram Edson when suddenly in his mind it came to him that Jesus had not gone from—he was not moving from heaven to earth, but he was moving

within heaven from the Holy to the Most Holy Place. Suddenly it dawned upon him, and he was the first person, that we know of, that found the way into the Most Holy. He had found the way into the Most Holy, because up until this time the concept of a heavenly sanctuary, the concept of the 2 apartments, the concept of movement within the sanctuary was not understood by God's people. But this man—why this man suddenly is able to see into the Most Holy Place as it says in Revelation chapter 11 here is the beginning of the fulfillment, the last verse, John, and this experience was repeated by the Advent people in 1844, October 23 was where it began. It says in verse 19, **“And the temple of God was opened in heaven.”**

Where in the minds of God's people, suddenly in their minds they could see that there was a temple in heaven. They could see that there was a work to be done in the heavenly sanctuary, and it says,

“And the temple of God was open in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundering, and an earthquake, and great hail.”

They saw, and I want you to notice something. This is what Ellen White says concerning this experience. Notice very carefully. It's very, very important because this experience of Hiram Edson, which he then with his friend Owen Crosier wrote out the Daystar article, the Daystar Extra article, concerning the work of Jesus moving from the Holy to the Most Holy and printed it and sent it out. That began the Advent movement for God's people. Notice what it says in Great Controversy on page 423. Before I want to read that I want to go back to page 409 and let's remember this. This is again a familiar passage for Adventists.

“The scripture which above all others has been both the foundation and central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' ”

This is the central pillar because it was from this verse that God's people were directed towards the heavenly sanctuary and they glimpsed a movement in their mind of faith. They could see Jesus moving from the Holy to the Most Holy Place and in that movement opened up all the jewels of Scripture that we now hold as a people. Notice what she says on page 423. **“The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844.”** The subject of the sanctuary in which the chief Person of the sanctuary, Jesus Christ, (is) the great Advocate. He is the central Person in this in that He moved from the Holy Place to the Most Holy Place. Notice what she says **“unlocked the mystery of the disappointment of 1844.”** Then she says **“It opened to view a complete system of truth, connected and harmonious.”**

This movement from Holy to Most Holy in the minds of God people suddenly opened up a completely connected system of truth. How so? How did this happen? Well you can read some of this in Great Controversy and also in Early Writings. But I am going to give you a brief

synopsis. (24:25) Ellen White says that as they went into the Most Holy Place, of course, they confronted it says they saw the ark of His testament, the Ten Commandments, They saw the Ten Commandments in the ark. And in Dec of 1844 or early in 1845 Ellen White received a vision where she saw the ark of His Testament, and she saw the Ten Commandments, and she saw the fourth commandment shining brighter than all the rest.

“In the ark was the golden pot of manna, Aaron’s rod had budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. 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 set apart to be kept in honor of God’s holy name. Early Writings 33,34

By moving with Jesus from the Holy to the Most Holy and coming face to face with the law of God and the ark of the testament God’s people encountered the seventh day Sabbath. The seventh day Sabbath. [A]s they saw the seventh day Sabbath they saw that Jesus now was making a final atonement for God’s people. He was not only cleansing the literal heavenly sanctuary in heaven but from that literal heavenly sanctuary He was sending grace and light and power to God’s people to cleanse the earthly sanctuary. Know ye not that your bodies are the temple of God? And why was this work being engaged in? Because these would be a group of people who would stand before God without a Mediator. It gave to the Advent people a context for sanctification on a level that the Christian church had never seen before. And of course this work of judgment now was going on before Jesus would return.

They read in the book of Revelation **“Lo I come and My reward is with Me.”** They saw from studying the sanctuary that the reward of eternal life would not be given out until the second coming and that gave them a better picture of the second coming of Jesus Christ, and if that meant if you could not receive your reward until the second coming that meant that people could not enter heaven before the second coming which means that people could not die and then go straight to heaven. The doctrine of state of the dead, that the dead know not anything, came as a consequence of a study of the heavenly sanctuary. So we see that the doctrines of the Sabbath, the sanctuary, the state of the death, the second coming all came in response to this glimpse that the advent people had in moving from the Holy Place to the Most Holy Place.

But there is also the fact, and this is where it talks about this firm platform, that as I read the first angel’s message, “See God and give glory to Him for the hour of His judgment is come,” that’s telling you that the judgment was beginning in 1844, and as they looked at the law of God, and they saw what was written there and how that it commanded a worship of the seventh day Sabbath it became clear to them that Rome and her daughters constituted Babylon, and so they took another step up towards the platform. Three steps towards the platform and then when they saw in the third angel’s message that the beast would seek to enforce its worship of Sunday

observance that this indeed would be the mark of the beast and that God's people would keep His commandments, all of them, the 10 commandments, that they saw that the final conflict would be regarding the Sabbath and allegiance to the mark of God as opposed to allegiance to the woman with the mysterious mark in her forehead. This is how God's people developed their system of truth. Remember, let's remember again, it says,

“The subject of the sanctuary was the key which unlocks the mystery of the disappointment of 1844. *It opened to view a complete system of truth connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of the people of God.*” GC 423

This is what we saw. And again I pose the question. How can a system of truth be complete and harmonious if the very cornerstone of that faith has been laid incorrectly by so-called Arians and Semi-Arians who carried over their apostate beliefs from the Christian Connection into the remnant church of God.? This is a great deception to believe this story. It is a myth. It is a lie to believe this.

So we see that the Adventists caught a glimpse. And again I will read to you from Early Writings, page 54 that God's people began to get clear views of sanctification and what it means to be people of God. The work of dealing with character traits of irritation, frustration, jealousy, pride, anger, appetite. The health message was a response to a clearer view of sanctification. Up until this point views of sanctification was so clouded that Christians could drink, they could smoke, they could do all of these things because they did not have a view of the heavenly sanctuary and what God required. He required God's people to stand without a Mediator. Not without His Spirit but without a Mediator and He was offering them through the power, the recreative power, of the seventh day Sabbath, that this would be a sign between you and your God that “I am the Lord that doth sanctify you wholly.” What a privilege! And I want to say with Ellen White how thrilled I am as I recount, as I recount, as you recount with me, the heritage of the advent people. My heart says Amen, Hallelujah! We have been a greatly blessed people. Notice, what she says and this is from Early Writings, page 54 on the end of the 2300 day. She says,

“Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless.”

Why were they careless? Because they did not understand the work of final atonement, the work of cleansing, the work of complete victory over sin. The Christian church up to this point did not know this message, but in looking to the heavenly sanctuary it was given to us. This is where I want you Oh Israel, come up a little higher, come up a little higher, give yourself to Me

fully and I will take every spot, every wrinkle, every defect from your character if you will let Me.

“Those who were bowed before the throne would offer up their prayers and look to Jesus;”

Now they are looking to Jesus in the context of the Most Holy Place and—

”then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne.”

We begin to see how the work of sanctification takes place, the great source of all, the source of all being, light, life, power, righteous character, flowing forth to the Son and through the Son to the praying multitude.

“But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.” EW 54.2

They rejoiced in the truth that Jesus, our great High Priest, as he stood before His Father in heaven, would obtain for us righteousness to conquer every sin. What a high calling we have in Christ Jesus, not by works that we do of ourselves, but Christ in you the hope of glory, looking unto Jesus the author and finisher of our faith, that when he comes we might be like him, as it says in first John. We see that in the context of the investigative judgment and the third angels’ message that God’s people are now extremely focused on the ministry of Jesus pleading for victory over their sins in preparation for the final cleansing. The fallen churches do not have the context of this kind of prayer, and this is what we mean.

You can read this in Great Controversy in terms of if you do not have a faith that can reach into the Most Holy Place then you will not have an understanding of how to pray. You will not be pleading Jesus help me not to speak harsh words to my wife and to my children. I must have this victory. And for wives and children, let me honor and respect my husband and my father; let us love one another. And when I’m chastised by my brethren let me take it and accept it and not fight back. Prayer like that comes from a view of the heavenly sanctuary where Jesus will cease to minister at some point, where the judgment will pass from the dead to the living. What a privilege to know these things. What a joy to be given these truths. [W]e receive this sanctification through the sign and that sign is “Remember the Sabbath day, to keep it holy. Six day shalt thou labor, and do all they work, but the seventh day is the Sabbath of the Lord thy

God:” And remember that in six days the Lord made heaven and earth. Our all-powerful God, the source of all being, our Father through His Son grants us this sanctification.

Now in all this, all of these pillars, all Adventists will agree, the Sabbath, the second coming, the sanctuary, the state of the dead, the first, second, and third angels’ messages, these are all pillars. But I want to stress to you as Ellen White said in that first quote that I read, **“the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years.”** And she says **“Other foundation can no man lay than that which is laid.”**

That means under girding all of these truths is a true understanding concerning the Father and His Son. This Early Writings, page 54 because God’s people now were looking in heaven and they were meditating on the Ancient of Days and the Son of Man. The Son of Man coming to the Ancient of Days. The Ancient of Days giving a kingdom to the Son of Man, and this interaction between them. As they were meditating on these passages, of course, the question arose. Here it is, Early Writings page 54, **“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him.”** So here’s the question. She poses the question. **“I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’” (37:04)**

So now we see a focus on the Father and the Son. We see the question being asked, does God have a form? Yes, he has a form like Jesus. Well this is something that is different. And here is the point I wish to make. Is it an accident that it was the men of the Christian Connection who were able to make the link in their minds from earth to heaven and from the Holy Place to the Most Holy Place. To the chagrin of many Adventist scholars today how they would have wished that William Miller and all the other noble Trinitarian men had made that leap in their minds from the heavenly Holy Place to the Most Holy Place. But they were not able to do it. Why were they not able to do it? Listen! Listen to what James White says. There is a reason why these men were able to find the way into the Most Holy Place that you and I should inherit these things. This is what James White says.

“Our position is that a change has taken place in the position and work of our literal high priest in the literal Sanctuary in heaven which is to be compared to the coming of the Bridegroom in the marriage. This view is a perfect safeguard against spiritualism.”

In that sense he’s talking about spiritualizing the meaning of the text.

“We not only believe in a literal Jesus who is a “Minister of the Sanctuary” but we also believe that the Sanctuary is literal. And more, when John says that he saw one like the Son of man in the midst of the seven candlesticks that is the Holy Place. We know not how

to make the candlesticks spiritual and the Son of man literal. We therefore believe that both are literal and that John saw Jesus while a Minister in the Holy Place. John also had a view of another part of the sanctuary, which view applies to the time of the sounding of the seventh angel. “

And this is what we are talking about with the seventh seal and the seventh trumpet

“The Most Holy containing the ark of the testament was then open for our Great High Priest to enter to make atonement for the cleansing of the sanctuary. If we take the liberty to say there is not a literal ark containing the ten commandments in heaven we may go a step further and deny the literal city and the literal Son of God. Certainly Adventist should not choose the spiritual view, rather than the one we have presented. We see no middle ground here.” –The Parable, p 16

You see why the men of the Christian Connection were the only ones who could find a way into the Most Holy Place in heaven. Why? Because they took Miller’s principle of the literal first and the spiritual only when the literal cannot possibly be taken and they found the way into the Most Holy Place, so that you and I could inherit an understanding of the work of sanctification required to meet Christ when He comes again the second time. Beautiful! Beautiful! **(40:39)**

The pillar of Seventh-day Adventist faith is the truth that Jesus Christ is the Son of the living God. That is the central pillar and foundation of our faith. Upon this rock Christ would build His church, the rock Christ Jesus. That Jesus came forth from the Father and the Father laid upon him the government of the kingdom. Upon this reality the Seventh-day Adventist faith was built. Let me show you a passage that clearly shows this reasoning from Joseph Bates. Notice, this is from the “Opening of the Heavens” page 18. Listen to the reasoning of Joseph Bates.

“And Daniel, the prophet, teaches the same doctrine. ‘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, never to be destroyed.’” Dan 7:13, 14

Now listen carefully to what Bates says.

“Now we all admit this personage was Jesus Christ; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. *And does not the Ancient of days give it to him?*”

This giving of the kingdom to the Son of man, is this a literal giving of the kingdom? Does the Father have supreme authority in able to give this kingdom to His Son or is this a role play upon which one member of the Godhead shows Himself to be giving this supposed kingdom to a

second person of the Godhead? Notice what Joseph Bates says. **“And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself?”**

If this is a three person, one being God, one substance, than one part of the God is giving the other part of the God...it doesn't make any sense. That's why Joseph Bates was one of the men who could see the truth of Jesus moving from the Holy to the Most Holy because he didn't know how to make the candlestick spiritual and the Son of God literal. All of it is literal and that's why they found their way into the Most Holy Place.

“Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days; - this passage, and the one in fifth Revelations, distinctly prove God and His Son to be two persons in heaven.”

Do we see that the pillar of our faith—of the sanctuary was laid upon the reality of the Son of man coming to the Ancient of days to receive a literal kingdom from a literal Ancient of days who was Ancient of days? It's simple, isn't it? Notice what he says,

“Jesus says, ‘I proceeded forth and came from God: neither came I of myself, but he sent me.’ John 8:42. ‘I come forth from the Father, and am come into the world; again, I leave the world and go to the Father.’” {1846 Joseph Bates, 13} “Opening of the Heavens”

Do we see why it was that the men of the Christian Connection were the men who found the way into Most Holy because they had taken William Miller's principles and applied them faithfully to every part of scripture and developed a complete system of truth upon the reality that Jesus is the Son of the living God. There were many greater preachers than the men of the Christian Connection, men of higher standing, men of Baptist ranks, men from Lutheran ranks, men from Methodist ranks, much more noble than the men of the Christian Connection according to the Christian world. Why could these men not find their way into the Most Holy? Because they did not build upon the true cornerstone, and that is that Jesus is the Son of the living God. You see the reason here of why Joseph Bates could find His way into the Most Holy Place.

I want to read to you again. I put this blog up on the website last night just showing a contrast of what your view of God does to your thinking. This is from Uriah Smith written in 1858 on the Bible student's assistant.

God A Personal Being. Proof: “The Father himself which hath sent me, hath born witness of me. Ye have neither heard His VOICE at any time, nor seen HIS SHAPE.” He's capitalized VOICE, SHAPE, then he quotes from Hebrews 1:1-4 and he capitalizes, IMAGE, PERSON. Then he quotes Daniel 7:9 and he capitalizes HAIR, HEAD. Then he goes to Exodus where Moses saw the back parts of God and he capitalizes FACE, BACK PARTS, FACE. Then he goes to Genesis and then Exodus, FEET, SAT, RIGHT HAND OF GOD, ARM, VOICE. Do

you see what he is doing? He's saying that God literally has a back, has a face, has a mouth, has nostrils, has hair. He is a literal being.

James White gets even more direct, same year, August 19, 1858. James very direct in his manner, very penetrating. **“What is God? He is material, organized intelligence, possessing both body and parts.”** Why does he say possessing both body and parts? Because all of the Protestant creeds say that God is a being without body and without parts, and the book Questions on Doctrine published in 1955, said that Seventh-day Adventists agree. James White says that he is material, organized intelligence, possessing both body and parts. He is in the form of man.

Now it's at this point that all the Bible scholars of Adventism rise up with one voice and say, Blasphemy! See anthropomorphism.” It's a big word that means making God in the image of man, but James White had read his Bible and he said that man was made in the image of God, and if we are made in His image then we would be like Him; similar to Him in form. Ellen White says that God made man in His image both in form and feature. We had His form. That's what she says in Great Controversy. He is material, organized intelligence, possessing both body and parts; He is in the form of man.

What is Jesus Christ? He is the Son of God and is like His Father being the brightness of the Father's glory and the express image of His person. He is material, intelligence, with body parts and passions possessing immortal flesh and immortal body. That's what our pioneers believed, and it was this cornerstone that allowed our pioneers to glimpse the Father arising and moving, because, and this is another point.

Please understand this point. That the very fact that they saw God stand, they saw God move through a spatial area in a literal sanctuary in a literal heaven he is moving through space with His feet and with His arms, and then He sits. That concept caused them to see that God was indeed material. The movement of God and His Son in themselves, in Daniel chapters seven and eight, is what opened to Adventists the truth that God is not a trinity, that God is one, and He has a Son, and He rules this universe through is only present Spirit. That reality came to us as a people through Daniel, chapter seven and Daniel eight because what we see today.

Notice, now I'll read to you from an Adventist author from 1977. The “Review and Herald,” October 6, 1977. This is what Adventists scholars were saying then.

“Worthy of note is the fact that this statement makes no comment of whether the members of Godhead have physical or material bodies. Adventists have been reticent to speculate as to the aspect of God's nature.”

You have not read, sir, you did not read what James White wrote in 1858. We have written very precisely, God is material, organized intelligence, but he says Adventists have been reticent to speculate as to the aspect of God.

“Speaking of Him they emphasize His attributes such as personality, His self-existence, transcendence, immutability, omniscience, omnipresence, omnipotent, holiness, love. It is true that in the Bible God is represented as having ears, nostrils, mouth, and feet. But these are usually considered as being anthropomorphism.”

That’s a big scholarly word for making God in the image of man, of using human language, where he says, **“that is, expressions attributing to God human characteristics.”** That means that this man does not actually believe that God has a mouth, that God has a nose, that God has hair, that God has feet. This is merely language for you and me, poor human beings, to understand this great immense power, but He doesn’t actually possess these things. Now let me put to you that if the God you serve does not actually have body and parts according to all the Protestant creeds which we wrote in 1957 that we agreed with all the other Protestants concerning God concerning the trinity. We agreed with them that He has not body and parts; well, that’s what the inference is. The inference was picked up by Walter Martin and his friends that if God is not material—what did James White say? What did he say? **“We know not how to make the ark literal and the candlesticks spiritual.”**—something to that effect.

If God now is not material then is it any wonder that the sanctuary in heaven in the late 1970’s and the early 1980’s suddenly is no longer two apartments but two phases? Suddenly the whole question of the curtain and Jesus having to go between these two apartments, suddenly it’s all just an explanation. It becomes as real as the God that you serve. If God is not material then the sanctuary is not material. If the movement of God is only just an illustration of anthropomorphism for men to understand, then God did not necessarily (move) because God is everywhere through His omnipresent power. He does not need to move from Holy to Most Holy. This is what I was taught in my seminary training. God does not need to move.

But the God of Adventism in 1844 through to 1904—this God did move. He stood up. He walked through into the Most Holy Place, a literal building made of literal materials and He sat down. It is this reality that enabled us to find the way into the Most Holy, and study carefully my friends and see that the emphasis of the final work of atonement to be made on behalf of sinners is no longer represented clearly in our fundamental beliefs. It is not there any more. It is merely a giving out of a work that already is done that God already knows who are His, He already knows who are saved and lost, and He is simply telling the heavenly intelligences about this. This is not what we were taught from the beginning.

We were taught that a work of investigation began in 1844, that books were opened in 1844 and God began a work through His Son of investigating those records. And so in closing can we see how the sanctuary doctrine has come under attack. So many Adventists have been alarmed at the fact that so many Adventist scholars and let me assure you that many Adventist scholars have very little faith in 1844. They profess to believe it because if they didn’t profess to believe it they would lose their salary, they would lose their position, so they have to give some token of

agreement to it but what I observed very few of these men have faith in 1844, at least, from the part of the world that I am coming from, and that is because they worship a God. Notice, notice. When you can worship a God that says “We believe in one God” colon—meaning what comes next, a unity of Father, Son and Holy Spirit, a unity of three co-eternal persons, and then that unity of three eternal persons you then can refer to by the singular pronoun “He.” That, brothers and sisters, is confusion.

To refer to Father, Son and Holy Spirit as “He” as we do in fundamental #2 is confusion, and that confusion reflects back onto the apartments of the Holy and Most Holy Place. And because there is now a cloud between the work of Jesus in the Holy and the Most Holy, are Adventists now susceptible to fall back to the Holy Place experience and to receive of the Spirit of the one who claims to be ministering in that apartment and who is that? Satan himself. Are we in **(55:31)** danger? Are we seeing lowered expectations of sanctification coming into Adventism? Yes we are. Why? Because we have moved off the Rock that Jesus is the Son of God, that He came forth from God, and again, I want to say in finishing...Ellen White says in Testimonies, vol.8, 297 **“the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years.”** And as she says further down, now I’ll read it again. **“Men may suppose that they have found a new way...that they can lay a stronger foundation...”**

Let me reassure you that Adventism today claims that we have laid a stronger foundation for Adventism since the death of the prophet; that she opened the way for us to lay a stronger foundation than our pioneers. When in scripture has ever God’s people become stronger in their position after the death of a prophet? Are we the only people, the people of Laodicea, who after the death of the prophet actually increase and give a better explanation of God than when the prophet existed? You may look in vain through the scriptures to find anywhere where God’s people advanced in the knowledge of truth after the death of God’s prophet and judges. You will not find it, but today we are claiming that this is the case—that we have advanced, we have taken the protostatements of Ellen White concerning the trinity and turned them into a full-blossomed beautiful picture of the Godhead. Ellen White says **“This is a great deception. Other foundation can no man lay than that which has been laid.”**

And I would just like to say to you that when I get to heaven I am going to go to Joseph Bates, and again, I’ve had the privilege of standing in his bedroom where he grew up as a boy in Fairhaven, Massachusetts, and thinking about the legacy of that man to us as a people. I stood at the bridge where he was asked, “What is the news?” “The news is the seventh day is the Sabbath.”

To stand there, this man along with James White, Uriah Smith, J. N. Andrews, J. N. Loughborough, Stephen Haskell, and the other men. These were the men that found the way into the Most Holy that you and I might have an exalted view of sanctification; that we might understand what it means to receive the seal of God in our foreheads and to be marked by Him as

it says in Revelation 14, that we might have the Father's name marked in our foreheads. How grateful we should be to the men of the Christian connection who found the way into the Most Holy.

Let's kneel together.

Father in heaven, I am able to pray to You through my Lord Jesus Christ by faith looking in through the veil into the Most Holy Place. I'm able to do this because You led a group of men, the men of the Christian Connection, the men who took God at His word and believed, Father, that You had a Son that came forth from You and that You literally were giving Him a kingdom in the work of judgment. That you exist in a literal sanctuary, a literal, material person and that Your Son has a form, or that You have the form like Your Son that we might know you. What wonderful truth and upon this foundation the sanctuary, the Sabbath, the state of the dead, the second coming, the first-second-third angels' messages, all of these find their foundation in the truth that Jesus is the Son of living God and upon this Rock, Lord Jesus, You would build Your church. How thankful we are for this truth and for the men that You raised to give a warning signal that Jesus is soon to leave the Most Holy Place, and there will be no more intercession. The characters that have been formed by that time will be set forever. He that is just, let him be just still; he that is righteous, let him be righteous still; he that is filthy, let him be filthy still; he that is unrighteous, let him be unrighteous still. Soon these words will be spoken. Oh, Father, while there is time we cling to our Lord Jesus in the Most Holy. We thank You for the work of intercession. We avail ourselves of grace. Give us grace. Give us Your Spirit. Enable us to overcome by the blood of the Lamb that we may have characters like Jesus, like You, Father, and we thank You that we can have this because we have found the way into the Most Holy through inheritance of the men You led from the Christian Connection and I thank You in Jesus' Name. Amen.