

## (AUDIO) – SPECTACULAR RISE OF 19TH CENTURY RELIGIOUS MOVEMENTS

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place, – that the world is on the verge of a stupendous crisis.

However, the only path of safety and security from the crisis before us is not in any political process to bring world peace. That has been tried numerous times through the centuries and has signally failed. The way to end the problems and troubles in this world began to be revealed in the midst of the significant movements of the 19th century. There is nothing so powerful as a truth whose time has come. From these 19th century movements there emerged the embryo of a spiritual equation which is destined to be to the religious world what Einstein's  $E=MC^2$  is to the world of physics.

In this booklet we will trace the development of this spiritual equation to see what it will accomplish in the wind-up of world history. We will see how that in every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power.

The mid nineteenth century saw the beginnings of some notable religious movements which have impacted our world to this day. Their influence on the thinking and attitudes of society has contributed to the kind of civilization we have in the 21st century. These religious movements grew up alongside some notable political and secular movements which often obscured their influence at times, but their impact on the thinking of people around the world has never been obscured.

We will first look at the rise of two secular movements in order to give us a background to the kind of world in which these religious movements developed and spread. At times these religious movements eclipsed the secular movements and engaged public attention, as their messages began to resonate with many thinking people. Space does not permit us to pinpoint all the notable movements of the mid 19th century, but we will concentrate on certain ones that are still well known and functioning at the present time.

The mid 19th century saw the rise of Marxist Communism and the publication of the Communist Manifesto written by Karl Marx in 1848. That had a dramatic influence in the nations around the world who adopted that ideology. Even before Marx appeared on the political landscape, the ideology which he espoused was manifested in the French Revolution of 1793. The traditional norms of society were dramatically upended by the political forces that overthrew the monarchy of France and other nations of Europe.

The ideology of the French Revolution had a great impact on Marx and influenced him in what he wrote in his manifesto. Today we are witnessing a global struggle between Marxist Communism and the Christian-Judeo ideology. That has drawn some distinct political lines in America and in many countries around the world. However, according to Biblical prophecy, the Christian-Judeo forces will eventually subdue the forces of Marxist Communism and become the dominating influence worldwide.

Another secular movement that arose in the mid 19th century was Darwinism and the theory of evolution which he promoted. The educational philosophies and the teachers of science have been greatly influenced by what Darwin has written in his Origin of Species published in 1859. The theory of evolution put forward by Darwin has been adopted and incorporated into the ideology of the Marxist Communist nations

around the world, and has become the world view of a large segment of the world's population. It has even made considerable inroads into the Christian-Judeo educational institutions.

Darwinism promotes a naturalistic world view which leaves no room for a Creator, attributing everything that exists, including life itself, to natural causes. In the midst of these secular movements, we find the emergence of a number of religious movements that have attracted many people.

In 1848 we see the beginning of modern day spiritualism. It began in the state of New York in the home of the Fox family, who had three daughters. The house they had moved into was rumored to be haunted. It wasn't long after moving into the house that the family heard strange tapping noises in the house, which created considerable fear. However, after a time, two of the younger sisters began responding to the tapping and were surprised to receive a response. This developed into a two-way communication with the spirits. The news of what was happening spread far and wide, and many people came to witness the tapping communications between the Fox sisters and the invisible spirits. From this small beginning, the communication with the spirits transitioned to public performances in various halls and auditoriums, and many people paid the admission fees to witness the interaction between the spirits and the young girls. The Fox sisters soon became famous all over America as psychic mediums.

Since that time, spiritualism has grown and become widespread all over the world, manifesting itself in many different ways, such as occultic Yoga Meditation, Channeling, Neuro-linguistic programming and the New Age philosophy. It also manifests itself in many music styles which originated in West Africa, such as Voodoo music and its offspring, Rock and Roll.

Spiritualism has also invaded many Christian churches in the form of faith healing, speaking in tongues, and various charismatic practices. There has been the adoption of so called 'Christian Rock' music into the church liturgy and the practice of meditation, as in the 'Spiritual Exercises' of Ignatius Loyola. These have been incorporated into various Spiritual Formation classes taught in many Christian educational institutions.

Some historians have discredited the spiritualistic experiences which the Fox sisters had because later in life, they claimed that it was all a hoax. However, their confessions were made because of some difficult circumstance that arose, which created a lot of enmity between members of the family and other people who were working with them. But there were too many people who witnessed their public performances and heard the mysterious tapping to discredit it as a hoax.

Another mid 19th century Christian religion which came up at that time was Mormonism. That religion has drawn millions of adherents since it first began with the visions of Joseph Smith, who allegedly was directed by an angel to some special golden plates buried in a hillside. He was given the ability to translate what was written on those golden plates and this became the Book of Mormon. That happened in 1830. In the same year, Smith organized the Church of Jesus Christ of Latter Day Saints, which has had some splits into other splinter groups in its history. Because of their unorthodox beliefs and the practice of polygamy, they were persecuted and driven out of a number of states. After Smith's martyrdom in 1844, Brigham Young led the believers on a migration that eventually led them to settle in the Salt Lake City area in Utah.

Mormonism today does not uphold the practice of polygamy. They believe that they represent a restored church such as was established by Christ and the apostles. They regard the book of Mormon as of equal inspiration with the Bible.

There were other religious movements that sprang up in the 19th century, such as Christian Science,

founded by Mary Baker Eddy in 1879. Christian Science places its emphasis on divine healing through prayer and change of mind and attitudes regarding the cause of illness. According to Christian Science, evil and sickness does not exist in reality, but is a result of wrong thinking. A Christian Science practitioner works on the mind to correct his patients faulty thinking.

And we also find the Jehovah Witnesses coming on the scene in the latter half of the 19th century. They began in 1872 as a group of Bible students under the teachings of Charles Taze Russell. In his early twenties, Russell attended an Adventist meeting where he heard about William Miller's prediction of Christ's coming in 1844. He became intrigued with the possibility of predicting end-time events through a study of Bible prophecy and chronology. When Miller's prediction failed to materialize, his followers either abandoned their faith or segregated into several different groups with their own interpretations of what had happened in 1844.

Russel and his followers formed from one of those fall out groups and began making predictions of their own regarding the coming of Christ. In 1874, he taught that Christ had come invisibly that year but that He would set up His visible kingdom in 1914. In 1879 Russell began publishing the Watchtower magazine. When Christ did not appear in 1914, there was a lot of consternation and many left the fold. Russel died two years after his failed prophecy and was succeeded by Rutherford who saved the movement by his strong leadership. The Jehovah Witnesses have a worldwide following of over 8 million.

Of all the religious movements that arose in the 19th century, the most significant of all is the Second Advent movement, which we briefly referred to earlier. The one great theme that predominated in that movement was the belief that the second coming of Christ was drawing near according to the prophecy of Daniel 8:14, " Unto two thousand and three hundred days, then shall the sanctuary be cleansed. " They thought the earth was the sanctuary which would be cleansed by fire at Christ's second coming. At first, there was no definite date set for that to happen, but there was a settled conviction that it was drawing nigh. However, the belief that the advent of Christ was drawing nigh was not limited to the 19th century.

One of the things which sets the Second Advent movement apart from all the other religious movements is the fact that it was not led by one central figure. The Second Advent movement had numerous promoters spread over two centuries of time and developing in many countries around the globe. Christian Science had its Mary Baker Eddy as its founder. Mormonism had its Joseph Smith, Spiritualism had its Fox Sisters and the Jehovah Witnesses had its Charles Russell. But no one individual can claim to be the originator of the advent movement.

In the first half of the 18th century, the doctrine of the second advent of Christ was taught by Johann Bengel, a minister and celebrated biblical scholar in the Lutheran church. He had a spectacular experience one day while preparing a sermon for Advent Sunday from Revelation 21. The light of Christ's second coming broke in upon Bengel's mind. The prophecies of the Revelation unfolded to his understanding as never before. Overwhelmed with a sense of the stupendous importance and surpassing glory of the scenes presented by the prophet, he was forced to turn for a time from the contemplation of the subject.

In the pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study of the prophecies, especially those of the Apocalypse, and soon arrived at the belief that they pointed to the coming of Christ as near. The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller. Bengel's writings were spread throughout Christendom. His views of prophecy were quite generally received in his own state of Wurttemberg, and to

some extent in other parts of Germany. The movement continued after his death, and the advent message was heard in Germany at the same time that it was attracting attention in other lands.

We also read of a German pastor in 1768, whose name was Johann Petri, who was studying the prophecies of Daniel, and attempting to find a date for the beginning of the 2300 day prophecy of Daniel 8:14. He discovered in his research the link between the 70 week prophecy of Daniel 9 and the 2300 day prophecy of Daniel 8, noting that they had the same starting date. But he was a lone pastor in Germany, and his discoveries were not publicized and therefore they only impacted a limited number of people.

However, when we come to the early part of the 19th century, we see a significant advancement in studying and publicizing the belief that Christ's second coming was drawing near. Manuel de Lacunza was a Jesuit who was expelled from his homeland of Chile, and travelled to Italy where he set up a small monastery. Here he devoted much of his time studying the second coming of Christ. He published the results of his studies in a manuscript entitled, "The Second Coming of the Messiah in Glory and Majesty." It was published under the pseudonym of Ben-Ezra to hide his real identity.

Lacunza's manuscript stirred up a lot of interest in the Advent awakening in England. That probably was a result of what another man by the name of John A. Brown had published previously in a popular Anglican journal regarding the 2300 day prophecy. Brown's articles and also Lacunza's attracted the interest of some men like William Cunninghame, Henry Drummond and Lewis Way. Drummond, who was a Scottish theologian and Lewis Way, who was also a churchman and a barrister, set about to organize week long conferences for interested ministers to meet together once every year to study the prophecies of Daniel and Revelation. They came to be known as the Albury Park conferences, which met every year from 1826-1839. They studied many of the prophecies of Daniel and Revelation along with the 2300 days. We do not know if they came to any final conclusions or dates on these prophecies. However, these conferences are important because they were attended by two prominent names connected with the Advent awakening – Edward Irving and Joseph Wolff.

Edward Irving was a Scottish preacher who lived from 1792 to 1834. He had a special interest in discussing the Apocalyptic messages and the imminent return of Christ. This led him to translate Lacunza's manuscript into English which helped to intensify an interest in the imminent return of Christ as indicated in prophecy. Irving made a strong impact in his native Scotland, at times preaching to an audience of 12,000 in open air gatherings. The other man, Joseph Wolff, played a major role in spreading the message of Christ's imminent return to many parts of the world, as we shall see as we continue.

In 1821, Dr. Joseph Wolff, 'the missionary to the world,' began to proclaim the Lord's soon coming. Wolff was a Jew by birth, but his inquiring mind led him to see that Christ was depicted in the writings of the old testament, especially Isaiah 53. While Wolff accepted the great truth of Christ's first advent as "a Man of Sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness His second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to His first coming in humiliation as a sacrifice for the sins of men, he taught them also of His second coming as a King and deliverer.

During the twenty-four years from 1821 to 1845, Wolff traveled extensively in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He traveled in the most barbarous countries without the protection of any European authority, enduring many hardships and surrounded with countless perils. When warned against going unarmed among savage and hostile tribes, he declared himself

provided with arms—prayer, zeal for Christ, and confidence in His help. “I am also,” he said, “provided with the love of God and my neighbor in my heart, and the Bible is in my hand.

Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindus, and many other nationalities and races he distributed the word of God in these various tongues and everywhere heralded the approaching reign of the Messiah. No other advent believer spread the good news of Jesus soon return over a wider area than Wolff did.

### CHILD PREACHERS IN SCANDINAVIA

The Advent message was at times proclaimed in ways that was beyond any human planning. In many places where the preachers of the Lord’s soon coming were silenced by government authorities, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested. That is what happened in Scandinavia.

The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Saviour, and were trying to live in obedience to God’s holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture: “Fear God, and give glory to Him; for the hour of His judgment is come.”

The light of the second Advent was also kindled in France through a French-Swiss evangelical professor—Louis Gaussen. Born in 1790 to parents who were refugees at Geneva, Gaussen attended the university of Geneva and graduated from the University in 1814. For twelve years he served as pastor of a church near Geneva. But he had clashes with many of the Geneva clergy, and eventually was suspended. He linked up with Merle d’Aubigne, the church historian, and some others, to form the Evangelical Society. They founded the Geneva Evangelical Society’s School of Theology in which Gaussen became professor of theology in 1834.

The doctrine of the second Advent played an important part in his teaching. He gave special attention to the book of Daniel and the prophecies which became the center of his teaching. He became one of the most prominent of those heralding the return of Christ. Gaussen’s influence was widespread, attracting much attention, and turning many minds to the nearness of the second advent of Christ.

As we can see from what was happening in other countries beyond America, the preaching of the nearness of the second advent was worldwide and included many preachers and Bible students. And the timing of the world-wide awakening extended from the mid 18th century to the mid 19th century. It did not begin in America with William Miller, as many people have assumed. The divine origin of the second advent awakening was evident in that the preaching of this message was carried forward by individuals who did not have any knowledge or association with the other preachers of the second advent. Separated by many years of time in some cases, and also considerable distances from each other, they all presented basically the same message. Some set tentative dates for Christ’s coming, and their dates were identical in some cases, or very close to the dates set by the other preachers.

This was a spontaneous movement which was different from all the other religious movements that arose in the 19th century. They never had a Joseph Smith or a Mary Baker Eddy or a Charles Russel to gather

a following of those who accepted their teachings. There was no central leader to unify the advent believers around the globe. Rather, the movement was carried forward by individual preachers and lay people to whom God had revealed the same advent truth, and who were diligent to spread the news.

In America, the Second Advent movement was spearheaded by a Baptist farmer in New England whose name was William Miller. To Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel's message proclaiming the hour of God's judgment had come had its most direct fulfillment. Beginning in 1831, William Miller worked for seven years without any associates to counsel with him or to share the burdens of his task. But in 1838, Josiah Litch, a Methodist minister, accepted the message Miller was preaching and took his place beside him. As a preacher, author, and editor, Litch creatively contributed to the spread of Miller's prophetic interpretations.

Litch was instrumental in bringing Charles Fitch to Miller's teaching. This man was the former pastor of the Marlboro Street Congregational Church in Boston, and the Free Presbyterian Church of Newark, in Newark, New Jersey. He soon became one of the most beloved and successful preachers of the advent movement. Fitch was the designer of the well-known 1843 prophetic chart which was so widely used by the advent preachers and he was the progenitor of the numerous prophetic charts originated since that time.

But the man who, next to William Miller, was the most influential and prolific instrument to forward the Advent message in America was Joshua Himes. He was Pastor of the Second Christian Church of Boston when the advent message came to him in 1839. Himes soon threw all of his many talents and energies into the task of propagating the advent message. He was a powerful preacher, and a man of deep spirituality and perfect integrity. His personality was attractive and he had a gift for popular, appealing presentation of his message. His ability in the pulpit was outshone only by his unusual gifts as an editor and an organizer. Soon some of the best publishing facilities in the country were enlisted for the publication of the numerous papers, tracts and books.

It was Joshua Himes who was responsible for drawing Miller out of the small towns and villages into the large cities, and his promotional ability provided more openings for sermons than could be filled. Tens of thousands of persons attended the camp meetings Himes organized and managed, and more thousands were added as the movement spread beyond his personal supervision. In approximately 130 camp meetings held in 1843 and 1844, between 500,000 and 1,000,000 were estimated to have attended – and the total population of the United States at that time was only 17,000,000.

Miller had begun to do public presentations of the nearness of Christ's coming in 1831. A notable event happened two years later which gave greater impetus to his message. It was one of the signs of the end which Christ had promised as a token of His near return. Said Jesus: "The stars shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded. The whole firmament over all the United States seemed to be in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much fear and alarm by another. That natural phenomena gave further backing to the message of Christ's soon return.

Then seven years later, the world witnessed another fulfillment of Bible prophecy. It greatly legitimized the method of interpretation used for the 2300 day prophecy which the advent preachers used to show the end was near. In 1840 Josiah Litch published an exposition of Revelation 9, predicting the fall of the Ottoman Turkish Empire. According to his calculations, this power was to be overthrown in A.D. 1840, sometime in the month of August. A few days previous to its accomplishment, he added some more specific details stating that it will happen on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When this became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.

Although Miller drew crowds of intelligent and attentive hearers, there were others who met his preaching with contempt and ridicule. The emboldened, base class in society plotted to take his life at times. But holy angels in the form of men let him to safety from the violent mob that beset him. Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches. However, after a time the spirit of opposition was manifested even against these converts, and the churches began to take disciplinary steps with those who had embraced Miller's views. Some were expelled from their churches while others ceased attending where their belief in Christ's soon return was denounced and ridiculed. It was a testing time for those who believed the prophecies given in the Word of God.

The Millerites in America first expected Christ to come no later than the spring of 1844. To that time they looked forward with eager expectancy. With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, and the peace that was to be theirs in the bright hereafter.

But the time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those who professed to be waiting for His appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers. But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible world have been swept back, angels would have been seen drawing near to these steadfast souls and shielding them from the shafts of Satan.

The summer of 1844 that followed the first disappointment was a time of perplexity for those who never abandoned their faith in the prophecies of the Bible. Christ had not come as expected, yet they could not ascertain why. They reviewed their original calculations but could not find any error regarding the time of Christ's coming in 1844. They decided to have a camp meeting in August of that year with the hope that Christ would send them further light to relieve their perplexities. At that camp meeting, not many of the

leaders in the advent movement were present. William Miller and his closest coworkers were notably absent, probably suffering from depression because of the failure of their expectations.

Part way through their camp meeting, a man came galloping on horseback to the rear of the big tent where a meeting was in session. A lady in the audience recognized the rider as her brother, and went outside to talk to him. After a few minutes of conversation, she came back into the tent and interrupted the speaker with the announcement that someone had come with new light which they needed to hear. The speaker replied that if there was someone with new light, let him come up to the front and present it. The man's name was Samuel Snow, a true believer in the advent message. He had brought some charts with him to show the audience what he had discovered in his studies and these he displayed before them.

Snow had made a careful study of the old testament types revealed in the sanctuary services. He saw how the slaying of the Passover lamb was a shadow of the death of Christ. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, they celebrated the Passover. On the fifteenth day of the first month they celebrated the sheaf of the first fruits. Fifty days later they celebrated the feast of Pentecost. Then on the tenth day of the seventh month, they observed the day of atonement, the cleansing of the sanctuary.

So it seemed obvious that the day of the cleansing of the sanctuary in 1844 would fall on the day specified in the ancient sanctuary services, just like the Passover fell on the fourteenth day of the first Jewish month. In 1844, the day of atonement and cleansing of the sanctuary, according to the Jewish calendar, would fall on October 22. Therefore they should expect Christ to come on that date. This was in accordance with the arguments just presented, both from prophecy and from the types. The argument carried strong conviction of its truthfulness, and what followed was a mighty spiritual movement known as the midnight cry which was heralded by thousands of believers who were on fire to proclaim the new found truth which explained their former disappointment.

In the parable of the ten virgins of Matthew 25, those who were waiting for the Bridegroom had drifted into slumbering and sleeping when there was a delay. Both the wise and the foolish were overcome with drowsiness because of the delay. But when the voice at midnight proclaimed, "Behold, the Bridegroom cometh; go ye out to meet Him," all the sleeping virgins arose and trimmed their lamps. This parable represented the experience of the advent believers in the summer of 1844. Their disappointment in the spring of that year had dampened their zeal, and they all began to slumber and sleep. But the additional light brought to them at their camp meeting awakened them abruptly and inspired them to sound the call, "Behold the Bridegroom cometh; go ye out to meet Him."

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.

Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It

was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection.

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did Mary when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping: "They have taken away my Lord, and I know not where they have laid Him.

The believers knew that God's word could not fail; it must be their interpretation of the prophecy that was at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this except that Christ had not come at the time they expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since He had not come, the days could not have ended.

Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary. And the light which shone upon them from the sanctuary showed them why Christ hadn't come as expected.

In their investigation they discovered to their surprise that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary. None of their critics had suggested that they might be in error on the true meaning of the cleansing of the sanctuary. However, they found in the Bible a full explanation of the subject of the sanctuary and what is meant by the cleansing of the sanctuary. As they studied the book of Hebrews in connection with Leviticus, they discovered that there is a sanctuary in heaven of which the earthly sanctuary was a miniature model. They discovered that there was a daily service which provided forgiveness of sins through the shed blood of a sacrifice, which pointed to the sacrifice of Christ on Calvary. They also saw that there was a yearly service which was called the cleansing of the sanctuary.

In their studies they discovered a new truth, that in the yearly services of the day of atonement, the cleansing of the sanctuary provided for the blotting out of sins and placing them on the head of the scapegoat, who was led away into the wilderness to meet his doom. The significance of the blotting out of sins on the day of atonement was a subject which had never been mentioned or even thought about previously. This was a subject that now engaged the diligent study and research of the small company of advent believers who didn't abandon their faith in the prophecies of the Bible. This group eventually became the nucleus of the Seventh-day Adventist church after 1844. The scripture which above all others became both the foundation and the central pillar of their faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The truths that shone upon them from the sanctuary explained what really happened at the end of the

2300 days, in 1844. In Daniel 7:9-14 they saw that, instead of Christ coming to earth as they expected, He came to the Ancient of days, to the most holy place of the heavenly sanctuary, where “ the judgment was set and the books were opened. ” What they did not understand at first was that the judgment which began in 1844, began with the dead, as pictured in Revelation 20:12. “ And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ”

The judgment of the dead is also referenced elsewhere as taking place when the most holy place of the temple in heaven was opened. “ And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints. . . And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail ” Revelation 11:18-19.

Thus it became clear that the judgment which began in 1844 was not the judgment of the living. Furthermore, they also discovered that only professed believers would be judged at that judgment. The Scriptures state “ For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? ” 1 Peter 4:17. According to the parable of Matthew 13:24-30, the ‘house of God’ has both wheat and tares growing together. The judgment will decide who are wheat and who are tares and will reward them accordingly.

The Scriptures have given us a clear date for the opening of the judgment of the dead, but there is no prophecy which indicates a date for the beginning of the judgment of the living. However, a closer search of Inspiration will show that the judgment of the living will coincide with the great final test when the inhabitants of the earth will have to choose whether to receive the seal of God in their foreheads or the mark of the beast. There will only be two classes in the end time when the judgment decides the final destiny of all.

The transition of Christ’s ministry from the holy place to the most holy place in the heavenly sanctuary was prefigured in the ancient sanctuary service on the day of atonement. On that one day of the year, the earthly high priest entered the most holy place for the typical cleansing of the sanctuary and also the congregation “ from all their sins before the Lord ” Leviticus 16:30 & 33. That day was also a day of judgment for Israel, as indicated in Leviticus 23:29-30. “ For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. ”

The coming of Christ to the most holy place for the cleansing of the sanctuary and the people, is clearly portrayed in Malachi 3:1-4, where it states that “ the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. ”

An understanding of the spiritual equation of Daniel 8:14 makes the great difference between the advent movement and the other religious movements of the 19th century. This powerful truth is destined to lighten the whole world with the glory of God and bring the age-long cosmic conflict to an end. Truths vast

and profound are shining forth and will continue to shine forth from a deeper understanding of that equation. All the religious movements which arose in the 19th century had truths that are of universal acceptance. They should never be abandoned when new light shines upon our pathway. But they are not present truth which is specifically needed at this time.

Christ committed to the Advent believers the special oracles of truth for the end time as He committed to the descendants of Abraham the oracles of truth for their time, which made them His special people. Paul put forward the question, " What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God " Romans 3:1-2. These sacred truths were to make them lights in the world so that many among the Gentiles would come to a saving knowledge of the Savior foreshadowed in the sanctuary services. However, in spite of ancient Israel having the truth in their possession, the majority did not cherish it or live out its principles in their lives. Their continual apostasy from the truth led them to crucify their Messiah and to be rejected as God's special people. Since that time, " if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise " Galatians 3:29. Christ's followers are now His 'Israel' to whom He has committed the oracles of truth.

Likewise, the oracles of truth given to the Advent people were to make them a bright shining light that eventually would lighten the whole world with the glory of God, as indicated in Revelation 18. They were to finish the work of God in the earth and bring the tenure of Satan to an end. This was their high destiny which Christ intended for them when He gave them, after their disappointment in 1844, a special key to the most momentous truth ever given to mortals.

But 180 years after receiving these holy oracles, the world still continues in its downward spiral, becoming more wicked and depraved with each passing year. Why hasn't Christ returned to bring an end to this nightmare of sin and wickedness? Unfortunately, the Advent people have repeated the mistakes of ancient Israel in apostasy from the truth committed to them.

The main body of advent believers have not advanced in their understanding of the significance of Daniel 8:14 which is to bring an end to the nightmare of sin and the power of Satan. As stated in Isaiah 9:16, " the leaders of this people cause them to err; and they that are led of them are destroyed. " We can hear Christ's heart cry, " O my people, they which lead thee cause thee to err, and destroy the way of thy paths " Isaiah 3:12. But Christ has a faithful remnant among them who are advancing in their understanding of the momentous truths committed to them since 1844. Through them He will accomplish His purpose to enlighten the whole world with His glory. But the unfaithful believers have continually delayed the realization of His grand design. Satan has succeeded in holding back the implementation of that equation for over 180 years, since 1844.

However, present indications are that Christ is going to accomplish His work in a manner out of the usual order of things and in a way which will be contrary to human planning. Human organizations and human leaders have failed to advance the cause of the most important truth ever given to mortals. Christ will soon take charge of His work and employ humble, teachable men and women who will carry out His purpose to bring the cosmic conflict to a triumphant conclusion. And those who have remained faithful to His truth will triumph gloriously with it.

Many skeptics have discredited the whole advent movement from its beginning because of the mistakes that the early believers made in their misunderstanding of what the cleansing of the sanctuary was all about. They question whether God would bless and guide a movement that was heralding an event that never hap-

pened? The advent believers were right on the date, but they were wrong on the event. But could they have been sent by God to preach a message that they themselves never understood correctly? These are valid questions. And we need answers to clear away all doubts about the divine origin of the movement and its message.

Let us consider another great disappointment that happened much earlier in history. Perhaps the greatest disappointment of all happened with the twelve disciples of Christ. He came to earth the first time to live and die as a sacrifice for mankind. He was represented in Isaiah 53 as a " lamb brought to the slaughter, " and " wounded for our transgressions and bruised for our iniquities. " Christ's forerunner, John the Baptist, pointed to Him saying, " Behold the Lamb of God which taketh away the sin of the world " John 1:29. And Christ repeatedly informed His disciples about His approaching death and that He would rise again the third day. But they had been so thoroughly immersed in the idea of Christ coming as a conquering king at the head of armies to set up His kingdom on earth that when He sent out the twelve to preach that the kingdom of heaven was at hand, they were thinking of an earthly kingdom, not a kingdom of grace. They certainly did not preach of His approaching death as a sacrifice for the sins of the world. They never had John 3:16 in mind. As a result, the death of Christ as fully destroyed their hope in Him as the Messiah as if He had not forewarned them. To them, Christ's death was a most bitter disappointment.

However, because Christ's disciples had a wrong concept regarding the nature of Christ's first coming, did that mean that they were not directed by Christ to preach the message? We read of the wonderful experiences they had when they brought back a report to Jesus. Christ had blessed their preaching and healing in spite of their wrong concepts regarding His coming. So Christ blessed the advent believers in giving their message, even though they themselves had a wrong concept of its real meaning. Furthermore, the second coming of Christ would actually have taken place shortly after 1844 if the disappointed Advent believers had advanced in their understanding of the deep significance of the cleansing of the sanctuary. Christ's coming has been delayed for nearly 180 years because the significance of that truth and what it is to accomplish has not been discerned. None of the other movements that have arisen, either before or after the 19th century, have received this end-time truth and understood its momentous implications. Yet it is to the spiritual realm what Einstein's equation  $E=MC^2$  is to the realm of physics.

But what is it in the cleansing of the sanctuary that makes it of such importance? How does it impact God's cause on earth? As we study Christ's ministry as our High Priest in the heavenly sanctuary, we can see that truths vast and profound are shadowed forth in its services. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. God designed that the temple services should be a continual witness to the high destiny open to every soul. As Paul wrote, " For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people " 2 Corinthians 6:16.

Through the cleansing of the sanctuary, Christ's followers will be so purified that they will reflect the glory of God in the midst of the darkness of this world when " darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and His glory shall be seen upon thee " Isaiah 60:2. The day of atonement in Israel shows how it was more than the sanctuary which was cleansed. It also symbolized a cleansing of the people. Leviticus 16:30 states, " For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." But this was not a cleansing from guilt, which happens when sins are pardoned. Forgiveness for sins and cleansing from its guilt was offered daily at the tabernacle, but only those who had confessed all their sins would receive the special cleans-

ing of the day of atonement.

The critical question to be answered is 'What then was actually cleansed on the day of atonement?' This is a crucial point that needs to be understood. Few people realize that besides the sins that have been committed being written in the books of heaven, they are also "written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart" Jeremiah 17:1. That makes the heart "deceitful above all things, and desperately wicked" Jeremiah 17:9.

No one who has ever sinned can get free of a desperately wicked heart through repentance and forgiveness. That is why the Bible states, "There is none righteous, no, not one" Romans 3:10. The sinner may repent and change his way, but the scars of a wounded conscience will remain. Even the thoughts must be guarded. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. So the heart and mind of all needs to be cleansed from the sins which are indelibly written there before they can be clean from all their sins before the Lord."

This cleansing of the soul temple is also depicted in Zechariah 3:1-8 where the true believers are represented as standing before the Lord on the great day of atonement, still clothed with filthy garments, the record of sins written on the tables of the heart and mind. But then Christ gives the command to take away the filthy garments and clothe them with new garments of everlasting righteousness. That will make a dramatic change in the spiritual life. When that has happened, they are pointed out as "men wondered at" or men of wonder. Christ will then call upon them to "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" Isaiah 60:1-3. At this point there will be many people designated as Gentiles who previously were not part of the remnant who will come to the light when God's glory will be seen upon them. They will help to swell the ranks of faithful believers and shine as lights in the midst of the darkness.

### THE KNOWLEDGE OF EVIL REMOVED

Furthermore, when the soul temple is cleansed by the day of atonement cleansing, an unprecedented experience will be realized by the faithful. All the sins which were committed during their lifetime will no longer be remembered. The knowledge of evil gained by sinning will be removed. The promise is "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" Jeremiah 50:20. "

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" Isaiah 43:25.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name" Isaiah 54:4.

No other people have ever had that experience since Adam and Eve partook of the tree of knowledge of good and evil. This is the kind of perfection that only the remnant will experience. In Hebrews 11 we have a wonderful record of many heroes of faith "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" Hebrews 11:33-34. Yet it tells us that "these all, having obtained a good report through faith, received not the

promise: God having provided some better thing for us, that they without us should not be made perfect. " Verses 39-40.

The remnant of God's people who receive that " better thing " are depicted elsewhere as the 144,000 who have been sealed with the seal of God. We see Christ stand " on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God " Revelation 14:1-5. They stand in contrast to those who have received the mark of the beast. " 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, 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, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints " Revelation 15:2-3.

The 144,000 play a crucial role in the wind up of the cosmic conflict that began with Lucifer's defection in heaven. Lucifer (Satan) has raised some serious accusations against God and the laws of His government. He has instilled many doubts about God's character which need to be resolved before the universe can be secure from another defection. God created mankind to glorify and exonerate His name and government before the onlooking universe. Through Isaiah He has revealed His purpose for humanity. " This people have I formed for Myself; they shall shew forth My praise. . . for I have created him for my glory, I have formed him; yea, I have made him " Isaiah 43:21, 7. And Christ declared " Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven " Matthew 5:16.

Ever since the fall of Adam and Eve, God's faithful people have glorified Him in their daily lives by living out the principles of His kingdom. But it has always been imperfect because it was done by imperfect saints, and Christ has made up the deficiency with His own divine merits. Consequently, Satan has argued that God has made laws to govern His kingdom which no one can perfectly keep. His claim that one third of the angels of heaven couldn't keep them and that none of the inhabitants of earth have been able to perfectly obey them is evidence that there is something wrong with those laws. Satan is trying to draw the intelligences of the universe to join his alternate kingdom where there are no laws to restrict their liberty. Unfortunately, the vast majority of earth's inhabitants have bought into Satan's argument. And the evidence of its devastating effects are vividly evident in our world.

But Christ has provided a way of escape from sinning through the plan of redemption. By His death He has paid the penalty for sin and also provided abundant grace to keep from sinning. His promise is, " For sin shall not have dominion over you " Romans 6:14. Through the power of the Holy Spirit in the life, God's people do not have to remain in bondage to sinful habits. They will not continue practicing known sin or neglecting known duties. Purifying the life from all sinfulness is an ongoing process which is not completed in this life. But those living in this end time when the sanctuary is cleansed will be perfected when their sins are blotted out and the seal of God is placed on their forehead. However, before that happens, the Christian will make the apostle Paul his own confession, " Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus " Philippians 3:12-14.

The final work of redemption that Christ will make to produce the sealed 144,000 is the implementation

of Daniel 8:14 – the cleansing of the sanctuary. That experience is further described in Acts 3:19. “ 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. ” It is the blotting out of sins and the refreshing latter rain that will produce the final remnant who will disprove Satan’s allegations that God’s law cannot be perfectly obeyed. It will be accomplished “ Not by might, nor by power, but by my Spirit, saith the Lord of hosts ” Zechariah 4:6. The 144,000 will have their sins blotted out and be fully endowed with Christ’s righteousness when the latter rain is poured out, as described in Isaiah 45:8: “ Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. ”

But there is one question which looms larger and larger as we contemplate what Christ will do in this end time to transform sinners into sinless saints. Why is the perfecting experience of the remnant of God’s people so critical that Christ has a special apartment in the sanctuary in heaven in which to accomplish it? Why is it that “ the whole creation groaneth and travaileth in pain together until now ” waiting “ for the manifestation of the sons of God ” ( Romans 8:19 & 22 ) who are “ without fault before the throne of God? ” Revelation 14:5. Why is there so much written in the Scripture about the remnant who are “ beautiful and glorious ” and “ holy? ” ( Isaiah 4:2-4 ). Zephaniah 3:13 tell us that “ The remnant of Israel shall not do iniquity nor speak lies. . . ”

They are represented in Joel 2:2 as “ a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. ” They are the “ remnant whom the Lord shall call ” in whom deliverance will be found in mount Zion. Joel 2:32. In Daniel 2 they are represented by a stone cut out of a mountain without hands which smote the great image, representing the great world powers, and utterly demolishing it. In Revelation 18, they are depicted as a mighty angel coming down from heaven and lighting the earth with his glory.

In the ancient sanctuary service, the 144,000 are depicted as the fit man who leads away the scapegoat, representing Satan, to a land not inhabited, bearing all the sins of Israel which had been blotted out on the day of atonement. They experience the promise of God fulfilled when “ the God of peace shall bruise Satan under your feet shortly ” ( Romans 16:20 ) and when “ they shall take them captives, whose captives they were; and they shall rule over their oppressors ” Isaiah 14:2. Why is the final remnant of God’s people thus pointed out in such glowing descriptions throughout Scripture? The answer lies in understanding the critical role that the firstfruits play in this end time.

The 144,000 are designated as the “ firstfruits unto God and to the Lamb ” Revelation 14:4. That was foreshadowed by what happened in ancient Israel. On the second day of their feast of unleavened bread, the first fruits of the year’s harvest were presented before God at the tabernacle. Barley was the earliest grain in Palestine, and at the opening of the feast, it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

This ceremony illustrates what happens in the time of earth’s final harvest when the faithful souls of earth are to be gathered in to their heavenly home. By far the largest number of those who will be saved out of this world are the dead in Christ who have been waiting in their graves to be resurrected when Christ comes the second time. That is described by Paul in his letter to the Thessalonians. “ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in

the clouds, to meet the Lord in the air: and so shall we ever be with the Lord “ 1 Thessalonians 4:17-17.

But before the dead can be resurrected, the 144,000, as the first ripened grain, have to be presented before the Lord as the firstfruits of the harvest. The ripening of the grain represents the completion of the work of God’s grace in the soul. It is the completion of the redemption which Christ has provided by His death on Calvary. But why do those who have died in Christ have to wait until the 144,000 have been perfected and tried before they can receive their eternal reward? That is a crucial question which needs a definite answer.

We need to understand how God desires above all other things to have a universe that will be eternally secure from another defection. He has made a promise that “ Affliction shall not rise up the second time “ Nahum 1:9. Indeed, the whole loyal universe is anxious that it will never happen again. But what assurance do the unfallen worlds have that redeemed, rehabilitated sinners will not at some future time revert back to their sinful ways?

None of those who died in Christ had attained to sinlessness. Some, like the thief on the cross, had a very short time to develop a character that would never succumb to sin again. And even some of the great heroes of faith like King David, have fallen into the depths of sin, needing pardon and a renewed heart and mind. How safe will those coming up in the resurrection be from falling back into sin? These are valid concerns that Christ wants to lay to rest in the minds of all the unfallen beings in the universe. And He will accomplish that through the 144,000. They are the firstfruits to show what the rest of the harvest of resurrected saints will be like. They will all have received the full benefits of the redemption which Christ has provided, including the blotting out of sins and the reception of the Holy Spirit in its fulness.

The 144,000, as the firstfruits of the harvest, will be put through a great period of trial which the Bible calls the time of Jacobs trouble. In Jeremiah 30:5-7 we read, “ For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. “ The book of Daniel also refers to this time of trouble such as never was in Daniel 12:1. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. “

The picture of Michael, who is Christ, standing up as the time of Jacob’s trouble begins, indicates the end of His intercession for sinners. During probationary time, Hebrews 7:25 assures us that “ He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. “ His intercessory work is also described in Revelation 8:3-5 where He is depicted as an angel offering up the incense of His merits with the prayers of the saints. But then it tells us, “ And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. “ That marks the end of His intercessions. And that is the period of time that the 144,000 will pass through. If anyone of them should sin, there will be no forgiveness provided any longer through the intercession of Christ. It will truly be a fearful time for the cause of God on earth.

Jacob’s night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, (Genesis 32:24-30) represents the experience of God’s people in the time of trouble. As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God’s people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from

the earth, his triumph would be complete.

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to Judgment, and have been blotted out; and they cannot bring them to remembrance.

This trying experience will be watched with keen interest by the inhabitants of the unfallen worlds. They will see the steadfastness of the 144,000 who would rather die than sin against God. They will see that by the steadfastness of the 144,000, Satan is suffering defeat in this intense battle. If he could get even one of the 144,000 to yield to his sophistry, he would gain a great victory. These people have received all the benefits of Christ's redemption—the forgiveness of sins and enabling grace to overcome them and then the utter blotting out of sins so that they can't even remember them. If they should fail after receiving the full benefits of salvation it would prove that the plan of redemption is not 100% effective against the recurrence of sin.

But the 144,000 are pictured in Revelation 14 and 15 as singing a song of victory over all the power of Satan which he employs against them. Their faithfulness and loyalty to God have been proven and tested. Not one has failed the test. The plan of redemption has been on trial and has demonstrated that it is an eternal antidote to the virus of sin. The universe is assured that "Affliction shall not rise up the second time" Nahum 1:9.

We can see the reason why Christ brings the 144,000 through such a terrible ordeal. He wants to make sure that the redeemed of earth will receive a genuine welcome into the pristine society of unfallen angels and unfallen beings of other worlds. That was taken into account when the plan of redemption was laid out. We are not to be simply forgiven, but accepted of God in the Beloved. The plan of redemption is not merely an escape from the penalty of transgression, that we may be tolerated in heaven as a forgiven culprit, pardoned and released from prison but barely tolerated. Such a reception would be all that we deserve, but it would be unsatisfying. We want to be taken back to confidence and love, not only to be rescued from the curse, but to be welcomed as accepted children, to be blessed of God. The sacrifice of Jesus Christ has made ample provisions for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repenting, believing sinner, but He will take us back—not only barely permit us to come into heaven, but the Father will wait at the very entrance to welcome us, to give us an abundant entrance to the mansions of the blest.

The wonderful and hearty reception that will be accorded to all the redeemed sinners is doubly assured through the cleansing of the sanctuary experience, when all sins ever committed by the redeemed are blotted out, never more to be remembered or come into mind. Not only will they be blotted out from the minds of the redeemed, but they will be blotted out of the minds of the entire universe, even from the mind of God. His promise is "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" Isaiah 43:25. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" Jeremiah 50:20.

When God created intelligent beings with freedom of choice, He took a great risk. But the Godhead wanted free intelligent beings who could appreciate the love and goodness that He would lavish upon them. Without freedom of choice, they would just be robots who would always obey because they couldn't do otherwise. All of God's intelligent beings will continue to have freedom of choice for the rest of eternity. The

terrible malignity of sin has been fully exposed. This world has been the theater of the universe in which the two opposing principles of government have been acted out for thousands of years. All who have chosen to stand on God's side in vindication of His government will never choose to go another way. Those who have chosen the side of the great rebel will with him go into eternal oblivion and cease to exist. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proven creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

We know from what we have read in the Scriptures that God created mankind for a special purpose. Through the prophet Isaiah, God gives indication why He created mankind. In Isaiah 43:21 we read, " This people have I formed for myself; they shall shew forth my praise. " And the apostle Peter wrote, " But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. " 1 Peter 2:9.

God's name and His law have been stigmatized and misrepresented by Satan and his evil host, so God is looking to His redeemed to vindicate His character and laws in this end time by " keeping the commandments of God and the faith of Jesus. " His love in their hearts is to be the beautiful fruit of the Spirit – love, joy, peace, longsuffering, gentleness goodness, faith " Galatians 5:22.

God's ultimate purpose in working with the human race is to establish the universe in eternal security so that " Affliction shall not rise up the second time " Nahum 1:9. And through the great plan of redemption He will produce a new kind of humanity that will be a witness to the whole universe, even in the hereafter, to the goodness of God and the righteousness of the laws of His kingdom. Though the sins of the world will in this end time reach unto heaven, (Rev. 18:5), yet that will be the time when Christ will complete His experiment on the human mind that will produce a specimen of humanity which will play a vital role in establishing the heavens and the earth in eternal security as indicated in Isaiah 51:16. " And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I **may plant the heavens, and lay the foundations of the earth**, and say unto Zion, Thou art my people " Isaiah 51:16.

It is mind-boggling to think that the redeemed will help to establish the universe in eternal security.

Through the eternal ages, the redeemed of earth will have a keen sense of what they have been rescued from. They cannot recall their past sins because they have been blotted out, but they know they have been redeemed by the blood of the Lamb. The question may be asked as to why the cosmic war was permitted to continue for so long throughout the ages? Why was it that Satan's existence was not cut short at the outset of his rebellion? It was that the universe might be convinced of God's justice in His dealing with evil; that sin might receive eternal condemnation. In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption – nothing that will be of worth to unfallen beings? Indeed, their testimony will be a witness for eternal ages of the goodness and mercy of God and the power of His redemption. But it will also be a testimony of the pernicious nature of sin and the transgression of the law of God.

Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented " faultless before the presence of His glory with exceeding joy " (Jude 24), He whose blood has redeemed and whose life has taught us, " shall see of the travail of His soul, and shall be satisfied " Isaiah 53:11.