

GOSPEL  
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#6

**T**he new covenant is God's one-way promise to write His law in our hearts, and to give us everlasting salvation as a free gift "in Christ." The old covenant is the vain promise of the people to obey, and "gives birth to bondage." The spiritual failures of many sincere people are the result of being taught old covenant ideas, especially in childhood and youth. The new covenant truth was an essential element of the 1888 message, and even today lifts a load of doubt and despair from many heavy hearts.

## THE BIBLE TEACHING

(a) *The old covenant "gendereth to bondage" (Galatians 4:24, KJV, "slavery," NEB).*

(b) *It is the spiritual experience of being "under the law," under a fear motivation (4:21).*

(c) *The old covenant was formed at Mt. Sinai when Israel vainly promised, "All that the Lord has spoken we will do" (Exodus 19:8). God did not ask them to make that promise. They broke it soon afterwards.*

(d) *Peter's promise never to deny the Lord was an old covenant promise (Mark 14:29-31).*

(e) *God made seven great promises to Abraham, but did not ask him to make any promise in return (Genesis 12:1-3). God repeated and enlarged them later, still exacted no promise from him (13:14-17; 15:4, 5). Chapter 15:9-17 shows that the covenant is a one-way promise.*

(f) *God never asks us to make promises to Him; He asks us to believe His promises to us (15:6).*

(g) *Abraham is "the father of all those who believe." Thus he is the example of genuine righteousness by faith (Romans 4:1, 11-13, 16-18). The law, given 430 years later, became "our tutor" ("schoolmaster," KJV) to lead us on a long detour back to the experience of Abraham, to be "justified by faith" (Galatians 3:23-26).*

## WAGGONER CAUGHT THE BIBLE IDEA

“The covenant and promise of God are one and the same. ... God’s covenants with men can be nothing else than promises to them. ...

“After the Flood God made a ‘covenant’ with every beast of the earth, and with every fowl; but the beasts and the birds did not promise anything in return (Genesis 9:9-16). They simply received the favor at the hand of God. This is all we can do—receive. God promises us everything that we need, and more than we can ask or think, as a gift. We give Him ourselves, that is nothing. And He gives us Himself, that is, everything. That which makes all the trouble is that even when men are willing to recognize the Lord at all they want to make bargains with Him. They want it to be an equal, ‘mutual’ affair—a transaction in which they can consider themselves on a par with God” (*The Glad Tidings*, p. 71).

“The gospel was as full and complete in the days of Abraham as it has ever been or ever will be. No addition to it or change in its provisions or conditions could possibly be made after God’s oath to Abraham. Nothing can be taken away from it as it thus existed, and not one thing can ever be required from any man more than what was required of Abraham” (*ibid.*, p. 73).

“These two covenants exist today. The two covenants are not matters of time, but of condition. Let no one flatter himself that he cannot be bound under the old covenant, thinking that its time has passed. The time for that is passed only in the sense that ‘the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries’ (1 Peter 4:3, KJV)” (*ibid.*, p. 100).

“God’s precepts are promises; they must necessarily be such, because He knows that we have no power. All that God requires is what he gives. When He says, ‘Thou shalt not,’ we may take it as His assurance that if we but believe Him He will preserve us from the sin against which He warns us” (*ibid.*, p. 77).

## JONES WAS IN FULL HARMONY

“It is not you who are to do that, which he [the Lord] pleases; but, ‘it shall accomplish that which I please.’ You are not to read or hear the

word of God and say, I must do that, I will do that. You are to open the heart to that word, that it may accomplish the will of God in you. ... The word of God itself is to do it, and you are to let it. 'Let the word of Christ dwell in you'" (*Review and Herald*, October 20, 1896).

## ELLEN WHITE PROCLAIMED THIS SAME GOOD NEWS

"You are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you [this is what Paul means when he says that the old covenant 'gives birth to bondage']. ... What you need to understand is the true force of the will. ... Everything depends on the right action of the will. ... You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. ... Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him" (*Steps to Christ*, p. 47).

"The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe" (*Seventh-day Adventist Bible Commentary*, vol. 1, p. 1105).

"There is not a negative in that law, although it may appear thus. It is DO and live" (*idem*).

"The terms of the 'old covenant' were, obey and live. ... The 'new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law" (*Patriarchs and Prophets*, p. 372).

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**O**ur Saviour “condemned sin in the flesh,” conquering the problem for the human race. He forever outlawed sin in the vast universe of God by defeating it in its last lair—our fallen, sinful human flesh. Because if Him, there is now no reason for any human being to go on living under the frightful “dominion” of sin. Sinful addictions lose their grip if one has “the faith of Jesus.”

## THE BIBIE TEACHING

(a) *The purpose of Christ’s coming was to “destroy the works of the devil” (1 John 3:8).*

(b) *He succeeded (Hebrews 2:14, 15)!*

(c) *The victory was won by meeting all the temptation that Satan can present to sinful human “flesh” or nature, and by conquering sin there (Romans 8:3).*

(d) *The result: those who have faith in Him demonstrate in their lives “the righteousness of the law” (verse 4).*

(e) *God’s people will “overcome even as [He] overcame” (Revelation 3:20).*

(f) *One who has such faith cannot continue under the “dominion” of sin (Romans 6:14).*

(g) *The result of the cleansing of the heavenly sanctuary will be the preparation of a people for translation, who will by faith in Christ become “mature” or “perfect” in character (Hebrews 6:1; 7:25; 10:1; 11:39, 40; 13:20, 21).*

(h) *This demonstration will honor Christ as a Bridegroom (Revelation 14:1-5; 19:7, 8).*

## THE MESSAGE OF JONES AND WAGGONER

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.’ To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian” (Waggoner, *Christ and His Righteousness*, p. 5).

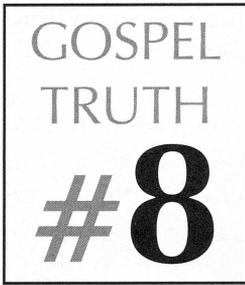
"[Christ] has made and consecrated a way by which, in Him, every believer can in this world, and for a whole lifetime, live a life holy, harmless, undefiled, separate from sinners, and as a consequence be made with Him higher than the heavens. ... Perfection, perfection of character, is the Christian goal—perfection attained in [not of!] human flesh in this world. Christ attained it in human flesh in this world, and thus made and consecrated a way by which, in Him, every believer can attain it. He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to attain it" (Jones, *The Consecrated Way*, pp. 83, 84).

## ELLEN WHITE AGREES

"God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. Christ did no sin, neither was guile found in His mouth. He corrupted not human nature, and, though in the flesh, He transgressed not the law of God in any particular. More than this, He removed every excuse from fallen man that he could urge for a reason for not keeping the law of God. ... This testimony concerning Christ plainly shows that He condemned sin in the flesh. No man can say that he is hopelessly subject to the bondage of sin and Satan. Christ has assumed the responsibilities of the human race. ... He testifies that through his imputed righteousness the believing soul shall obey the commandments of God" (*Signs of the Times*, January 16, 1896).

"[Christ] made an offering so complete that through His grace every one may reach the standard of perfection. Of those who receive His grace and follow His example it will be written in the book of life, 'Complete in Him,—without a spot or stain.' ... He can bring us to complete restoration" (*Review and Herald*, May 30, 1907).

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil" (*The Great Controversy*, p. 425).



**A** higher motivation becomes realized in the close of time than has prevailed in the church in past ages—a concern for Christ that He receive His reward and find His “rest” in the final eradication of sin. All egocentric motivation based merely on fear of hell or hope of reward is less effective. The higher motivation is symbolized in the climax of Scripture—the Bride of Christ making herself “ready.”

## THE BIBLE TEACHING

(a) An appreciation of the agape of Christ delivers from egocentric motivation (2 Corinthians 5:14, 15).

(b) God longs to see His people “grow up” out of immature, childish motivation (Ephesians 4:13-15).

(c) A spiritual “babe” is “unskillful in the word of righteousness” (Hebrews 5:12-6:3).

(d) The climax of the plan of salvation is the “marriage of the Lamb” (Revelation 19:7).

(e) It has been delayed only because “His wife [has not yet] made herself ready” (verse 7).

(f) The making “ready” is the experience of righteousness by faith (dikaiosune) which culminates in “the righteousness of saints” (dikaioмата). Imputed righteousness is at last lived out in imparted righteousness (verse 8; Romans 8:4). It is all by faith.

(g) This glorious triumph is parallel to the sealing work as the culmination of the cleansing of the sanctuary (Daniel 8:14; Revelation 7:1-4; 14:1-5, 12).

(h) Satan maintains that it is impossible for fallen man to obey God’s law; a people who keep God’s law demonstrate the falsehood of his claim (Romans 13:10; Revelation 15:1-4).

## WHAT JONES AND WAGGONER UNDERSTOOD

“When Jesus comes, it is to take His people unto Himself. It is to present to Himself His glorious church, ‘not having spot, or wrinkle, or

any such thing,' but that it is 'holy and without blemish' [quoted from Ephesians 5:25-17, 32]. It is to see Himself perfectly reflected in all His saints.

"And before He comes thus, His people must be in that condition. Before He comes, we must be brought to that state of perfection in the complete image of Jesus (Ephesians 4:7, 8, 11-13). And this state of perfection, this developing in each believer the complete image of Jesus—this is the finishing of the mystery of God, which is Christ in you the hope of glory. This consummation is accomplished in the cleansing of the sanctuary.

"And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which is by faith of Jesus Christ. ... Therefore now as never before, we are to repent and be converted, that our sins may be blotted out, than an utter end shall be made of them forever in our lives" (Jones, *The Consecrated Way*, pp. 123-125).

"When [the True Witness] comes and speaks to you and me, it is because He wants to translate us, but He cannot translate sin, can He? Then, the only purpose that He has in showing us the depth and breadth of sin, is that He may save us from it and translate us" (Jones, *General Conference Bulletin*, 1893, p. 205).

"God is now accused by Satan of injustice and indifference, and even of cruelty. Thousands of men have echoed the charge. But the judgment will declare the righteousness of God. His character, as well as that of man, is on trial. In the judgment every act, both of God and man, that has been done since creation, will be seen by all in all its bearings. And when everything is seen in that perfect light, God will be acquitted of all wrongdoing, even by His enemies" (Waggoner, *Signs of the Times*, January 9, 1896).

## ELLEN WHITE'S VIEW

"'When the fruit is brought forth, immediately he [the farmer] putteth in the sickle, because the harvest is come' (Mark 4:29). Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ" (*Christ's Object Lessons*, p. 69).

"[Jesus] raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself'" (*Early Writings*, p. 55).

"I saw that while Jesus was in the most holy place, He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to earth in kingly power, and take to Himself the precious ones who had patiently waited His return" (*ibid.*, p. 251).

"While Jesus had been ministering in the sanctuary [most holy place], the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people, and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords" (*ibid.*, p. 280).

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**T**he Bible so clearly teaches that righteousness is by faith. Therefore the only element that God's people need in order to prepare for the second coming of Christ is *genuine faith*. The message the world needs to hear is the truth of righteousness by faith in the light of the cleansing of the sanctuary—"the third angel's message in verity." Faith is understood in its true biblical sense—a heart appreciation of the *agape* of Christ.

## THE BIBLE TEACHING

(a) "We through the Spirit wait for the hope of righteousness by faith" (Galatians 5:6).

(b) "By grace are ye saved through faith." It's "with the heart" that we believe (Ephesians 2:8; Romans 10:10).

(c) God's people in the end of time will be noted for having such faith (Revelation 14:12).

(d) Such faith is an experience that constantly grows and develops (Romans 1:16, 17).

(e) The constant prayer of those who have faith is, "Help Thou mine unbelief" (Mark 9:23, 24).

(f) Saving faith is so closely related to *agape* that it is a response to it (John 3:16; Ephesians 6:23; 1 Thessalonians 1:3; 5:8; 2 Thessalonians 1:3; Philemon 5).

(g) *Agape* is "shed abroad in the heart by the Holy Spirit," brought from heaven vertically; immediately it flows out horizontally to our fellow men. What flows back to God is faith (Romans 5:5; Colossians 1:4).

(h) Translation at the coming of Christ will be the final experience of mature faith (Hebrews 11:5; 1 Thessalonians 4:14-17).

(i) How can we understand "righteousness by faith" unless we understand what "faith" is?

## WHAT JONES AND WAGGONER UNDERSTOOD

"The argument, concisely stated, is this: 1. Faith in God is begotten by a knowledge of His power [*agape*]; to distrust Him implies ignorance

of His ability to perform His promises; our faith in Him must be in proportion to our real knowledge of His power. 2. An intelligent contemplation of God's creation gives us a true conception of His power; for His eternal power and Godhead are understood by the things which He has made. 3. It is faith that gives victory (1 John 5:4); therefore, since faith comes by learning the power of God, from His word and from the things that He has made, we gain the victory, or triumph through the works of His hands. The Sabbath, therefore, which is the memorial of creation, is, if properly observed, a source of the Christian's greatest re-inforcement in battle" (Waggoner, *Christ and His Righteousness*, pp. 36, 37).

"Surely all doubt as to acceptance with God ought to be set at rest. But it is not. The evil heart of unbelief still suggests doubts. 'I believe all this, but—.' There, stop right there; if you believed you wouldn't say 'but.' When people add 'but' to the statement that they believe, they really mean, 'I believe, but I don't believe.' But you continue: 'Perhaps you are right, but hear me out. What I was going to say is, I believe the Scripture statements that you have quoted, but the Bible says that if we are children of God we shall have the witness of the Spirit, and will have the witness in ourselves; and I don't feel any such witness, therefore I *can't* believe that I am Christ's. I believe His word, but I haven't the witness.'...

"Now as to your believing His words, yet doubting if He accepts you, because you don't feel the witness in your heart, I still insist that you don't believe" (*ibid.*, pp. 74, 75).

"Faith is 'the gift of God' (Ephesians 2:8); and that it is given to everybody is plainly stated in the Scriptures: 'God hath dealt to every man the measure of faith' (Romans 12:3). This measure of faith which 'God hath dealt to every man' is the capital with which God endows and starts 'every man that cometh into the world;' and every man is expected to trade upon this capital—cultivate it—to the salvation of his soul.

"There is no danger of ever lessening this capital *when it is used*: as certainly as it is used at all, it will increase, it will grow exceedingly. And as certainly as it grows, the righteousness, the peace, the joy, of the Lord, are assured to the full salvation of the soul" (Jones, *Lessons on Faith*, pp. 21, 22).

"There are many who love the Lord in sincerity and who accept Him in humility, who observe another day than that which God has given as the sign of rest in Him. They simply have not learned the full and proper expression of faith. ... When such hear God's gracious

warning they will forsake the sign of apostasy as they would a plague-stricken house" (Waggoner, *Lessons on Faith*, pp. 77, 78).

"Can every believer have grace enough to keep him free from sinning?—Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given; and it is given for this purpose. If any one does not have it, it is not because enough has not been given. ...

"It is given also 'for the perfecting of the saints.' The object of it is to bring each one to perfection in Christ Jesus—to the perfection too, that is fully up to God's standard; for it is given for the building up of the body of Christ, 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' ...

"If sin yet has dominion over any one, where lies the fault?—Clearly it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. ...

"But the power of God is 'unto salvation to every one that believeth.' Unbelief frustrates the grace of God. Many believe and receive the grace of God for the salvation from sins that are past, but are content with that, and do not give it the same place in the soul, to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace—the perfection of the life in the likeness of Christ, they do practically receive the grace of God in vain" (*ibid.*, pp. 86-88).

"We receive the promise of the Spirit through faith. ... is the mind of Christ by which we may comprehend, investigate, and revel in, the deep things of God which He reached down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry" (*ibid.*, p. 246).

"Let us thank the Lord that He is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the latter rain, that we may be translated. That is what the [1888] message means—translation—to you and me. Brethren, let us receive it with all the heart, and thank God for it" (Jones, *General Conference Bulletin*, 1893, p. 185).

"The Lord cannot keep us from sinning when we do not believe Him" (*ibid.*, p. 207).

“The heart that rests most fully upon Christ will be most earnest and active in labor for Him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain, ... to prepare us for the loud cry and the carrying of the third angel’s message in the only way in which it can be carried from this Conference” (*ibid.*, p. 302).

## ELLEN WHITE’S VIEW

“There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. ... We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before” (*Review and Herald*, February 25, 1890).

“Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity” (*Fundamentals of Christian Education*, p. 473).

“We have been hearing His voice more distinctly in the message that has been going for the last two years [1888-1890], declaring unto us the Father’s name. ... O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that He will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what He may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is. ... For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ [the 1888 message], and they do not know whether to come and take hold of this precious truth or not. ... Shall we not arise and get out of this position of unbelief?” (*Review and Herald*, March 11, 1890).

“No one has said that we shall find perfection in any man’s investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths” (*ibid.*, March 25, 1890).

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**T**he 1888 message is especially “precious” because it joins together the true biblical idea of justification by faith with the unique idea of the cleansing of the heavenly sanctuary. This is a Bible truth that the world is waiting to discover. It forms the essential element of truth that will yet lighten the earth with the glory of a final, fully developed presentation of “the everlasting gospel” of Revelation 14 and 18.

## THE BIBLE TEACHING

(a) *The ancient Hebrew sanctuary and its services were a type or pattern of the ministry of the plan of salvation in the heavenly sanctuary (Leviticus 25:8, 9).*

(b) *The priests served “unto the example or shadow of heavenly things” (Hebrews 8:5).*

(c) *Christ is the true High Priest of the plan of salvation (Hebrews 3:1; 4:14-16; 5:5-10; 7: 24-28, etc).*

(d) *The worlds final day of judgment was typified by the annual Hebrew day of atonement (Leviticus 16:26-32).*

(e) *For God’s repentant people, that day meant a special preparation, a judgment of acquittal, vindication, and a cleansing of heart (Leviticus 16:29-31).*

(f) *Daniel’s prophecy pinpointed the commencement of the antitypical (or cosmic) Day of Atonement at the end of 2300 years in 1844 (Daniel 8:14).*

(g) *We are living today in the grandest era of world history when the plan of salvation is to be concluded with victory for Christ (Hebrews 9:11-15, 23-28).*

(h) *The heart-cleansing preparation for the second coming of Christ will be a special ministry of justification by faith in the Day of Atonement (10:36-38; 11:22-28; Revelation 14:6, 7, 12).*

## HOW JONES UNDERSTOOD THESE TRUTHS

“If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last and when He finds that last thing that is unclean or

impure that is out of harmony with His will and brings that up and shows that to us and we say, 'I would rather have the Lord than that,' then the work is complete and the seal of the living God can be fixed upon that character. [Congregation: 'Amen.'] Which would you rather have, a character—[someone in the congregation began praising the Lord and others began to look around]. Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy, in this house tonight.

"Which would you rather have, the completeness, the perfect fullness of Jesus Christ or have less than that with some of your sins covered up that you never know of? If there be stains of sin there, we cannot have the seal of God. He cannot put the seal, the impress of His perfect character, upon us until He sees it there. And so He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him keep on His searching work.

**What makes our choice easy.** "There is no [difficulty] in making the choice when we know what the Lord has done, and what He is to us. The choice is easy. Let the surrender be complete. And when these sins come up—why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. If the Lord should take away our sins without our knowing it, what good would it do us? That would simply be making machines of us.

"We are always intelligent instruments—not like a pick or a shovel. We will be used by the Lord at our own living choice" (*General Conference Bulletin*, 1893, sermon No. 17, condensed).

**Justification by faith and the Day of Atonement.** "This cleansing of the sanctuary [in the typical service] was the taking out of and away from the sanctuary all 'the uncleanness of the children of Israel' 'because of their transgressions in all their sins,' which, by the ministry of the priesthood in the sanctuary had been brought into the sanctuary during the service of the year.

"The finishing of this work of the sanctuary and for the sanctuary was, likewise, the finishing of the work for the people. ... The cleansing of the sanctuary extended to the people, and included the people, as truly as it did the sanctuary itself. ...

"And that cleansing of the sanctuary was a figure of the true, which is the cleansing of the sanctuary and the true tabernacle which the

Lord pitched and not man, from all the uncleanness of the believers in Jesus because of all their transgressions in all their sins. And the time of this cleansing of the true is declared in the words of the Wonderful Numberer to be 'unto two thousand and three hundred days,' ... in A.D. 1844. ...

"This is done in the cleansing of the true sanctuary, only in the finishing of transgression and making an end of sins in the perfecting of the believers in Jesus, on the one hand; and on the other hand in the finishing of transgression and making an end of sins in the destruction of the wicked and the cleansing of the universe from all taint of sin that has ever been upon it.

"The finishing of the mystery of God is the ending of the work of the gospel. And the ending of the work of the gospel is, first, the taking away of all vestige of sin and the bringing in of everlasting righteousness—Christ fully formed—within each believer, God alone manifest in the flesh of each believer in Jesus; and, secondly, on the other hand, the work of the gospel being finished means only the destruction of all who then shall not have received the gospel (2 Thessalonians 1:7-10); for it is not the way of the Lord to continue men in life when the only possible use they will make of life is to heap up more misery for themselves. ...

"The service in the earthly sanctuary shows also that in order for the sanctuary to be cleansed and the course of the gospel service there to be finished, it must first be finished in the people who have a part in the service. That is to say: In the sanctuary itself, transgression could not be finished, an end of sins and reconciliation for iniquity could not be made, ... until all this had been accomplished in each person who had a part in the service of the sanctuary. The sanctuary itself could not be cleansed until each of the worshipers had been cleansed. The sanctuary itself could not be cleansed so long as, by the confessions of the people and the intercessions of the priests, there was pouring into the sanctuary a stream of iniquities, transgressions, and sins. ... This steam must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed.

"Therefore the very first work in the cleansing of the sanctuary was the cleansing of the people. ...

"And this is the very object of the true priesthood in the true sanctuary. ... The sacrifice, the priesthood, and the ministry of Christ in the true sanctuary does take away sins forever, does make the comers thereunto perfect, does perfect 'for ever them that are sanctified' (*The Consecrated Way*, pp. 113-119).

## WAGGONER AGREED WITH JONES

“When Christ covers us with the robe of His own righteousness, He does not furnish a cloak for sin, but takes the sin away. And this shows that the forgiveness of sins is something more than a mere form, something more than a mere entry in the books of record in heaven, to the effect that the sin has been canceled. The forgiveness of sins is a reality; it is something tangible, something that vitally affects the individual. It actually clears him from guilt; and if he is cleared from guilt, is justified, made righteous, he had certainly undergone a radical change. He is, indeed, another person” (*Christ and His Righteousness*, p. 66).

“Though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder—even this would not blot out our sin.

“The blotting out of sin is the erasing of it from nature, the being of man [from other statements made in 1901 it is plain he does not mean the eradication of the sinful nature].

“The erasing of sin is the blotting of it from our natures, so that we shall know it no more. ‘The worshippers once purged’ [Hebrews 10:2, 3]—actually purged by the blood of Christ—have ‘no more conscience of sins,’ because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them—it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself- they do not think of doing it any more. This is the work of Christ in the true sanctuary” (*The Review and Herald*, September 30, 1902).

“That God has a sanctuary in the heavens, and that Christ is priest there, cannot be doubted by anyone who reads the Scriptures. ... Therefore it follows that the cleansing of the sanctuary—a work which is set forth in the Scriptures as immediately preceding the coming of the Lord—is coincident with the complete cleansing of the people of God on this earth, and preparing them for translation when the Lord comes. ...

“The life [character] of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity” (*The Everlasting Covenant*, pp. 365-367).

“We have not time or space here to enter into details, but it must suffice to say that a comparison of Daniel 9:24-26 with Ezra 7 shows that the days mentioned in the prophecy began 457 B.C., and so reach to 1844 A.D. ... But some one will ask: What connection has 1844 with the blood of Christ, and that blood is no more efficient at one time than another, how can it be said that at a certain time the sanctuary shall be cleansed? Has not the blood of Christ continually been cleansing the living sanctuary, the church? The reply is, that there is such a thing as ‘the time of the end.’ Sin must have an end, and work of cleansing will one day be complete. ... Now it is a fact that since the middle of the last century new light has shone forth, and truth of the commandments of God and the faith of Jesus is revealed as never before, and the loud cry of the message, ‘Behold your God!’ is being proclaimed” (*British Present Truth*, May 23, 1901).

## ELLEN WHITE SUPPORTED THIS MESSAGE

“Forgiveness has a broader meaning than many suppose. ... God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart” (*Thoughts from the Mount of Blessing*, p. 114).

“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. ...

“The sanctuary in heaven is the very center of Christ’s work in behalf of men [justification by faith]. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin.

“The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith” (*Evangelism*, p. 221).

“The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, 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 His People” (*ibid.*, p. 222).

“God’s people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward—where He is interceding for His people” (*ibid.*, pp. 223).

“We are in the day of atonement, and we are to work in harmony with Christ’s work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As He is, so will His followers be in this world. We must now set before the people the work which by faith we see our great High Priest accomplishing in the heavenly sanctuary” (*Review and Herald*, January 21, 1890).

“Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. ... He is cleansing the sanctuary from the sins of the people. What is our work?—It is our work to be in harmony with the work of Christ. By faith we are to work with Him, to be in union with Him. ... A people is to be prepared for the great day of God” (*ibid.*, January 28, 1890).

“The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth” (*ibid.*, February 4, 1890).

“Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement” (*ibid.*, February 11, 1890).

“The people have not entered into the holy place [most holy], where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches” (*ibid.*, February 25, 1890).

“Light is flashing from the throne of God, and what is this for?—It is that a people may be prepared to stand in the day of God” (*ibid.*, March 4, 1890).

“You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. ...

“If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. ...

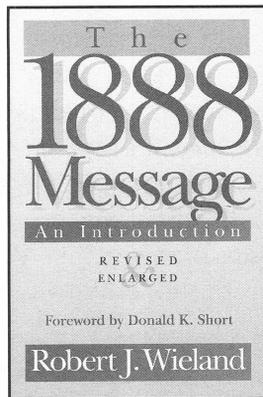
“Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people?” (*ibid.*, March 18, 1890).

# FOR FURTHER STUDY

## THE 1888 MESSAGE: AN INTRODUCTION

*by Robert J. Wieland*

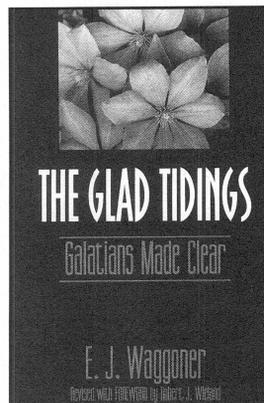
Much has been published by the official Adventist press about “1888,” but this book has a special purpose. It allows the 1888 messengers, Alonzo T. Jones and Ellet J. Waggoner, to tell the Adventist grand jury in their own words what their message actually was (and is). The author demonstrates that the message of 1888 is not merely a “doctrine,” but a living, vital experience based on doctrine, with relevance in today’s world. The reader will find hope and encouragement that will enable the final generation to be “saints” who “keep the commandments of God, and the faith of Jesus” (Rev. 14:12). Recommended reading for every member of the Adventist community, from those who have spent a lifetime in the Church to those who have been newly baptized. Sixteen chapters, appendixes, and indexes; 192 pages. [10138]. Also available in Spanish [02105].



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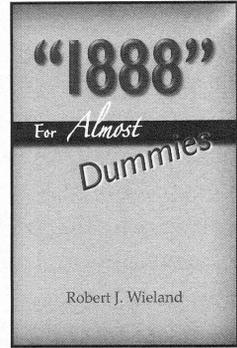
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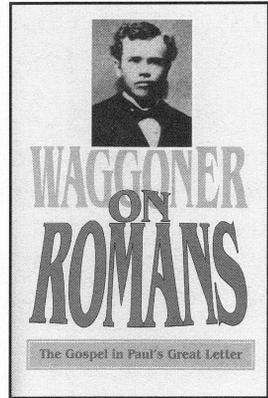
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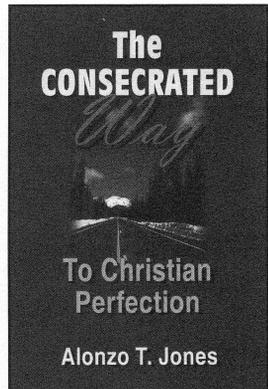
A companion book to *The Glad Tidings*, this verse-by-verse study of Romans was printed in *Signs of the Times* in 1895-96. In 1889-90 Ellen G. White said, "Let us have all of Romans and all of Galatians." Sixteen chapters plus an appendix in question-and-answer format, 226 pages. [00140].



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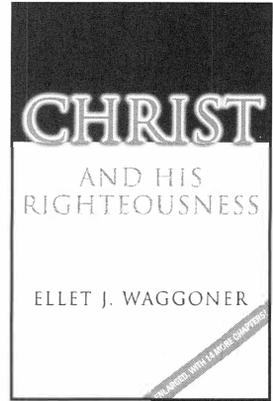
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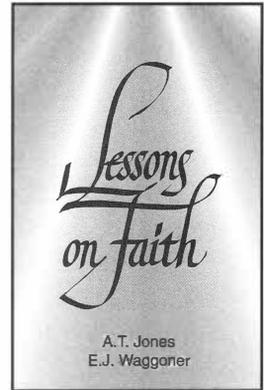
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## LESSONS ON FAITH

by A. T. Jones & E. J. Waggoner

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# WHY DOESN'T "1888" DIE?

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