

THE PRESENT TRUTH

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Prepared To Enter the Holy Place

With Christ we have been crucified at the brazen altar. On the altar we have placed all our evil habits and everything that would tend to draw us away from Him, these to be utterly consumed in the altar fires. Here we have dedicated to His service all our time and talents - all that we have and all that we are, all that we shall ever possess and all that we ever hope to become - all have been consecrated to the service of our Redeemer. At the laver we have been cleansed, our past sins have been buried in the watery grave, and we have risen with Christ to walk in newness of life. As we advance to the holy place of the earthly sanctuary, we must ever look unto Jesus, who is not only the author but the finisher of our faith. As our great Leader, after His resurrection and entrance into the holy place of the heavenly sanctuary, was anointed with the Holy Spirit, so when we, His followers, enter the holy place on earth, the words of Peter to the early Christian believers apply: "Repent, and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Let us weigh this matter well, lest our experience be like those who had been baptized "unto John's baptism," "the baptism of repentance," but who had "not so much as heard whether there be any Holy Ghost." Acts 19:2-5.

Then, "forgetting those things which are behind, and reaching forth unto those things which are before," we are to "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13,14. This is another forward move on The Path to the Throne of God, the Christian's goal. On this path, we do not walk alone, for His promise still holds: "Lo, I am with you alway" all the time. Matt. 28:20. "I will never leave thee, nor forsake thee." Heb. 13:5. It is our part to deny self, take up the cross, and follow Him. Matt. 16:24. Shall we not from the heart respond: Though I meet with tribulations, Sorely tempted though I be, I remember Thou wast tempted, And rejoice to follow Thee." - James Lawson.

Pressing Toward the Prize. What does this pressing toward the prize involve? It means that we have now enlisted in God's army; we are His soldiers, volunteers in a life-long warfare, with Christ and Satan as opposing generals. In this warfare, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. To be victorious, we must "put on the whole armor of God, that ye may be able to stand (to hold your ground) against the wiles (the "sly tricks," Webster) of the devil." Eph. 6:11.

General weapons are not employed in this warfare. Instead of guns and bombs, the Captain of our salvation has provided every soldier with an armor, complete from head to foot, every part of which is needed if we are to "stand our ground" against the "sly tricks" of our adversary, the devil. "Stand therefore, Having your loins girt about with truth, And having on the breastplate of righteousness; And your feet shod with the preparation ("the stability,"), of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, And the sword of the Spirit, which is the Word of God; Praying always with all prayer and supplication in the Spirit, And watching thereunto with all perseverance." Eph. 6:14-18.

Clad in this armor, "let us run with patience the race that is set before us," ever "looking unto Jesus," Heb. 12:1,2, our Mighty Captain, who has never lost a battle. Thus equipped, our conversation will be in heaven, Phil. 3:20, because "your citizenship is in heaven", because "we are free citizens of heaven"; because "we are a colony of heaven"; because "the empire to which we belong is in heaven.". Forward, ever forward, is to be our watchword, remembering that "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Luke 9:62. "After that ye . . . are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Gal. 4:9. Or, "How is it ye are turning back again to the weakness and poverty of the elemental spirits? Why do you want to be enslaved all over again by them?" Having "put off . . . the old man, which is corrupt," Eph. 4:22, "let your conversation be as it becometh the gospel of Christ." Phil. 1:27. "Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works . . . glorify God." I Peter 2:12.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works." Heb. 6:1,2. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Let us not "give place to the devil . . . and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:27-32. With our feet firmly planted on these principles, we are ready to enter the holy place, which is a type of the holy place of the heavenly sanctuary into which Jesus has entered.

At the Door. Cleansed and having on the whole armor of God, we advance to the door, the entrance to the holy place. The door is a fine linen hanging of "blue, and purple, and scarlet" - all royal colors. On it cherubim are richly embroidered in shining gold - "figure" or "shadow" of the angels who met Jesus as He approached the "everlasting doors" of the holy place of the heavenly sanctuary. Ps. 24:7.

The Door and Its Pillars as Symbols. The door hanging was suspended on five pillars made of shittim wood, completely covered with pure gold. Ex. 26:37. Jesus says, "I am the door of the sheep." "He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:7,11. As elsewhere, the wood in the

pillars represents humanity. Gold is a symbol of Divinity: "Yea, the Almighty shall be thy gold." Job 22:25, margin. So, having surrendered all, and being hid in Christ, as the wood is within the gold, we are to be pillars in His temple. Rev. 3:12.

Why was the door hung on five pillars instead of four as was the gate, which also represented Christ? No one symbol can fully represent Him; each symbol represents some special phase of His character or work. The number of its pillars is five, doubtless for the same reason that the boards of the wall, of which the door was a part, were held together with five bars. One writer has said that these pillars may represent the name or character of Christ in its five parts: "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6. If so, how appropriate that they were of gold, a symbol of the Almighty.

As brass represents victory through suffering, another writer suggests that the five brass sockets in which these pillars were set, symbolize the five wounds which Jesus bears in His body from Calvary as He entered the holy place above. Ps. 22:16; John 19:34. These brass sockets are also a fitting symbol of our earthly struggles and our victories, which precede our entrance into the holy place. As all the articles in the court were of brass, so as we step beyond these sockets of brass at the door, we leave behind us the last trace of our former experience, our longing after earthly things, and if we hold to Him who "is able to keep us from falling," if we "stand fast in the liberty wherewith Christ hath made us free," we need never again be "entangled with the yoke of bondage" and overcome by worldly lusts, which war against the soul. Jude 24; Gal. 5:1.

Within the Holy Place. Justification, obtained in the court, is our passport into the holy place. This room is ten cubits wide and twenty long, or at least fifteen by thirty feet. And what a room! On all sides we see, not brass but pure gold. At the further end is the veil which separates the holy place from the most holy. Like the door and the gate, it is of blue, and purple, and scarlet. In it, figures of cherubim are richly embroidered in gold. The ceiling above is of the same, with cherubim inwrought with threads of pure gold. All along both sides are boards covered with glittering gold, and having angel figures engraved, or reflected, in their shining surfaces. We are literally encompassed with angel figures, even as Christ was surrounded with real angels when He entered the holy place of the heavenly sanctuary. As before stated, these angel figures represent the "innumerable company" of angels who are connected with the work of the heavenly sanctuary, "ministering spirits sent forth" to this earth "to minister for them who shall be heirs of salvation." Heb. 12:22; 1:14; PP 347.

Nearest to the second veil is the golden altar, sending forth the fragrance of its sweet smelling incense. On our right is the golden table, with its twelve loaves of life-giving bread, its flagon and other dishes of gold. On our left without the veil of the testimony, "Lev. 24:3, is the golden candlestick, the soft lights from which add to the sacred atmosphere of the room. The rich colors in the ceiling and in the veils, reflected in the yellow of the golden walls, give the effect of a rainbow surrounding us, similar to the rainbow around God's throne. Such is the gorgeous place in which we are to develop true Christian character.

The rainbow of promise encircling the throne on high is an everlasting testimony that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It testifies to the universe that God will never forsake His people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great" (2 Sam. 22:36). We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. . . . Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King.

By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in Him. God Himself has declared, "When I see the blood, I will pass over you." "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant" (Ex. 12:13; Gen. 9:16). {Amazing Grace Pg. 70}

Three Essentials to Winning the Prize. The three articles of furniture in this apartment symbolize the three essentials to character perfection, the goal toward which we press. At the golden table with the bread is represented Bible study, at the golden altar with the sweet incense is typified prayer, at the golden candlestick is symbolized service. Because of the feast spread on the table, the holy place has sometimes been called "The Banqueting Room;" because of the sweet incense offered on the altar with our prayers, it has been called "The Prayer Room." But in reality it is more than both these; it is "The Sanctification Room" - the room where, as Webster defines this word, we experience "the act or process of God's grace by which the affections are purified, or alienated from sin, and exalted to a supreme love to God and righteousness."

Growing Up Into Christ. The court experience, that of being freed sin, - is called the new birth, or the second birth. Then, as "new born babes" I Peter 2:2, - without active sin - we enter into the holy place where we are to spend the rest of our mortal

life. Here we are to "grow up into Him in all things." Eph. 4:15. Of what does this growing up process consist? First, as babes we "desire" - cry out after, hunger and thirst for the sincere milk of the word," illustrated at the golden table that we "may grow thereby." I Peter 2:2. It is through a study of the Word, and obedience to it, that we "grow in grace and in the knowledge of . . . Christ." II Peter 3:18. Of equal importance to our spiritual growth is prayer, "the breath of the soul," symbolized at the golden altar. As we thus grow, we become fitted to let our light shine in service for others, an experience represented by the golden candlestick. God "worketh in you both to will and to do of His good pleasure." Phil. 2:13. The result of this three fold experience in Christian growth is sanctification which follow justification in the court. It is not a theory; it is a life - not a life of idle dreaming, but one of earnest effort to overcome temptation, and bravely meet daily duties and trials.

While justification - the second birth - is the work of a moment; sanctification, this "growing up" process, is the work of a lifetime.

In the life of the disciple John true sanctification is exemplified. During the years of his close association with Christ, he was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master. The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character.

In striking contrast to the sanctification worked out in the life of John is the experience of his fellow disciple, Judas. Like his associate, Judas professed to be a disciple of Christ, but he possessed only a form of godliness. He was not insensible to the beauty of the character of Christ; and often, as he listened to the Saviour's words, conviction came to him, but he would not humble his heart or confess his sins. By resisting the divine influence he dishonored the Master whom he professed to love. John warred earnestly against his faults; but Judas violated his conscience and yielded to temptation, fastening upon himself more securely his habits of evil. The practice of the truths that Christ taught was at variance with his desires and purposes, and he could not bring himself to yield his ideas in order to receive wisdom from heaven. Instead of walking in the light, he chose to walk in darkness. Evil desires, covetousness, revengeful passions, dark and sullen thoughts, were cherished until Satan gained full control of him.

John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.

Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores.

John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. "Every man that hath this hope in him," he wrote, "purifieth himself, even as He is pure." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 3:3; 2:6. He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere.

"This is the will of God," the apostle Paul wrote, "even your sanctification." 1 Thessalonians 4:3. The sanctification of the church is God's object in all His dealings with His people. He has chosen them from eternity, that they might be holy. He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, a personal surrender. God can be honored by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them.

True sanctification comes through the working out of the principle of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16. The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.

Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. The cross of Christ is the central pillar on which hangs the "far more exceeding and eternal weight of glory." "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." 2 Corinthians 4:17; Matthew 16:24. It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through

humble, diligent, faithful toil that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ's way.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: "I know that in me (that is, in my flesh,) dwelleth no good thing." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Romans 7:18; Galatians 6:14.

Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, "I am sinless; I am holy." Sanctified lips will never give utterance to such presumptuous words.

The apostle Paul had been caught up to the third heaven and had seen and heard things that could not be uttered, and yet his unassuming statement is: "Not as though I had already attained, either were already perfect: but I follow after." Philippians 3:12. Let the angels of heaven write of Paul's victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, and that, keeping the prize in view, he counts every other consideration dross. Angels rejoice to tell his triumphs, but Paul makes no boast of his attainments. The attitude of Paul is the attitude that every follower of Christ should take as he urges his way onward in the strife for the immortal crown.

Let those who feel inclined to make a high profession of holiness look into the mirror of God's law. As they see its far-reaching claims, and understand its work as a discernor of the thoughts and intents of the heart, they will not boast of sinlessness. "If we," says John, not separating himself from his brethren, "say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 10, 9.

There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. "He that saith, I know Him, and keepeth not His commandments," John wrote, "is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." "He that keepeth His commandments dwelleth in Him, and He in him." 1 John 2:4, 5; 3:24.

John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. "Ye know that He was manifested to take away our sins," he said, "and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law.

There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth. The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the

pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive."

It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding place of His glory. It is in the mount with God--in the secret place of communion--that we are to contemplate His glorious ideal for humanity. In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, "His going forth is prepared as the morning." Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all.

The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. While following their own desires, they flatter themselves that they are conforming to God's will. These have no conflicts with self. There are others who for a time are successful in the struggle against their selfish desire for pleasure and ease. They are sincere and earnest, but grow weary of protracted effort, of daily death, of ceaseless turmoil. Indolence seems inviting, death to self repulsive; and they close their drowsy eyes and fall under the power of temptation instead of resisting it.

The directions laid down in the word of God leave no room for compromise with evil. The Son of God was manifested that He might draw all men unto Himself. He came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City of God. His children must follow where He has led the way; at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or suffering, they must maintain a constant battle with self.

The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given with merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own, for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God.

"This is the will of God" concerning you, "even your sanctification." 1 Thessalonians 4:3. Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive and will cleanse you from all unrighteousness. God demands of you entire conformity to His law. This law is the echo of His voice saying to you, Holier, yes, holier still. Desire the fullness of the grace of Christ. Let your heart be filled with an intense longing for His righteousness, the work of which God's word declares is peace, and its effect quietness and assurance forever.

As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches you will come into possession of them and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fullness of His wisdom, and His power to present you before the Father "without spot, and blameless." 2 Peter 3:14. {Acts of the Apostles Pg. 556-567}

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

I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step had God brought them along, until he had placed them upon a solid, immovable platform. Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. I saw that nearly all stood firm upon the platform, and exhorted others who had stepped off to cease their complaints, for God was the master-builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union nearly all raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it.

I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way for Jesus' coming. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their

opposition to the proclamation of his first advent placed them where they could not readily receive the strongest evidence of his being the Messiah. Satan led on those who rejected the message of John to go still further, to reject Jesus and crucify him. In doing this, they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly Sanctuary. The rending of the vail of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly Sanctuary to the heavenly, where Jesus had entered by his own blood, and shed upon his disciples the benefits of his atonement. The Jews were left in complete deception and total darkness. They lost all the light they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. They could not be benefited by the mediation of Christ in the Holy place. The heavenly Sanctuary had taken the place of the earthly, yet they had no knowledge of the way to the heavenly.

Many look with horror at the course the Jews pursued toward Jesus in rejecting and crucifying him. And as they read the history of his shameful abuse, they think they love Christ, and would not have denied him like Peter, or crucified him like the Jews. But God who has witnessed their professed sympathy for his Son, has proved them, and has brought to the test that love which they professed for Jesus.

All heaven watched with the deepest interest the reception of the message. But many who profess to love Jesus, and who shed tears as they read the story of the cross, instead of receiving the message with gladness, are stirred, with anger, and deride the good news of Jesus' coming, and declare it to be delusion. They would not fellowship those who loved his appearing, but hated them, and shut them out of the churches. Those who rejected the first message could not be benefited by the second, and were not benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the Most Holy place of the heavenly Sanctuary. And by rejecting the two former messages, they can see no light in the third angel's message, which shows the way into the Most Holy place. I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left, and Satan, pleased with the deception of the professed followers of Christ, fastens them in his snare, and assumes a religious character, and leads the minds of these professed christians to himself, and works with his power, his signs and lying wonders. Some he deceives in one way and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light, and spreads his influence over the land. I saw false reformations everywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit. It will die away and leave the world and the church in a worse condition than before.

I saw that God had honest children among the nominal Adventists, and the fallen churches, and ministers and people will yet be called out from these churches, before the plagues shall be poured out, and they will gladly embrace the truth. Satan knows this, and before the loud cry of the third angel, raises an excitement in these religious bodies, that those who have rejected the truth may think God is with them. He hopes to deceive the honest, and lead them to think that God is still working for the churches. But the light will shine, and every one of the honest ones will leave the fallen churches, and take their stand with the remnant. {Spiritual Gifts Volume 1, Pg. 169-175}

The Devotion of Hearing

Samuel answered, 'Speak, for Your servant hears' —1 Samuel 3:10

Just because I have listened carefully and intently to one thing from God does not mean that I will listen to everything He says. I show God my lack of love and respect for Him by the insensitivity of my heart and mind toward what He says. If I love my friend, I will instinctively understand what he wants. And Jesus said, "You are My friends . . ." ([John 15:14](#)). Have I disobeyed some command of my Lord's this week? If I had realized that it was a command of Jesus, I would not have deliberately disobeyed it. But most of us show incredible disrespect to God because we don't even hear Him. He might as well never have spoken to us.

The goal of my spiritual life is such close identification with Jesus Christ that I will always hear God and know that God always hears me (see [John 11:41](#)). If I am united with Jesus Christ, I hear God all the time through the devotion of hearing. A flower, a tree, or a servant of God may convey God's message to me. What hinders me from hearing is my attention to other things. It is not that I don't want to hear God, but I am not devoted in the right areas of my life. I am devoted to things and even to service and my own convictions. God may say whatever He wants, but I just don't hear Him. The attitude of a child of God should always be, "Speak, for Your servant hears." If I have not developed and nurtured this devotion of hearing, I can only hear God's voice at certain times. At other times I become deaf to Him because my attention is to other things— things which I think I must do. This is not living the life of a child of God. Have you heard God's voice today?