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"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

SYNTHESIS AT 1888

Our religious inheritance has been received through the great Second Advent Awakening, when in the first decades of the 19th Century, "devout men in different lands were simultaneously quickened to search the Scriptures on the subject of the second Advent of Christ."¹ While here in America this Movement was more definitely organized and pronounced than in other sections of the world, the development of truth was not alone limited to the Western Hemisphere through the preaching of the Millerites.

In 1822, William Miller wrote "a brief statement of faith", which contained twenty articles, the last one being left incomplete.² This statement of faith was never extended as it was evidently Miller's purpose to do, so as to give expression of his faith on subjects not included in the original nineteen articles. Articles Seven, Eight, and Nine are most interesting. In these, he declares his belief in Jesus Christ as "an offering of God" and the "sacrifice for sin which justice demanded." Then in Article Nine, Miller declared - "I believe the atonement to be made by the intercession of Jesus Christ, and the sprinkling of His blood in the holy of holies, and upon the mercy-seat and people." Yet with this clear perception between the sacrifice, and the ministration of that sacrifice, Miller failed to comprehend the cleansing of the sanctuary as it related to the ministry of Christ in the holy of holies. He did not see two apartments and the antitypical service which the second prefigured. To him verily "the door" was shut, and only He who had the key of David could open it at the proper time.³ Miller's preaching was

devoted largely to the exposition of prophecy itself which indicated the near return of the Lord Jesus, and the necessity for a preparation to be ready for that event.

In England another aspect of truth was being projected but likewise misapplied and overstated because of the same shut door. Edward Irving held that "Christ took the nature as it was in Adam, not before the Fall, but after the Fall",⁴ for wrote he, "that Christ took our fallen nature, is most manifest, because there was no other in existence to take."⁵ He stated further that Christ's "soul did mourn and grieve and pray to God continually, that it might be delivered from the mortality, corruption, and temptation which it felt in its fleshly tabernacle."⁶ Irving conceived of Christ's victory in the flesh as the atonement - the sacrifice at Calvary being merely the offering to God of that humanity which He cleansed through a lifetime struggle with sin. To him, the salvation of men depended upon their participation through faith in the same victory that Christ achieved. Not perceiving the heavenly ministry of the Great High Priest, Irving was limited in the proper placement of his perceptions into the framework of truth. He also failed to differentiate between cultivated tendencies to sin which each man develops, and the inherited tendencies which are common to all men. He lumped the whole and described human nature as "corrupt to the core and black as hell, and this is the human nature the Son of God took upon Himself and was clothed with."⁷ By taking this position, he was rightly charged with teaching the sinfulness of Christ's human nature, and it was upon this charge that Irving was deposed from the ministry by the Presbytery of Scotland. Thus truth was hidden by overstatement under the rubbish of error.

After the passing of the time in 1844, when Christ had opened the door into the Most Holy Place to enter upon His final ministry for men, light came to the faithful. O. L. R. Crosier and others began studying carefully the sanctuary service and its message. The results of these studies, Crosier published in the Day

Star Extra, 1846. In these studies a clear differentiation is made concerning the work accomplished in the two apartments of the earthly sanctuary, and the significance of this difference as it prefigured the work of Jesus in the heavenly sanctuary. Concerning these studies by Crosier, the youthful prophetess, Ellen G. White, declared - "The Lord shew me in vision, more than a year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, &c.; and that it was His will that Brother C. should write out the view which he gave us in the Day Star Extra, February 7, 1846."⁸ Later, she herself spoke of the work of Christ in the second apartment of the heavenly sanctuary as "a special atonement for Israel" and as a "final atonement for all who could be benefited by His mediation."⁹ Rather than Christ having completed His work on Calvary, the Spirit of Prophecy presents His work on Calvary as an ample atonement, and further work to do in behalf of man in the sanctuary above. Here are the words of Inspiration:

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, and that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them as He loves His Son. Christ was to complete His work, and fulfil His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir."¹⁰

The text given describing the work that Christ is to complete is Isaiah 13:12. The context of this verse is most revealing. It comes between the prophecy of the great major signs - the dark day and the falling of the stars - which herald the coming of the judgment; and the pouring out of the wrath of God following the judgment in the day of "His fierce anger." The conclusion cannot be avoided that the time when Christ is to complete His work and make a man more precious than the golden wedge of Ophir is while He is ministering in the Most Holy Place of the heavenly sanctuary making a special atonement for the Israel of God.

The message of 1888 as brought to the church by the special messengers chosen

of God was merely a synthesis of the truths projected both in the Old World as well as in the New, but which could not be properly related until the light concerning the sanctuary was understood when Christ opened the door which no man can shut.³

Elder A. T. Jones, one of those messengers, re-emphasized the truth which Irving had enunciated in regard to the human nature of the Lord, that the only flesh which Christ could have taken was the flesh in existence at the time He took it. Jones stated it this way -

Therefore, as this world knows only such flesh as we have, as it now is, it is certainly true that when "the Word was made flesh", He was made just such flesh as ours is. It cannot be otherwise.¹¹

But in so stating, Jones was very careful to avoid the error that Irving made in failing to distinguish between the inherited tendencies to sin, those cultivated through purposeful acts of sin. Jones declared:-

Those sins which we have committed, . . . These were all *imputed* to Him; they were all laid upon Him. . .

He took all the sins which we have committed; He answered for them, and took them away from us forever; and all the tendencies to sin which have not appeared in actual sins - these He put forever under foot. . .

O, He is a complete Saviour. He is a *Saviour* from sins committed, and the *Conqueror* of the tendencies to commit sins. In Him we have complete victory.¹²

Also, instead of making the life of Christ as lived in human flesh, the atonement for the sins of the world as did Irving, Jones presents it in the light of God's final objective for the last generation of men - a demonstration of the glory and righteousness of God revealed in fallen human nature. Here are his words:

In Jesus Christ as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His power, His glory, instead of sin manifesting itself. And all that the Son asks of any man, in order to accomplish this in him, is that the man will let the Lord have him as the Lord Jesus did.

. . . That is the truth. And that is the mystery of God, "Christ in you the hope of glory," - God manifest in sinful flesh.¹³

This is to be realized because our Saviour is now in the Most Holy Place of

the heavenly sanctuary to complete His work to make a man more precious than the golden wedge of Ophir. Jones has well stated the synthesis of the gems of truth of the Great Second Advent Movement when he wrote that "Perfection, perfection of character, is the Christian goal - perfection attained in human flesh in this world. Christ attained it in human flesh in this world. . . He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to obtain it."¹⁴ Indeed "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"¹⁵ How much longer will we keep Him waiting? How much longer will we continue to prolong the reign of sin, sorrow, and suffering? The decision is ours. The truths by which we can answer these questions have come to us through the Great Second Advent Awakening of 1844, synthesized in the message of righteousness by faith which came to us in 1888.

¹F. D. Nichol, The Midnight Cry, p. 9

²James White, Sketches of the Christian Life and Public Labors of William Miller, pp. 59 - 64

³Revelation 3:7

⁴A. H. Strong, Systematic Theology, p. 744

⁵Edward Irving, Works 5:15. Quoted by Strong, op. cit., p. 745

⁶Ibid., p. 152

⁷Edward Irving, quoted by Strong, op. cit., p. 746

⁸Ellen G. White, A Word to the "Little Flock", p. 12

⁹Ellen G. White, Early Writings, pp. 251, 253

¹⁰A. T. Jones, "The Third Angel's Message - No. 13", General Conference Bulletin, 1895, p. 232

¹¹Ibid., No. 14, p. 267

¹²Ibid., No. 15, p. 303

¹⁴A. T. Jones, The Consecrated Way, p. 84

¹⁵Ellen G. White, Christ's Object Lessons, p. 69

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