The Symbolic Code

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1844

FACT OR FABLE?

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"God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the efforts must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose."
Testimonies, Vol. 8, p. 313.

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Sinless Now, or Later?

"Then," says the Lord, "will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will *I cleanse you*. *A new heart* also will I give you, and a *new spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:25-27.

This promise is most precious to us. In many ways, it is the very essence of our hopes and strivings. It should not be just the beauty and tranquillity of the kingdom, the absence of sickness and pain, or the power that we will possess that moves us to live for God, but the hope of perfection–to be fully like Jesus our Saviour. Sinlessness! Perfection! To be freed from sin and sinners, that should be our foremost aspiration. Certainly, the other benefits are needful and much desired, but holiness is the apex, the hallmark of it all!

Have you ever wondered, if we have to overcome sin and be sealed now, what does having a new heart in the kingdom actually mean? In other words, sinless now, or later? To appropriately answer this most crucial of questions, we have to first understand,

What it Means to Be Perfect or Sinless

The Bible commands us to be "perfect": "Be ye therefore *perfect* even as your Father which is in heaven is perfect." (Matt. 5:48). "The disciple," said Christ, "is not above his master: but every one that is *perfect* shall be as his master." (Luke 6:40). In our Saviour's great prayer He said: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

Job was declared to have been perfect. "There was a man in the land of Uz, whose name was Job, and that man was *perfect* and upright . . ." (Job 1:1). Later the Lord Himself declared it: "And the Lord said unto Satan, hast thou considered my servant Job, that there is not like him in the earth, a *perfect* and an upright man, one that feareth God, and escheweth evil?" (Ver. 8). What a commendation! And from God's own mouth! O, if He could say that about us!

By studying the word "perfect" in the Bible, we find that it is used in different ways to convey similar but slightly different shades of meaning. It typically conveys the idea of maturity, completeness, wholeness, uprightness, without blame, when applied to people. It doesn't necessarily mean that the individual never sinned or that they did not have weaknesses or faults. It conveys the idea that the individual was living up to God's requirements in spirit and actions, and thus said to be perfect or without sin. That is, they strove with all their might to surrender to the laws of God and lived up to all the light or truth they had.

The Example of Good King Asa

We are told that king ". . .Asa [of Judah] did that which was right in the eyes of the Lord, as did his father David."

(I Kings 15:11). In another place it declared that: "Asa did that which was good and right in the eyes of the Lord his God." and that ". . .the heart of Asa was perfect *all his days*." (2 Chronicles 14: 2; 15:17). It was certainly true that Asa was a God-fearing and remarkable king, yet when we study his life, we find that He had made a series of serious errors. The account is recorded in 2 Chron. 16.

Baasha king of Israel came up against Judah and built a city named Ramah (verse 1). This was a major challenge for king Asa because Baasha was a powerful king. However, instead of trusting wholly in God, Asa made a league with the Syrians by offering the treasures in the house of the Lord as payment (verses 2,3). Syria accepted the proposal and responded by attacking the northern regions of Israel, forcing Baasha to abandon Ramah and his intentions of attacking Judah (verses 4-6). But God was not pleased with Asa's actions on this occasion and sent a prophet ("Hanani the seer") to reprove him (verses 7-9). Rather than accepting the counsel, Asa became angry and placed the prophet "in a prison house," and "oppressed some of the people at the same time." (Verse 10).

That was not all, in the thirty-ninth year of his reign he became diseased in his feet until says the record, "his disease was exceeding great." (Verse 12). But the worse part is what the Scriptures said next: "yet in his disease he sought not to the Lord, but to the physicians." The following year Asa died.

Asa must have repented of these blunders, because we are told that "Asa did that which was good and right in the eyes of the Lord his God" and his "heart was perfect *ALL* his days." 2 Chron. 15:17.

The example of Asa, like so many others, reveal that it does not mean that the biblically perfect or sinless follower of Christ will not occasionally blunder, but that he or she is constantly maintaining a *victorious* relationship with his/her Maker by repenting of known sins and endeavoring to bring his/her thoughts and actions in harmony with God's Word. Inspiration sums it up beautifully:

"To illustrate: there are a man, woman, boy, and girl, who are always well-dressed and immaculately clean. Not that their clothes do not stain, nor ever wear out; they naturally do. That is something that cannot be avoided. Nevertheless, these persons always keep themselves spotless and clean. But how do they do it? By simple, ceaseless care: they bathe as often as necessary, wash their clothes as soon as they begin to soil, and mend or replace them without delay.

"In like manner is the Christian's faith kept intact. He studies the Word of God complies with all its requirements, repents as often as he sins, and arises and keeps in the race. And if he makes a mistake, he *immediately* corrects it. Likewise if he offends, he without delay reconciles the offended one. He is not prejudiced. He does not find fault with others, but with himself. He does not criticize a brother for having a mote in his eye: rather, he pulls the beam out of his own eye (Matt. 7:3-5). He grants liberty of conscience to all, and delights to 'let every man be fully persuaded in his own mind.' Rom. 14:5. He does not impose his ideas and his standards of

living upon others. He never demands confession, but is always ready to confess and to forgive. He 'pleases all men in all things, not seeking' his 'own profit, but the profit of many, that they may be saved,' 1 Cor 10:33. In thus complying with the golden rule (Matt. 7:12), by faith he keeps himself spotless while helping others. As a result, Christ freely cleanses him 'with the washing of the water by the Word,' and grafts him into the beautiful vine, the church." [1] [Emphasis ours]

Two Stages of Perfection or Sinlessness

It may sound strange but there are two types of perfection. There is the perfection of this life, and that of the future glorified life. "If one cannot part from his sins now," wrote God's messenger, "neither will he later. . . . A true Christian, however, never boasts of having attained perfection, for he is aiming ever higher and higher as he travels up the narrow path. And as he comes closer and closer to Him in Whom perfection begins and ends, he exclaims with the prophet: ' Woe is me! for I am undone . . .' Isa. 6:5.

"So the fact is that no one has attained to the perfection which he will attain in the *future state*, but the true follower of Christ has attained *the perfection of the present state*. He is never a minute behind time, or an inch below the highest step attainable at the moment. He is progressively as perfect as the ear of corn is from the day it sprouts to the day it is harvested.

"If any sin be committed by such an one, it will not be a known or willful sin... Consequently, to him who avails Himself of every opportunity to know the Truth and who zealously complies with all the requirements, it is counted for righteousness (Rom. 4:3)–*living without sin.*" [2]

In other words, the perfection of the future state is the true and ultimate perfection where we are flawless in every way–spiritually, physically, mentally and emotionally–without imperfections of any sort. In the future state we will not have to fight our carnal natures. We will not forget or even get a cold! But now, before the kingdom, we can only attain to the perfection of the moment and be accounted sinless–perfect through the merits of Christ's blood. But to be accounted thus, we have to yield completely to the Holy Spirit and the Truth, striving and surrendering to our Lord's will, to be as perfect as possible according to the light made available to us. This could be described as living above known sin. This is why "sanctification," the process of growing like the corn, or righteousness by faith, is the "work of a lifetime."[3] Thus, as long as we have our carnal natures and sin-laden bodies, there will always be room for growth and we can never boast of attaining complete perfection.

The Change of Heart

So, what does the Lord do for us in the kingdom? And what does the change of heart of Ezekiel 36:26 really mean?

It is not that we will not have to overcome sin now, for we are told that, "*not one of us will ever receive the seal of God while our characters have one spot or stain upon them.*[4] So, if we overcome all our defects now, what does the new heart experience involve? The answer is, a removal of the struggle against sin–the extracting of our carnal or natural nature.

"But suppose," says Inspiration, "that you should have to struggle to keep the commandments of God in the Kingdom of God throughout eternity, should have to struggle as you struggle now? Suppose the law of the flesh should stay with you forever?–What then? Would you then be as anxious as you are now for a place in the Kingdom? . . .When the stony heart is taken away from us, and the heart of flesh with the law of God written on it is put in us, we shall then find it altogether too inconvenient to sin, and most delightful to keep the commandments of God.. . .You will then be perfectly contented to live a sinless life. In fact, you will want to sin no more than you would now want to die."[5]

Jeremiah 31:31-33 reiterates Ezekiel's prophecy of a change of heart experience. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake.... After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Notice, again, God "is not to make a new law, but a new covenant, a new contract for the keeping of the law. The difference is that rather than His writing the law on tables of stone, He will write it on the fleshly tables of the heart, the seat which the law of sin now occupies.

The Scriptures, remember, does *not* say that we cannot keep the law while it is written on the tables of stone, but *it definitely says that we can*, for those who broke the law are reproved for so doing. We can, therefore, even now *inconveniently* keep the commandments though they be still written on stones."[6] So, again, we must overcome sin now, before the kingdom, but when we get there, our Lord will perform the greatest heart procedure and remove our hard stony carnal natures and end our struggle in keeping God's law. What a great day that will be!

There may be sins right now that have not been revealed to us as a people. If that should be the case, when we get to the kingdom He will certainly make us aware of them, and thus, with greater light than we have today, He will wash us of our present unknown sins and we will naturally "walk" in His "statutes" and "keep" His "judgments, and do them." Ezekiel 36:27.

Then, of course, God will also remove our physical infirmities for He says through Ezekiel: "I will also save you from all your *uncleannesses*. . ." Ezekiel 36:29. "Uncleanness" is another term for physical sickness.[7] In other words, God will cleanse us of both spiritual and physical maladies. That is why Zechariah wrote: "In that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for *sin* and for *uncleanness*."[8]

Why Not Change Our Hearts Now?

We all remember the story of Nebuchadnezzar's experience of being driven from his throne and made to live like a beast for seven years, after which he came back to himself and was restored to the palace in Babylon. (Daniel 4:20-36). This event serves as a good example to answer our immediate question: "why doesn't God change our hearts now?"

"When Nebuchadnezzar's natural heart was replaced with a beast's heart, he was no longer satisfied to live like a human being, but was contented to live with the cattle of the field. Dan. 4:16,33. But had he, while yet retaining the natural heart, been forced out of his palace, and compelled to feed with the cattle, the trial and humiliation would have been altogether too great for him to endure. . . .To make it possible, therefore, for a human being to go through such an unnatural experience, the Lord replaced his heart with a beast's heart. This automatically changed his nature. . .

"Like Nebuchadnezzar during his wild-life experience, we, too, are living in a world that is unnatural to sinless beings. Consequently, if our hearts and thus our natures were changed now, while we are yet living among the sinful nations, we could no more endure the trial than could Nebuchadnezzar with his human heart have endured the winter exposure, or have enjoyed the company of the beasts, or yet relished grass and straw. Indeed, the fellowship of sinners, in the environment of sin, would be utterly desolating to a saint with a spiritual heart, upon which is written the law of God.

"So to make endurable our days in this life, the Lord mercifully leaves us with our natural, stony hearts, to serve Him according to the provisions of divine grace. And though it is not convenient to do right even under this provision, it would be still less convenient for a saint with 'a new heart' to live in the kingdoms of this world, for in an unrighteous environment his righteous heart would make him miserable. Neither could he, in the Kingdom of God, with his natural heart, endure its enmity against the law of God, nor enjoy the glory of the Kingdom. In other words, whereas on the one hand with our spiritual hearts, in the midst of the kingdoms of sin, we would be excruciatingly miserable in beholding crime, accidents, corruption, disease, and suffering; on the other hand, with our sinful hearts, in the sinless Kingdom, we would be intolerably unhappy with ourselves, and unable to enjoy the sublime bliss of peace and righteousness."[9]

Righteousness by Grace, Faith, and Christ

To acquire a clearer picture, it may be advantageous to review the process by which we are saved as it relates to our question.

We know that when we accepted Christ as our Savior, confessed our past sins, and surrendered our lives to Him we were saved by grace. We were "called into the election of God, says the Scripture, not because of any good works of our own, but through God's Grace. We are, therefore, invited to become Christians, the children of God, not because we deserve to be adopted by Him, but because of His favor toward us."[10] This process is termed *righteousness by grace*, justification or the spiritual birth. This first step in the process of salvation takes us to the second, *Righteousness by faith*. "The just shall live by faith." Romans 1:17. In other words, he that has been justified will walk or live by faith. "By faith, not by sight, we know that we are the sons of God, citizens of His government. And as such we submit ourselves to His rules and laws. As such we honor and revere Him as our Saviour and King." [11] "Righteousness by faith is, therefore, the

doing of deeds which only in faith bear the evidence of righteousness–the substance sustaining the hope of something which does not now appear." [12]

So, walking by faith is the same as sanctification or overcoming the carnal nature through surrender to God's Word, which is the "power of God unto salvation." Romans 1:16. "Yes, God and His law in our minds, which we acquire only by study of the Word of God are our only hope for victory over the law of sin and the flesh."[13] This is the time that every follower of Christ, including present-truth believers find themselves. It is during this stage that we must overcome *all known sin* and be accounted righteous and finally attain to the *righteousness of Christ*–the final touch of salvation; sometimes referred to as glorification. This last step in our journey is the time of the kingdom–the time of the new heart experience. This is the time "when the character of Christ will be *perfectly* reproduced in His people" in preparation for His return to "claim" us "as His own." This will be the beginning of the perfection of the future state, and what a joyous day that will be!

We Must Rather Die Than Break God's Law

We are told that "even *one* trait of character, *one* sinful desire cherished, will eventually neutralize all the power of the gospel. . . .*Those who rather die than perform a wrong act are the only ones who will be found faithful.*"[14] This statement alone should be our barometer, to determine if we are heading for the new heart experience or not. Whatever that besetting sin is, whatever the things that hold us, let us no matter the cost lay them at Jesus' feet. Only those who have given all to Christ and are living above all known sin can be accounted sinless–perfect, and ready for the kingdom.

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1. The Symbolic Code, Vol. 6, Nos. 7-12, p. 2
2. Answerer Book, No. 2, pp. 34 - 35
3. Acts of the Apostles, p. 560
4. Testimonies for the Church, Vol. 5, p. 214
5. Timely Greetings, Vol. 2, No. 23, pp. 8-11
6. Ibid. 9,10
7. Shepherd's Rod, Vol. 2, p. 290, 291
8. Ibid.
9. The Symbolic Code, Vol. 6, No. 7, p. 3
10. Timely Greetings, Vol. 2, No. 39, p. 3
11. Ibid. p. 4
12. See # 1
13. Timely Greetings, Vol. 2, No. 23, pp. 6,7
14. Testimonies for the Church, Vol. 5, p. 53. □

"Blessed is he whose transgression
is forgiven,
Whose sin is covered
Blessed is the man unto whom the Lord
imputeth not iniquity,
And in whose spirit there is no guile."
Psalm 32:1,2.

"Have mercy upon me O God, according to
Thy loving-kindness:
According to the multitude of
thy tender mercies
blot out my transgressions...
My sin is ever before me...
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow...
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
and take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation;
and uphold me with thy free spirit...
Deliver me from blood guiltiness,
O God, Thou God of my salvation:
and my tongue shall sing aloud of thy
righteousness." *–Psalm 51:1-14*

1844, Fact or Fable?

For some time now, more and more SDA pastors and laymen have doubted the veracity of the doctrines of the 2,300 days and the Investigative Judgment. They say the idea of Christ moving from the Holy Place to the Most Holy Place in the 19th century was an ingenious but speculative theory, proven *only* by the writings of Ellen White and other pioneers. But could it be that our founders, including Sis. White, missed the mark? Could they really have been wrong about the importance of 1844? Of course, your answer is a resounding no —and we *fully* concur. But how do we know that our position is truly correct? How do we prove that the doctrines of the 2,300 days, 1844 and the Investigative Judgment are biblically sound and not just fanciful theories?

What is troubling about this is that these doctrines, along with the Sabbath, comprise the heart and essence of Seventh-day Adventism! These doctrines, more than any other, make us distinct from every other denomination on earth! So, if these pillar tenets are wrong, then Adventism is in vain—our unique work and existence is hardly justified!

Now, 1844 skeptics would challenge us to prove the 2,300 days and the Investigative Judgment from the *Bible only*. "We should not believe these doctrines because they are traditional, or because our parents taught them to us, or even because Sister White said it," opponents would say. "We should believe them because they can be proven by the Scriptures." Of course, on this point they are correct. In fact, Ellen White herself wrote:

"Our position and faith is in the Bible[1].... The Testimonies" she continued, "are not to take the place of the Word. . . . Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God."[2] Certainly there is no opposition here concerning this point, but we must all agree that we do need prophets/messengers to help us to properly interpret the sealed, mysterious parts of God's Word, (Amos 3:7; 2 Peter 1:19-21) and Sister White's interpretation is definitely correct.

But we can be glad that we have *The Shepherd's Rod* which helps us to solidly prove the doctrines of 1844 and the sanctuary from the Bible *only, without* relying on Ellen White's writings. (God must have known that we would need it to answer these objections).

Many No Longer Believe

Because of the "belief that God's *throne has always been in the sanctuary* and that Christ after ascending on high sat there at the right hand of His Father, men have put forth every effort possible to prove that Christ entered 'within the veil' *immediately* after He left His disciples."[3]

In other words, the idea that the judgment began 18 hundred years *after* our Lord's ascension—specifically 1844—is considered ludicrous. Although often well-meaning, *they insist that Christ's straightway entered the Most Holy Place in the Heavenly Sanctuary and sat at the right hand of Father* pleading on behalf of His people. To 1844 opponents, there is *no* ministration in the Holy and then the Most Holy apartments;

there is no Investigative Judgment for the dead and then the living! For them there is no transferring of sins to the Holy Place, and then a blotting out of sins through Christ's mediation in the Most Holy Place.

How?

How do they come to these conclusions? Upon a review of the following passages, it is not difficult to see the reasons why so many have misunderstood their meaning and dismissed the 1844 teaching. Take for example, Stephen's dying moments: "But he, being full of the Holy Ghost, looked, and saw the glory of God, and Jesus standing on the *right hand of God*, and said, behold, I see the heavens opened, and the Son of man standing on the *right hand of God*." Acts 7:55,56. One could draw the conclusion that this great man of God was describing what was taking place *then* in the Most Holy apartment of the Heavenly Sanctuary. In this case, Jesus stood to strengthen His servant who was about to die for His sake.

A similar text is found in the Gospel of Mark. Speaking about our Savior's ascension, Mark wrote: "So then after the Lord had spoken unto them, he was received up into heaven, and *sat on the right hand of God*." Mark 16:19. Here again it can be assumed that Christ immediately entered the Most Holy Place and from the Father's side began to plead on our behalf.

Then there is the Father's own declaration through David: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Psalms 110:1.

Paul in the book of Hebrews wrote: "Now of the things which we have spoken this is the sum: We have such an high priest, *who is set on the right hand of the throne* of the Majesty in the heavens. A *minister of the sanctuary*, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1,2.

To opponents of the Investigative Judgment, Hebrew's summary of Christ's administration is indisputable evidence that in Paul's day Christ was already in the Most Holy Place of the Heavenly Sanctuary, at the right hand of God, carrying out His work as *high priest*. So, they would ask, if our Saviour was already "within the veil"—in the Most Holy Place–just after His ascension, then how can we have Christ coming into the Most Holy apartment eighteen hundred years later?

The 2300 Days in Question

From our study of the 2,300 days prophecy of Dan. 8:14, we conclude that the prophecy terminated in 1844. But some balk at this interpretation. Typically, they apply the 2,300 days prophecy to events just subsequent to Daniel's time–particularly the time of the Grecian empire. That is to say, although *we* find the terminus of the 2300 days to be in the latter days, others place its complete fulfillment in the past. How do they come to such a mistaken conclusion?

Now you remember that Daniel 8 begins by describing a ram (verse 3-4) which symbolizes the Medes and Persians (verse 20) and a rough goat (verses 5-6) with a notable horn which portrays the Grecian empire led by Alexander the Great (verse 21). You'll also remember that the goat attacked the ram and destroyed it. Of course, this was a prophecy of the fall of the Media-Persian empire to Alexander. (verses 7-8). But then the notable horn broke off, prophesying of the death of Alexander who died without posterity. As a result, his kingdom was divided among his four generals. This is depicted by the four

notable horns which came up in place of the great horn (verse 8).

However, Daniel went on to describe that an "exceeding great" horn developed out of one of the four (verse 9) which became even greater than Alexander's kingdom. It is well known that this speaks of the rise of the mighty Roman empire which swallowed up Greece and beyond.

But the heart of the matter is found in verses 10-12. Verse 10 describes the persecution of the apostles and the early Christian church during the rule of pagan Rome; the time when Christians were burned, racked, and fed to wild beasts.

Verse 11, though, speaks of papal Rome, because "he magnified himself even to the prince [Christ] of the host" [the Christians]—its the same idea conveyed by Daniel chapter 7:25. The interesting point here is that the "daily sacrifice" was taken away and the "sanctuary was cast down" (verses 11, 12). We cannot explore the subject in full, but keep this in mind because this is the fulcrum of the misunderstanding. Then someone asked in verse 13, how long all of this will take? The answer came back: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The historical position typically applies the trampling of the "daily" and the "sanctuary" to the work of Antiochus Epiphanes—a second century Greek emperor and ruler of Palestine, who, to the horror of his Jewish subjects, brazenly sacrificed a pig on the temple altar, poured out the blood and spread it throughout the sanctuary precincts thoroughly desecrating the holy site. A major revolt ensued and many Jews were killed. Eventually the sanctuary and its services were restored. It is to these events, they say, that the 2,300 days apply! Didn't Antiochus desecrate the "daily sacrifices" and trample on (disrespect) "the sanctuary"? they could ask. Was it not restored after the war?

How do they fit the time period? Daniel said, "2,300 days" In an effort to support their position, and calculate the days into the events of Antiochus' time, they use various Greek, Hebrew, and English translations which render the number variously 2,400 days, 2,200 days, 2,300 days. Next on the grounds that there were two sacrifices a day, they split the numbers in half: 2,400 becomes 1,200, 2,200 1,100, and 2,300 becomes 1,150. Since the times vary and hence the dates, they hold to the theory as relative and not precise, thus making the prophecy appear to fit even if very loosely. Thus by this token of reasoning 1844 doesn't apply at all!

The Bible Speaks

The core of the problem regarding their sanctuary teaching, is that it is assumed that the throne that Stephen saw, or the one that Mark or Paul referred to, was in the Most Holy Place. This could not be the case. We notice that according to the Scriptures, when Christ is in the Most Holy apartment, he is not beside the Father, but *before* him. To fully understand this point, we need to quickly look at Daniel's prophecy of the judgment and the heavenly sanctuary.

"I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before Him, thousands ministered unto Him, and ten thousand times ten thousands stood before Him: the judgment was set, and the books were

opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near *before* Him." Daniel 7:9 -10, 13.

John the Revelator also described the same event, but time and space will not permit us to quote it in full. However, we ask the reader to privately read chapters 4 & 5 of Revelation. There you will find a door opened in heaven. There is One sitting on the throne flanked by 24 elders and four beasts. Before Him are seven lamps or a candlestick, a sea of glass, and millions of angels (Revelation 5:11).

We know for certain that the events are the same because of the transparent similarity between the two descriptions. The Ancient of days who sat in Daniel 7 is the same as the One who sat on the throne in Revelation 4:2. The fiery stream is the same as the sea of glass, which John later says is mingled with fire (Revelation 15:2). The thousands times ten thousands in Daniel's account are the same as the thousands times ten thousands or millions of angels of John's. account. "The books were opened," Daniel wrote. John described a book in the Father's hand (Revelation 5:1) and later spoke of "books" (Revelation 20:12). Surely both accounts are of the judgment in the Heavenly Sanctuary.

We can be even more certain that the event is in the Heavenly Sanctuary because the Bible in Revelation 4:1 mentions *a door.* The only door we know of in heaven is the door to the sanctuary, particularly the Most Holy because, like the type, it was the only door that was closed and needed to be opened. Secondly, we notice that verse 5 refers to seven lamps—a sanctuary fixture or furniture. More proof that this is a description of the Judgment taking place in the Most Holy Place—the throne room.

Different Thrones

We know that the throne which Stephen, Mark and Paul described is not the one in the Most Holy Place because that throne seats only "One"—the Father—"the Ancient of days," while Stephen's, Mark's and Paul's seat two—the Father *and* the Son—with Christ at the "right hand" of the Father.

Daniel said that after the "judgment was set" and "the books opened", the "Son of man," Christ, was then "brought" to a position, not at "the right hand of God," the Ancient of days," but "near before" Him. This clearly wipes out the idea that Christ immediately ascended to the Most Holy Place. True, He did after His ascension sit at the right hand of God, but it was not in the throne room in the Most Holy, but on the "throne of God [the Father] and of the Lamb [Christ]." Revelation 22:1.

"Very obviously, therefore, the throne which Stephen saw is the "throne of God and of the Lamb," the throne permanent and eternal. Round about the glory-seat are no beasts [the defendants], no witnesses, [the angels] no jury [the 24 elders], and before it is "no candle", and no blood to be offered. In short, it stands, not in the sin-laden sanctuary, but in Paradise. It is the sovereign administrative throne, from which the infinite eternally governs His immortal sinless beings!"[4] [Brackets added]

But, you ask, what of Paul's statement in Hebrews 8:1,2, that Jesus was a minister of the sanctuary while at the right hand of God? The answer is simply that Christ after His ascension officiated as our High Priest in the Holy Place (Heb. 9:12): and that at the same time, conjointly with the

Father, on the eternal sovereign throne ("the throne of God and of the Lamb"), He ruled the sinless universe."[5] In other words, "the only tenable conclusion to be drawn is that Christ, immediately after His ascension, rather than entering within the veil in the sanctuary, sat down at the right hand of His Father, in Paradise, and from there carried on His work in the *Holy* [first] apartment of the sanctuary."[6] That is the reason for Paul saying that he was a "minister of the sanctuary of the true tabernacle which the Lord pitched and not man" while still sitting at the "right hand of God." (Hebrews 8:1,2).

Christ's Work in the Most Holy Began After the Fall of the Papal Rome

Taking it from another angle, we can be certain that Christ's work in the Most Holy could not have been straight-away after His ascension, because Daniel clearly shows us that the judgment was not to begin until after the little horn (papal Rome). Of course, papal Rome was long after the ascension. How do we know this?

Notice that Daniel spoke of the little horn in chapter 7:8: "I considered the horns and, behold there came up among them another *little horn*. . .and behold, in this horn were the eyes like the eyes of man, and a mouth speaking great things." But then Daniel went on to say, "I beheld [that is, after the little horn power] the thrones were cast down [set up] . . .the judgment was set and the books were opened" (verses 9,10). Clearly, the judgment in the Most Holy Place took place only after the little horn power—the papacy—not before! Later on in verses 24-28, the angel explains the vision to Daniel. He said, speaking of the little horn: "and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. *But the judgment shall sit, and they shall take away his dominion* . . ." Can there be any question that the Judgment in the Most Holy Place took place after, not before, the papacy?

Furthermore, "both John's and Daniel's visions reveal that the thrones were not there from the beginning of the creation of God; or from the days of Moses; or yet from the hour that Christ ascended on high or even from the days of pagan Rome; that, indeed, it was not "set up" ["cast down"] until after the fall of pagan Rome," when the little horn came up." [7]

1844 and the 2300 Days is Biblical

The historical interpretation of the 2,300 days of Daniel 8:14 could not be correct because of a number of reasons. First of all, the power that trampled on the "daily," the "sanctuary," and "magnified" himself against Christ and persecuted the Christians was ***Rome—the exceeding great horn*** (Daniel 8:10-12). This would rule out Antiochus Ephiphanes (175-163 BC), a descendant of the Seleucus dynasty, who reigned during the Grecian dispensation before Rome became a universal power. The term, "exceeding great" applied to the horn, has to be Rome because "exceeding" would denote a power even greater than Alexander's Greece and therefore greater than Antiochus'.

By way of a second point, we notice that ***Christ Himself spoke of the desolation*** described in Daniel 8:11, 12 (it is also mentioned in Daniel 11: 31). That is, our Lord referred back to the trampling of the "daily," "sanctuary," and the "host" (the Christians), etc. But notice that He placed the event in the future of His time. That is, future of the early Christian Church; which

would also mean beyond the time of Mark, Stephen and Paul, and certainly beyond the days of Antiochus, who lived before even Christ! "When ye therefore," said our Savior, "see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): Then let them which be in Judaea flee into the mountains . . ." (Matthew 24:15,16).

"Here Christ plainly states that at His time the abomination of desolation *had not yet* stood up "in the Holy Place," but that sometime in the Christian dispensation it would be seen to stand there."[8]

Furthermore, Daniel was clearly told that the vision of the ***2,300 days would not end in the time of the Greek or Roman empires, but in the latter days.*** "Understand, O son of man," said the angel to Daniel, "for at *the time of the end* shall be the vision. . . .And the vision of the evening and morning [the 2,300 days] which was told is true: wherefore shut thou up the vision; for it *shall be for many days*. . . Now I am come to make thee understand what shall befall thy people in the *latter days*: for yet the vision is for many days. . . .Shut up the words, seal the book, even to the time of the end." (Daniel 8:17, 26; 10:14; 12:4).

This clearly reveals that the terminus of the 2,300 days and the cleansing of the sanctuary, was to take place in the latter days—in "the time of the end," not in the days of Antiochus, Christ, the apostles, Mark, Stephen, Paul, but after Rome (the "exceeding great" horn) persecuted the Christians ("the host"—Dan. 8:10), "magnified himself " to the "prince of the host" (Christ), trampled on the church "daily" (the Sabbath truth), and the "sanctuary" (the sanctuary truth!) And all of this could not, and did not take place in 1,100, 1,150, 1,200, or even 2,300 literal days! The fact that the prophecy of the 2,300 days terminates in the "time of the end," after all the events mentioned above, clearly reveal that the 2,300 days cover a very long span of time and therefore would have to be *prophetic* time—a day for a year —2,300 years (Ezekiel 4:6)!

Then, too, it is well-known that the word "sacrifice," as in "daily sacrifice," (Dan. 8:11-13), was supplied and not in the original text, and therefore cannot be relied upon to build a doctrine—such as Antiochus' sacrificing a pig and stopping the sacrifices for a time. Thus, the cleansing of the sanctuary has nothing at all to do with the restoration of the sacrifices and temple services after Antiochus' desecration and the subsequent war, but to the restoration of the church and the truths of the Sabbath and Sanctuary doctrines that had been desecrated by papal Rome. Thus, 1844 is established by the Scriptures as the time that Christ our High Priest entered the Most Holy and began the cleansing of the heavenly sanctuary or the Investigative Judgment.

We hope that although we only covered the topic briefly, you can see the truth brighter than ever—that the doctrines of the 2,300 days, 1844 and the Investigative Judgment, are solid Bible truth and not "cunningly devised fables." If our church would accept the Shepherd's Rod, they, too, would be able to see that our fundamental doctrines are facts, not fables!

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1. *Evangelism*, p. 256
2. *Ibid.*
3. *The Judgment and the Harvest*, p. 12
4. *Ibid.* p. 17
5. *Ibid.* p. 19
6. *Ibid.*
7. *Ibid.* p. 16, 17
8. *Ibid.* 25, 26

FIELD HIGHLIGHTS

Trinidad —The Center of the Caribbean

Trinidad, an island in the southernmost portion of the Caribbean, near Venezuela, South America, hosts a population of about 1,250,000. It is 1864 square miles in size. Like most of the Caribbean isles, Trinidad has some of the finest beaches in the world, and is known for its oil and more recently it's gas industry, the Carnival and friendly peoples. Trinidad shares a rich diversity of plants, birds and insects with the South American continent.

Trinidad was also one of the first Caribbean islands to receive the message of the *Shepherd's Rod.* Reports of conflicts with opponents of the Rod date back to the year 1954. Trinidad is also the home of Caribbean Union College where thousands from other Caribbean islands receive an education in theology and other fields of learning. Doubtless, this is why the Rod has had so many challenges here. The devil is not one to cede ground without a fight, and has caused trouble untold in this part of the vineyard. Usurpers with varied winds of doctrine have pummeled and buffeted this island in a constant effort to carve out a following for themselves. This, of course, has served to make honest Christians wary of any purported "new light". Nothwithstanding, our believers continue to hold fast.

After accepting the message in 1995, Br. Patrick Bridgewater, a native of Trinidad, began to invite workers to his home on the island. He used this as a base to carry forward the message in a renewed effort. This resulted in several new believers. Desirous of seeing the message established on a firm foundation in Trinidad, he spoke of his desire to see a center established. Plans were discussed for this center to serve the Caribbean. His wife donated a parcel of land on which the center could be erected; the foundation was laid in early 2000.

Later that year in the Session, the center was discussed as a means of serving those members that could not attend DLI training in the USA due to visa constraints. The Session saw merit in the proposal and sanctioned aid in the construction of a center. Other Islands were invited to help with donations. Soon responses came from Grenada, St. Lucia, Martinique, and especially from Barbados. Trinidad is channeling most of its resources into this most needed project. Though the entire project is not yet complete, the center is now officially opened and is ready for use.

In fact, in May, 2003 representatives from several islands attended a first-time general meeting at the partially completed center. Here plans were made to organize and establish a Caribbean board for the running of the center. That historic milestone was a memorable experience for those present.

Presently, plans are being formulated for the first DLI, Bible teacher class to be conducted at the new facility. Anyone from any part of the world is invited to attend. The target date is sometime in 2004. Contact Headquarters in Mountain Dale for further information. Please remember the many challenges facing us as we begin this grand work in the Caribbean and keep Trinidad in your prayers. —**Bro. Terry Harrison**

The Gospel of Health

Mad Cow Disease

In March of 1996, the British government reversed itself after 10 years of denial and announced that young people were dying from the fatal dementia called variant Creutzfeldt-Jakob Disease (CJD)—mad cow disease. Known scientifically as bovine spongiform encephalopathy (BSE) in cattle, this disease is an incurable spongy degeneration of the brain and central nervous system. In humans it acts like an accelerated form of Alzheimer's disease and is characterized by an irreversible degeneration of brain tissue—holes form in the brain, disabling and finally killing the victim. The British Secretary of Health called this the worst form of death imaginable.

Since surfacing in Britain in 1986, the disease has been discovered in 31 countries, including the United States and Canada. A dairy cow was shown to have the disease in Canada in May of 2003. In December 2003 a Holstein dairy cow in the U.S. tested positive for the disease. Incredibly while tests were being confirmed the animal was processed and sold for food.

The authorities and powers that be assured the frightened American public that their meat supply was safe and this was a single aberration and they should feel safe as they continue to consume this highly suspect article of food.

Many of us, of course, have been vegetarians for decades and this latest episode of "mad cow" certainly confirms that we are on the right path. However, many, many SDAs continue to eat meat and have somehow closed their eyes to the many dangers that this entails. Consider this article as part of the "wake-up call," that is being sounded as we explore the many implications of an animal-food based diet.

Medical scientists have shown that cattle contract this devastating malady by being fed cheap protein supplements consisting of the ground-up remains of other animals. Indeed, this also includes massive quantities of blood meal, bone meal, slaughterhouse waste, fat and other animal byproducts in the form of rendered pellets, powder or meal. Calves in North America are literally weaned on milk formula containing "raw spray dried cattle blood plasma". (Feeding cattle the remains of other mammals has been banned in this country. But many times this practiced continues undercover and blood meal, and other animal byproducts etc. continue to be used).

It is grossly unnatural and dangerous to feed cattle which are natural vegetarians (herbivores), this type of feed. Unfortunately, this is part of the daily bill of fare of food animals, which are mass produced by intensive, risky, production-driven farming methods. The poor animals are crowded and confined by the thousands on factory-style farms. These and other horrors of modern animal food production, give rise to various chronic, insidious and complex groups of diseases. Those eating these animals are doing so at their own risk.

Pork, Poultry, Lamb....

Many are simply shifting from beef to other meats such as pork, poultry, lamb, etc. with

the thought in mind of avoiding "mad cow." Unfortunately, like cattle, all of these animals are regularly fed rendered animal byproducts, as well as vast quantities of antibiotics, hormones, anabolic steroids (the same as used by athletes and body builders) and various other legal and illegal medications.

Speaking of pork, Michael Greger, MD, writing in *EarthSave News,* Winter 2004, warns that it is a potential source of infection. Cattle remains are still boiled down and legally fed to pigs and chickens in this country. The FDA allows this because no "naturally occurring" porcine (pig) spongiform encephalopathy has ever been found. However American farmers typically kill pigs at just 5 months of age, long before the disease is expected to show symptoms. But laboratory experiments show that pigs can indeed be infected by mad cow disease, and hundreds of thousands of downer pigs, too sick or crippled by injury to even walk, are processed at U.S. slaughterhouses every year.

Dr. Greger, continues: A number of epidemiological studies have suggested a link between pork consumption and sporadic CJD. Analyzing peoples' diet histories, the development of CJD was associated with eating roast pork, ham, hot dogs, pork chops, smoked pork, and scrapple (a kind of pork pudding made from various hog carcass scraps). The researchers concluded, "The present study indicated that consumption of pork as well as its processed products (e.g., ham, scrapple) may be considered as risk factors in the development of CJD." Compared to people that didn't eat ham, for example, those who included ham in their diet seemed 10 times more likely to develop CJD. (–*American Journal of Epidemiology,* Vol. 122, No. 3 (1985).

About poultry, Dr. Greger warns that even if chickens and turkeys themselves are not susceptible to this disease, they may become so-called "silent carriers" of the Mad Cow prions and pass them on to human consumers. *Dateline* NBC (March 14, 1997), quoted D. Carleton Gajdusek, the first to be awarded a Nobel Prize in Medicine for his work on prion diseases, as saying, "it's got to be in the pigs as well as the cattle. It's got to be passing through the chickens." Dr. Paul Brown, medical director for the US Public Health Service, believes that pigs and poultry could indeed be harboring Mad Cow disease and passing it on to humans, adding that pigs are especially sensitive to the disease. Some medical scientists are warning that a full-blown epidemic of Mad Cow disease, e.coli infections, or some other type of meat-borne disease, is "waiting in the wings" in this country. It is just a matter of time.

However, the ill effects of a meat-centered diet are already epidemic. Even if food animals are healthy, eating them is not. Study after study clearly demonstrates that beef, pork, poultry and lamb, even when untainted by disease, contain massive amounts of saturated fats and cholesterol, thus helping to clog arteries, hospitals and cemeteries worldwide. Mounting evidence likewise links meat consumption with stroke, cancer, diabetes, gout, osteoporosis and a host of other infectious and inflammatory diseases.

Neal Barnard, MD, writing in *Good Medicine,* Spring 1996, warns that "Research has shown beyond any reasonable doubt that meat is to your digestive tract and arteries what tobacco is to your lungs. Meat contributes to colon cancer, heart attacks and other risks that run neck in neck with the toll brought on by tobacco."