

**Bible Prophecies Concerning the Diet  
of the Last Church**

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LITERATURE**

ON

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# MAN'S DIET FROM EDEN TO EDEN

By

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### IS ABSTINENCE FROM FLESH BY THOSE WHO ARE PREPARING FOR THE COMING OF THE LORD IN HARMONY WITH THE TEACHINGS OF THE BIBLE?

Where ever a non-flesh diet is taught, either from science or from religious surces, the question is often raised, How do you harmonize this position with the Bible permission to eat meat, and the practice of the church in all ages?

This is a proper and timely question, and should be answered. The answer, however, cannot be given from a text or two, but must be a comprehensive answer taking in the scope of all probationary time from the coming of sin until redemption is complete; and it will be found to be related to many other questions.

The quickest, easiest, simplest, and surest way to ascertain what is a correct diet for man will be to get our start by going to the beginning of all things.

#### Man's Original Diet

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Gen. 1:29, 30.

From these verses it is seen that in the beginning when God planned the food of mankind, before sin had marked mind or body, the grains, fruits, and nuts were to be the food of man, and the green herbs were to be the food of the entire animal kingdom.

#### Man's Diet after the Fall

After the entrance of sin the command was given, "And thou shalt eat the herb of the field," Gen. 3:18, from which we see that leaves and vegetables were added to man's diet after the fall.

"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold", He said I have given you every herb yielding seed...and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also the 'herb of the field'."

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and vigor of intellect that are not afforded by a more complex and stimulating diet." "Ministry of Healing," pp. 295, 296:-----

#### Man's Diet After the Flood

No further change was authorized in man's food for 1656 years, --until after the flood,--when Noah was given permission to eat of the clean meats. See Gen. 7:2 and 9:3.

The reading of Gen. 5 reveals the fact that during those years while living on fruits, grains, nuts, and vegetables, men lived to be 700, 800 and even 969 years of age. Noah lived to the age of 950 years and died in B.C. 1998, Gen. 9:28.

Gen. 11 records the ages to which Noah's posterity lived, down to Abraham, as follows:--

(1) Shem	600	(6) Ruc	232
(2) Arpachshad	438	(7) Serug	230
(3) Shelah	433	(8) Nahor	148
(4) Eber	464	(9) Terah	205
(5) Peleg	239	(10) Abraham	175

Abraham died in B.C. 1822, only 526 years after the flood.

Isaac died at age 180 Gen. 35:28  
Jacob " " " 147 Gen. 47:9 and Gen. 47:28  
Joseph " " " 110 Gen. 50:26  
Moses " " " 120 Deut. 34:7  
(80 was 'old' in Moses' estimation, Ps. 90:10)

From the above we see that with the passing of only 526 years after flesh was added to the diet the age of man decreased from 950 years for Noah to 175 for Abraham, and soon after was down to about 100 years. While it is true that each generation was farther from the Tree of Life in point of time, yet the decrease in age in 500 years after flesh was added is much greater than the decrease during 1656 years before flesh was added. From this it seems clear that the addition of flesh to the diet of man rapidly shortened his days. With this agrees the following statements:--

"As Noah looked upon the powerful beasts of prey that came forth with him from the ark, he feared that his family, numbering only eight persons, would be destroyed by them. But the Lord sent an angel to his servant with the assuring message; "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the

earth, and upon all the fishes of the sea; into your hand are they delivered, Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth, but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark." "Patriarchs and Prophets," p. 107.

"The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh." "Ministry of Healing," p. 311.

"God gave our first parents the food he designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthy article of food for man." "Spiritual Gifts," Vol. 4, p. 120.

"After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years. There were a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man." "Spiritual Gifts," Vol. 4, P. 121, par. 2.

"After the curse was pronounced upon the human family, God permitted men to eat flesh meat. This He did that life might be shortened. The punishment of death had been pronounced upon the human race, and the permission to eat flesh was one of the means used by God to inflict this punishment." Mrs. E. G. White M S July 15, 1901 (JGWF 548)

Flesh-eating was permitted to shorten the life of man. However, this decrease in length of life would not prevent the realization of the purpose in living, for life is given for but one thing,--that each man may make his own individual choice for eternity,--to be saved or go out in oblivion. Adam made a wrong choice, and the plan of redemption is offered to all men that they may recover themselves from the results of Adam's choice if they will.

But it is not necessary that men live to the age of a thousand years to do that; over two-thirds of all those who enter the church make that decision before they are twenty years of age.

Furthermore, if every one lived to be a thousand years of age now, with many of the youth of twenty hardened criminals, this world would be an intolerable place in which to live. It was in wisdom and mercy that God planned for shorter lives.

However, in the very nature of things, it could be possible that man's life would be diminished in length to the point where the diminishing process would cease. Today, medical science is devoting unlimited effort, talent, and money to finding ways to prolong man's life a few precious years; all kinds of foods are analyzed to find "protective foods" that they may contribute to the extension of human life. Who can now say that it is wise to continue the shortening process further? And could not He who authorized the addition of flesh anciently, remove the permission when His purpose is met, if He so willed? Could He not give special instruction to His church concerning this matter and it not be thought to be strange or out of order? If indications of such a change can be found, they will throw light upon the situation.

#### LESSON NUMBER ONE

##### The Exodus Movement a Type of the Advent Movement

Many are the points of similarity between these two movements. Some people may consider various of these points to be fanciful, but yet it remains that the Scriptures themselves have spoken very plainly about it.

God gave Israel manna for forty years in the wilderness rather than a diet of flesh. Ex. 16. Surely He would have given flesh instead if it had been better. In Numbers 11:4-9, 18-25, 31-34, and Ps. 106:14,15, it is recorded that God was displeased with Israel's desire for flesh to eat. In Ps. 78:18-20, 30, 31, we read of His anger because of this. 1 Cor. 10:1-12 takes up this matter and makes it the lesson-book to the church of the very last days. If that is true, and it is, something must come into the message and experience of the LAST CHURCH which will draw its meaning from that experience of Israel. The writer can come to no other conclusion. If the reader has a better explanation than this, the writer would like to be informed. He has resolved to be one of those who will walk before God with a clean heart and life, follow the instructions of God and make ready to enter the heavenly Canaan at the coming of the Lord. He is more anxious to do this than to gratify the appetite.

"Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite then did ancient Israel. The children of Israel would have flesh-meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for his people, because of their hardness of heart and sinful unbelief." "Testimonies," Vol. 3, pp. 171, 172.

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh foods are not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat-eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating.

"We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?" 1 Cor. 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins. Will they disregard the light and warnings that God has given to them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.

"All are now being tested and proved. We have been baptised into Christ, and if we will act our part by separating from everything that would drag us down and make us what we ought not to be, there will be given us strength to grow up into Christ, who is our living head, and we shall see the salvation of God." "Testimonies," Vol. 9:159, 160. The experience of Israel is thus made our lesson-book.

## LESSON NUMBER TWO

### John the Baptist Represents the Advent Movement

John the Baptist was the fore-runner of Christ's first advent, Matt. 3:1-4 and Mark 1:6, and prepared the way for the coming of Christ in the province of Judea, and as such was a type of the movement which will prepare the whole world for the second advent of Christ. John was a vegetarian. But some one may say, He ate locusts as they still do in the Orient. But I read in "Testimony" Vol. 5 pp. 61-63:

"For years the Lord has been calling the attention of his people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from Heaven, gave a discourse upon health reform to the father and mother of John. He said that he should not drink wine or strong drink, and that he should be filled with the Holy Ghost from his birth.

"John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed. The prophet Malachi declares, 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things.

"The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age. God has shown that health reform is as closely connected with the third's angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion, and close their eyes to the light for



fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation He has given us, that we may present our bodies to Him a living sacrifice, holy and acceptable. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving them from decay. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God." "Testimonies," Vol. 3, pp. 61-63.

There it is! He was a representative of those to whom God has intrusted His last message. It is also plainly stated that John was a vegetarian. The "locusts" he ate were not insects, according to this statement. But the student of Greek rises to say the Greek Lexicon defines this word as an insect. But wait! Go back to the OLD Greek lexicons and you will find that this word "locust" may mean either an insect or a pod of a tree. In this connection please recall that in many parts of the earth there is still a pod eaten for food which grows on a tree of the locust family and that it is still called "ST. John's Bread." Tell me why that name has stuck to it for almost two thousand years? That we might know the truth of this matter! And no Greek lexicon can dispute it. Therefore John's plain living was a type of the plain living of those who will make ready for the second coming of Christ.

### LESSON NUMBER THREE

#### Diet Reform in the Sanctuary Truth

A study of Exodus, Leviticus, and Hebrews discloses God's instruction to Moses to make a Tabernacle in the wilderness and establish a service therein, presided over by priests who offered sacrifices and performed various rounds of service, all of which were types of the service in the heavenly sanctuary where Christ presides since His death and ascension.

That earthly service ran in cycles of one year each, and at the close of each year's service the repetition was immediately begun. The opening day of the service each year represented the beginning of Christ's work as Priest-Mediator on High after His ascension. The last day of that earthly service each year represented the close of Christ's work above when probation for the world ceases and He is about to come the second time. The last part of the earthly service represented the last part of Christ's ministry in heaven. The last part of the earthly service was a DAY OF ATONEMENT.

During the day of atonement every person in Israel must come to the sanctuary and have a part in the final service or be cut off and destroyed from among the people. See Lev. 23:23-32. At the close of that day all were either absolved from sin or cut off. This must mean that the case of every individual was checked and his standing determined, which means investigation was made and decision reached concerning every case. This was a direct type of THE JUDGMENT at the close of which the probation for the whole world will end. The opening hour of that day of atonement represented the opening of the judgment hour in heaven in 1844; the entire day representing the entire judgment period from 1844 to the end of time; and the close of that day represented the close of the judgment in heaven. This is the standard teaching of all Seventh-day Adventists concerning the sanctuary. (See a later section of this lesson.)

Therefore the experiences of the people of Israel during that day of atonement must represent the experiences of the remnant church during the judgment period from 1844 to the end of time. This also is a standard teaching! Therefore, the differences between the experiences of that day and the previous days of the year are our lesson book, and reveal to us wherein our experiences after 1844 are to be different from the experiences of the people of God in all former generations. Next we must ask, What were those differences?

#### THE DAY OF ATONEMENT

The record of the things they did on that day is preserved expressly that the people in the church of this generation might know how to relate themselves to God from 1844 to the close of probation that they might be acquitted in the judgment and when the sun shall finally set on the world there be a church ready for translation.

A careful reading of the record of the day of atonement reveals four definite things or experiences required. They were,--

- (1) Do no work;
- (2) Meet at the sanctuary;
- (3) Bring a sacrifice;
- (4) Afflict the soul.

These four experiences secured the blotting out of sins and the retention of their names in the records or books containing the names of God's people, which represented retaining the names in the Lamb's Book of Life in the final judgment.

The above specifications had no value in the earthly sanctuary service except as types pointing forward to the HEAVENLY sanctuary service which would be established after the death of Christ.

This earthly service was of minor importance compared with the heavenly, even as a type is less important than the thing represented. Therefore these four experiences mentioned above are as much more important to US than they were to THEM as anti-type is more important than type. We cannot neglect any of them with any more safety than could they.

#### THE APPLICATION

\* (See "The Cross and Its Shadow," pp.220-229, by S. N. Haskell)

(1) Like they

(1) Like they put aside their own work for ONE DAY that nothing would hinder their entering into the experience of that day's experience in the sanctuary, so we who live during the judgment period must not be "overcharged with the cares of this life" (Luke 21:34) or allow anything to hinder us from entering into the experiences of this JUDGMENT HOUR as provided in the heavenly sanctuary, and making that our one great business for one generation of time, or from 1844 to the end. Nothing less than this can possibly be meant by the type.

(2) Like as they gathered at the sanctuary in solemn convocation for ONE DAY because of the service being performed by the high priest within, so we during the judgment period gather by faith at the HEAVENLY sanctuary because of the judgment service our High Priest is performing there. Like as they lived one day at the sanctuary so we live continually at the heavenly sanctuary by faith, conscious every moment that;

We are in God's presence,

We are sinners,

We are being judged,

Jesus is pleading His blood in our behalf,

Angels present the record of our lives.

When this period closes there will be no more repentance, confession, or forgiveness for the sinner, but only night, eternal oblivion.

As they on that day brought a sacrifice as an expression and evidence of their acceptance of the coming death of Christ as their substitute, which offerings cost them a market value, so today with us, to espouse faith in the atoning work of Christ as our Mediator in the judgment hour in the heavenly sanctuary, and to spread a knowledge of that truth over the earth in this generation involves much costly sacrifice.

As they took a lamb to the slaughter as a type of Christ, so we take Christ in fact and accept Him as our Substitute before the law.

As they confessed their sins with hands on the head of the lamb as a type of Christ, so we confess all our sins to Christ Himself.

As the life of the lamb was taken and its blood was shed in place of the life of the sinner, so, with shame and weeping, we are to recognize moment by moment throughout the judgment period, that our sins took the life of the Son of God as our Substitute on Calvary.

As they accepted pardon for their sins by faith in the coming death of Christ, of which the death of the lamb was a type, so we accept of pardon for all our sins by faith in the death of Christ on the cross by virtue of which He is now making atonement for us in the sanctuary during this judgment hour.

As they must not let the sun go down with one sin unconfessed, so we must discover and confess the last sin lurking in our hearts before Jesus closes His mediatorial work, and ends human probation with the edict, "He that is filthy let him be filthy still." Rev. 22:11.

Thus the record was cleared and the sinner absolved of guilt and returned to his tent with a clear conscience and a happy heart.

Throughout that day of atonement they knew they were being called to account for every act of life, that at sunset their destiny would be settled, that everything was at stake, and therefore the all-absorbing thought of that day was to make sure that the last sin was found and confessed. Their anxiety over this matter was the dominating feature of the entire day; it was a most solemn day.

Thus with us throughout this judgment hour,--from 1844 to the end of time,--the one dominating thought is to be the confession of all sin, that when Jesus finishes His work He will not say of us, "He that is filthy let him be filthy still," but, "He that is holy let him be holy still," with an eternity of joy in His presence assured.

During such a solemn hour how will we spend our time? On the frivolities of life? What will the chief theme of our conversation be? Styles of dress or the latest improvements in automobiles? When your name is being considered in the Heavenly Court, could you but know it, would you just then be interested in mirrors, paint and make-up, movies, popular radio programs, fiction, funnies, sports, games, and entertainment? A thousand times no! You would stand almost breathless waiting for the decision and begging God for mercy, humbly confessing every known sin. And in what condition would you want your mind to be? Would you want to eat, drink and smoke for indulgence of the senses, or eat and drink for clarity of mind, for strength of body, and purity of conscience? And when may your name be called? Solemn fact is, we may not know; we must be ready every moment!

There are always some who say, "You make life too serious," But I am not making it more serious than it is. Many people do not know how serious it really is, and will not awake to the facts until it is too late. I am telling you now, before it is too late.

"The command is 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that are done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reprove, counsel, and ~~and-en-~~ treated. Some who had been dishonoring God, repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking."

"In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul-anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the wickedness everywhere present, those who have a zeal for God's honor and a love for souls, will not hold their peace to obtain the favor of any. Their righteous souls are vexed day by day with the unholy works and the conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence are filled with grief and alarm. . . The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary.' (Eze. 9:4-6) Mrs. E. G. White, Vol. 5, pp. 209-211.

Do not misunderstand me! We are not to be sad all the time. Far from it. Life is full of joy, but real joy. The greatest joy known on earth is found in knowing that our sins are forgiven; that we are accepted in the Beloved; that God owns us as His children; that He intrusts us with the great commission to represent Him in the winning of souls; and then, in seeking those for whom Jesus died coming to Him through our labors, -- these constitute the JOY OF THE LORD, and are to be followed by an eternity of joy in His presence.

(4) They were to 'afflict the soul' for ONE DAY. This too, must point to some experience we are to have during the judgment. The Popular and Critical Bible Encyclopedia says that in Lev. 16 and 23 this expression meant abstinence from food, and probably nothing more.

The same author describes a "fast" as, "a useful exercise in preparing the mind for special religious impressions." "Patriarchs and Prophets," p. 355 says, "every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the DAY in solemn humiliation before God, with prayer, FASTING, and deep searching of heart."

What an impressive picture this is of the way the members of the last church should devote themselves from 1844 to the end of time to solemn humiliation, deep searching of heart, prayer, and

FASTING. In your place.

From the authorities quoted above it is seen that fasting was an essential part of the experience termed 'affliction of soul.'

The Israelites were to FAST FOR A DAY as a "useful exercise in preparing the mind for special religious impressions," that they might have keener minds, quickened consciences, that no sin might remain undiscovered and unsundered, because they were in the DAY OF ATONEMENT when either sins or names were blotted out.

This experience of theirs must point to something in our experience which will have the same meaning and accomplish the same purpose. Inasmuch as we cannot go without eating for a lifetime, what is the application? What is the lesson? It cannot be without meaning to us because it was FULL of meaning to them, and all four of these specifications mean as much more to US than they did to THEM as anti-type is more important than type. Let us see.

Webster, under "Fast," says, "To eat sparingly, and only of a specified food." It is possible to apply this definition for a life-time and to a movement under the entire judgment period from 1844 to the end of time. Like as they were to FAST FOR A DAY as "A useful exercise to prepare the mind for special religious impressions," so we are to "eat sparingly and only of a specified food" or diet during the judgment hour for the very same purpose. He who fixed the hour would Himself specify the food, and His instruction concerning the food would be a part of that last judgment message. And God has plainly specified the food or diet for His remnant people, as these Scriptures plainly indicated He would.

Like as that FAST FOR ONE DAY stood out as a special requirement in contrast to the preceeding days of the year, so in this judgment period the light on healthful living (diet reform) has been made a part of this last message and stands out in contrast to the experiences of all past ages; and therefore we cannot say that we can do as past generations of people have done and be guiltless and have our names retained in the BOOK OF LIFE. We have passed into a new day,--the Judgment Day,--the day of fasting, the day of a restricted diet.

This fast on the day of atonement must have a significance as it was required by law, and was the only fast required by law. It therefore seems clear that it was a type of the health reform feature of the Advent Movement. It was embodied in the very heart of the sanctuary service and must now be found in the very heart of the sanctuary subject.

Some will raise the objection that there are sections and conditions where it is IMPOSSIBLE to follow the instructions given concerning health reform. The very least that could be said in reply is that one of the leading virtues of health reform is the conquest of the appetite and the bearing it has upon the development of character. See "Testimony" Vol. 9:153; "Christian Temperance and Bible Hygiene," p.46; and 154, and 37; "Testimony,"

Vol. 3:491, 182; "Desire of Ages," pp. 117, 118, 122. This has been the point of Satan's age-long attack upon the human family, And victory must be achieved here or else all is lost.

Therefore, the very least a believer in this last message can do is to make the best possible selection of food and drink, and to partake of nothing to appease the appetite. And the Lord knows each and how conscientious each one is and will judge him accordingly.

In confirmation of the foregoing the following citation is offered,--

#### FASTING AND PRAYER

"For certain things fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God. If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul."

"There should be far less anxiety as to what we shall eat and what we shall drink to gratify our fleshly appetites; but we may well encourage the appetite of the soul, and pray for special enlightenment upon the word of God, and eat and drink that word. Jesus said, 'I am the bread of life. . . .'"

"We must be constantly meditating upon the word, eating it, digesting it, and by practice, assimilating it, so that it is taken into the life current. He who feeds on Christ daily will by His example, teach others to think less of that which they eat, and to feel much greater anxiety for the food they give to the soul."

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance, No need to think less about what they shall eat and drink, of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience. . . ." Mrs. E. G. White in, "Counsels on Diet and Foods" p. 133.

It matters not what the church in former generations has been permitted to do, a higher standard has been set for us. Sometimes indulging church members try to hide behind the ancient permission to eat clean meats; but we have passed into a new day, the Day of Judgment and of fasting, of a restricted diet, until we are assured of victory.

### All Lessons Agree

Will the reader please note the beautiful harmony existing between this exposition of the meaning of the fact on the Day of Atonement, the lesson from the Gist of John the Baptist, and the admonition of Paul to those upon whom "the ends of the world are come"? They are in perfect agreement. They all are SCRIPTURE, and they all deal with the remnant church during the judgment period, and they all make a decided distinction between that period and all past ages in this matter of diet reform so far as the church is concerned.

### Christ and Flesh

At this point let us consider Matt. 14:19, Mark 6:41-43, Luke 24:42, 43 and John 21:9-14 which are the Scriptures so often brought up referring to Christ.

Jesus' acts cannot be so interpreted as to nullify the foregoing expositions. It must be recognized that Jesus dealt with the people in harmony with the instructions He Himself had given for that time and age. He did the same with divorce,--tolerated that which He said from the beginning was not so. (Matt. 19:3-9).

It must be conceded that God who gave permission to eat flesh could cancel it if He wished.

When the points made in this treatise and abundantly supported by Scripture and Testimony are granted, there is no basis for any controversy over the acts of Christ in the matter of flesh, or any other Bible incidents.

This lesson may fall into the hands of persons who have not yet learned about the beginning of the Judgment in 1844. For the help of such readers a second section of this lesson has been provided, explaining more about the Judgment.

April 1941

Julius Gilbert White  
Madison College,  
Tennessee.



I have a case at court, and court is set.  
How soon my case is called, I may not know,  
But from the seat of justice dare not go  
Till sentence has been passed on me; and yet  
Although my stains of sin more deep than  
                                        crimson be,  
I have an Advocate Who pleads for me.

I have a case at court, and court is set.  
The Judge Supreme is on the judgment seat.  
With trembling, low I bow before His feet,  
Convicted by my own proud heart; and yet,  
Though downcast, guilty eyes see not the  
Judge's face,  
My Advocate has never lost a case.

I have a case at court, and court is set.  
My straining ears have caught at last my name,  
Needs not the formal charge to tell my shame--  
My heart cannot deny it's guilt; and yet,  
To hide my sin-polluted garments out of sight,  
My Advocate provides a robe of light.

I have a case at court, and court is set.  
With tears the angel reads the charges there,  
And to the Court my Counsel makes His prayer,  
For pardon pleads, admits my guilt, and yet,  
The Judge divine, in love and mercy sets me free,  
My Advocate has bourned the curse for me.

Edith Starbuck

## THE JUDGMENT OPENED IN HEAVEN

"The judgment was set, and the books were opened." Dan. 7:10.

A few simple fundamental points should be seen and then this subject is easy to understand.

"There are three steps to take in accomplishing any work of "judgment."

First: The taking of testimony, hearing witnesses, investigating the acts and life, getting the facts in the case to be decided, and comparing them with the standard of right fixed by law.

Second: Rendering a decision based upon the acts performed and the law as the standard.

Third: Applying the punishment according to the decision and the law.

These three steps or phases of judgment must of necessity occur in this order.

All three of these steps are found in the Bible judgment, and to get the true meaning of any passage mentioning the judgment we should first note which of these three steps is being discussed.

Any text pertaining to inflicting punishment must apply to the third step and must have been preceded by steps one and two.

Steps one and two, investigation and decision, can be taken concerning any person who has lived, at any time God wills to investigate and decide. These two steps are taken just before the second coming of Christ, and the third step is taken after He comes. Read it!

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

The final decision is immediately followed by the coming of Christ.

In Matt. 25:31-46 when the Son of Man comes in glory the decision has already been made concerning every human being,--which ones will be set on the right hand to be received into His kingdom and which ones will be set on the left hand to receive the third phase of judgment,--punishment,

The arrival at this decision concerning all men seems to be the last thing to be done prior to Christ's coming. After the decision there is nothing more to do for the human race but for Christ to come and reward the righteous and punish the sinners.

Inasmuch as in every court investigation is made before the decision is rendered, the same is to be done in the Heavenly Court. When decisions have been made concerning all mankind, probation is over and Christ comes. Thus it is clear that the investigation must be made before the close of probation, while there is still opportunity to repent,--while the gospel is still being preached. The gospel message at that time, by the very nature of the case, would constitute God's last message to a sinful world. A just, merciful God would not close probation without a warning, any more than He would destroy the world by the flood anciently without warning it for 120 years through Noah.

Therefore the Investigative Judgment is the last work to be done for man by Jesus our Heavenly Mediator before He renders final decisions; and the last gospel message would be a message announcing the beginning of judgment which would be followed by His second coming. This is all written in plain English.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14;6-10

Manifestly there must come a time,--a date,--when the Heavenly Court would sit and the Investigative Judgment begin. The scripture above quoted plainly states that that hour would be announced to every nation of men when that hour came.

In the foregoing lesson on diet we have named the year 1844 as the time of the opening of the Investigative Judgment. That date is not merely assumed, but is fixed in the Scriptures. The exposition follows.

I ask you to note that the verses in Rev. 14 distinctly state that this last message must go to all the people on the earth,--people of every land and clime; to the people of every language

and class; to every race and nation; to the people who have no religion and to those of all religions. That is an all-inclusive movement. No one is exempt from hearing it whether he wishes to hear it or not; all are summoned to the Judgment; it is His last message in the last hour of earth's history. Such is the direct command of God.

### The Message of the First Angel

Now study very carefully the announcement of the first of the three angels. Note that it is called the "everlasting gospel", which incidentally shows that the "gospel" has been the same in all ages and will so continue until it is completed.

By reading carefully again verses 6 and 7 you will see that this angel's message consists of two points:-

(a) Fear God and give glory to Him FOR THE HOUR OF HIS JUDGMENT IS COME",

(b) "And worship Him that made (CREATED) heaven, and earth, and the sea, and the fountains of waters."

These verses are God's command to all who understand their meaning, to do two things:

(1) Tell all the people of the world that the judgment has come, and,

(2) Call them back to the worship of the CREATOR.

Proof that this is God's last message is contained within the message itself, for it announces that the judgment is come. You do not need to be told that the judgment message is the last message because in the very nature of the case it must be so. The judgment of the world comes at the end of the world. The texts on that point have already been given.

### Probation Continues for Sinners During the Judgment.

That the gospel is still being offered to sinners while this judgment message is going to all nations is revealed in the fact that the judgment message is called "the gospel" which they are to "preach" to all nations for their salvation; and second, in the fact that the same message calls people back to the worship of the Creator, the true God. He would not thus commission men to call all nations to return to the worship of the true God unless there were still opportunity for them to repent and be saved. That this can be true is easy to understand when you reason like this;

The judgment would naturally begin with Adam and the first inhabitants of the earth and then deal with all who had lived on the earth in later years, and lastly give consideration to the living, so that almost to the very close of the judgment probation could be extended to the living.

### "Worship Him That Made"

It greatly rejoices my heart to know that my Father in heaven foresaw, ages ago, the present apostasy of the churches into the acceptance of the theory of evolution in place of belief in creation, wrote the prediction in His Book, and prepared a message for that day and put that in His Book, and arranged that the announcement of the judgment and the call to worship the Creator would go together as one message at the time this message is needed. I thank God for that! I am sure now that He is equal to any situation, and that the truth of God will triumph, and that every soul who accepts and abides in the truth of God for those last days will triumph with it.

At this point the reader should recall that at creation God established a memorial of creation (the Sabbath) which was intended in all subsequent ages to give the reason why all men should serve and worship Him,--because He made them. Such a memorial must remain in vogue as long as that reason for worshipping Him should continue. It therefore follows that the judgment message which also calls men back to the worship of the Creator will restore the true Sabbath, as the memorial of creation, to the worship of the true God.

### The Court

Judgment in heaven is essentially the same as it is on earth. The case of the transgressor of the law is taken into court. Evidence is produced showing what he has done that was contrary to the law, and then the judge decides whether he is guilty or innocent, and if guilty, what the punishment shall be. So it is in heaven.

It will be well to read the following Scriptures concerning the judgment in this connection. See Rom. 14:10, 11; Dan. 7:10; Eccl. 12:14; Rom. 2:4-11; Rom. 2:12, 13, 16; Rom. 3:19.

The review of each case of the entire human family described in the foregoing verses must be completed before Christ comes, because when He comes He deals with them according to the findings of the judgment. Scriptures for this have already been given. The real burden of this lesson is to learn the date when this work should be done.

### May We Know the Time?

Will the reader recall that in the section of this study devoted to diet there was an ancient Day of Atonement in which the priest brought out of the sanctuary all of the sins the people had confessed and placed them on the lamb which was then slain as a type of Christ. The priest brought also the unconfessed sins and laid them on the head of a scape goat which was sent into the wilderness. Therefore, at sunset the sanctuary was clean,--had been "cleansed",--and the case of each person in the camp had been decided. Each case had been investigated and those who had confessed their sins were marked "pardoned" and the names of all others were removed from the books,--they were 'cut off'.

These records of the Old Testament have been preserved as the means by which we today may clearly understand the work of Christ Our sacrifice and Mediator whose work now in heaven was represented by the details of that earthly service. With this background we will now go directly to the prophecies of Scripture in which the date was recorded when the Day of Atonement in heaven would open.

### An Ancient Prophecy

Read carefully the entire 8th chapter of Daniel.

He saw in vision a goat which the angel said was Greece, and which overcame the ram. History records that this came to pass exactly as foretold. Then Daniel saw Greece divided into four parts after the great horn, the first king, Alexander, was broken. Greece was divided by his four generals at his death. Then as Daniel continued to look he saw a mysterious "little horn" arise which not only ruled over nations but also entered the realm of religion and persecuted the saints. This power arose in one of the sections into which Greece was divided after the death of Alexander. It is known to all that the most notable development among any of those four divisions was that of the Roman Empire, and that out of the ruins of the Roman Empire grew the Roman Church, the Papacy. Verses 9 to 12 describe the attitude of the Roman Empire toward Christ and His followers and His earthly sanctuary, and at the same time in the same language describe the attitude of the Roman Hierarchy toward Christ, His followers, and His sanctuary in heaven. These verses are seldom read by any sort of Christians, are but dimly understood although their meaning is very plain. I will quote these verses and give the meaning as I go along. I will use the American Standard Revised Version because the meaning is more clearly apparent. The King James Version is almost as plain if the marginal references are used.

"And out of one of them,"--out of one of the four divisions of Greece,--"came forth a little horn,"--the pagan Roman Empire which was followed by Papal Rome,--"which waxed exceeding great,

toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven,"--the saints,--"and some of the host and of the stars it cast down to the ground and trampled upon them," persecuted the saints including the leading lights among them. History records that the pagan Roman Empire did so and that Papal Rome did so. That is a standard teaching of Protestantism. "Yea, it magnified itself over to the prince of the host (Christ)",--the pagan Roman emperor through its officer said to Christ, "I have power to release Thee, and I have power to crucify Thee" and finally did put Him to death. Surely that was magnifying himself to Christ. And Papal Rome magnifies itself to Christ to the extent that it claims to TAKE HIS PLACE ON EARTH,--to be His VICEGERANT,--and interposes itself between Christ and every man and woman and child upon the face of the whole earth. Paul described it in these words: "Sitteth in the temple of God, setting himself forth as God," 2 Thess. 2:4 A.R.V.

"And it" (Rome) "took away from Him" (Christ) "the burnt offering, and the place of His sanctuary was cast down." Pagan Rome, A.D. 70, destroyed Jerusalem and its earthly sanctuary, which had been a type of the heavenly sanctuary, and so brought an end to the offering of sacrifices in that sanctuary. But all these sacrifices were types of a ministry performed by Christ in the heavenly sanctuary after His ascension as clearly expounded in the Book of Hebrews; and like as pagan Rome made those on earth to cease so Papal Rome sought to lay her hand upon the heavenly service of Christ and take away His ministry there for the people of earth by SUBSTITUTING HER OWN SANCTUARY, PRIESTHOOD, MINISTRY, etc. IN ITS PLACE. She succeeded so well that for many centuries nearly the entire civilized world looked to the VATICAN with its SUBSTITUTE FOR CHRIST rather than look directly to the sanctuary in heaven where the TRUE MEDIATOR has ever ministered since His ascension. To the extent that men looked to the Papal sanctuary "the place of Christ's sanctuary was cast down" and made desolate of worshippers.

### The Papacy's Substitute Sanctuary

That such a substitute was definitely intended, is boldly stated in the following language: "It is only necessary to run over the Books of the Old Testament, especially Ex., Lev., and Deut., to establish the fact that the Jewish church called by the evangelists and the apostles the shadow and figure of the of the Christian society CAN IN FACT BE THE SHADOW AND FIGURE OF THE CATHOLIC CHURCH ALONE. In the Jewish system there was one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who sat in his chair. This head presides over a complete hierarchy, to which entire obedience is due under severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practice of morality, pray and offer sacrifices,--in a word govern the religious society. In these features who cannot recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors and Roman pontiffs presiding over the whole ecclesiastical hierarchy, over

the authority, the consecration, and the functions of the priests of the new law? If Christ is come 'not to destroy the law but to carry it to perfection', all that is imperfect in the synagogue ought to be perfect in the church,--high priesthood, sacraments, sacrifices, etc. THIS PERFECTION OF THE LAW WE PERCEIVE THROUGH THE CATHOLIC SYSTEM." "Catholic Doctrine as Defined By The Council of Trent" by Rev. A. Hampton, S.J. p.62.

Here is the unabashed statement that the papal sanctuary was the successor of the Mosaic sanctuary. The Book of Hebrews teaches that the Mosaic sanctuary was a type of the sanctuary in heaven where Christ went to minister as our High Priest and Mediator until the Judgment which would be followed by His return at His second coming. Therefore when the papacy seeks to make her sanctuary the successor of Moses' sanctuary she is trying to make it a substitute for Christ's sanctuary in heaven. It follows that to the extent she can lead men to believe her and worship at her shrine she makes the heavenly sanctuary desolate of earthly suppliants and worshippers seeking the throne of grace through Christ the real High Priest and Mediator.

A historical writer has stated the case thus: "Popery has a god of its own... It has a saviour of its own--the church, to wit. It has a sacrifice of its own--the mass. It has a mediator of its own--the priesthood. It has a sanctifier of its own--the sacrament. It has a justification of its own--that even of infused righteousness. It has a pardon of its own--the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate unknown to the gospel--the 'mother of God'. It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet, it is not a church. It is a grand deception--'the all-deceivableness of unrighteousness.'" "The Papacy Is the Antichrist" pp. 88, 89.

We now continue to expound Dan. 8 verse 12. "And the host," (the saints) "was given over to it together with the burnt offering." Rome, pagan and papal, were allowed to kill the Christians of their enas. Pagan Rome was allowed to destroy the Jewish temple, Papal Rome has been allowed to represent that her sanctuary is actually the successor of Moses's sanctuary rather than being succeeded by one in heaven."

"And it cast truth to the ground, and it did its pleasure and prospered. Then I hear a holy one speaking; and another holy one said unto that holy one who spake, How long shall be the vision concerning the continual burnt offering and the transgression that maketh desolate, to give both the host and the sanctuary to be trodden under foot?" In other words, How long shall this power continue to persecute and to deceive the world into worshipping at her sanctuary so that the SANCTUARY IN HEAVEN WHERE CHRIST IS, IS TRODDEN UNDER FOOT? When will God send a message that will uncover this scheme and BRING TO MEN A



KNOWLEDGE OF THE TRUE SANCTUARY IN HEAVEN SO THAT THEY MAY WORSHIP THERE AND BRING AN END TO ITS DESOLATION? Then the answer is given by the angel, "Unto two thousand days" (the A.R.V. has it "evenings and mornings") "then shall the sanctuary be cleansed." This is the clue to the date when the sanctuary in heaven would be cleansed like the one on earth was cleansed on the Day of Atonement when the cases of all Israel were settle. This, therefore is the clue to the date when the message "the hour of God's judgment is come" should be given to the entire world. And note that any person hearing and accepting the message of the judgment going on in heaven would thereafter go there by faith to meet his Mediator, and each person so doing would lessen its desolation of worshipers. Therefore the end of its desolation is brought about by the message concerning the judgment and the cleansing.

### The Time For The Desolation to End

We know that Dan. 8:14 does not apply to the earthly sanctuary because it was cleansed every 360 days while this one was to be cleansed only after 2300 "days", and, because the angel said to Daniel the lesson of the vision was for the "time of the end" (Dan. 8:17). Therefore those 2300 "days" must point forward to "the time of the end" and to a cleansing in the sanctuary in heaven; the earthly sanctuary has long since disappeared when "the time of the end" arrives.

We must now study this period of 2300 "days" to learn when it begins, how to compute it, and so learn when it ends, for its end is the time when the judgment "is come", or begin.

### Use Symbols

Note that the lessons of this prophecy are all taught through the use of symbols, and this is what we call "symbolic prophecy." Then the manner in which the time is described will be symbolic as well as the beasts being symbolic. In symbolic prophecy where the periods of time are given a day represents a year. See Numbers 14:34 and Exe. 4:6. Therefore this period of 2300 "days" is at once transformed into 2300 years. We will now find the time for its beginning.

The meanings of all the symbols used in Dan. 8 were explained by the angel at the time the vision was given with the exception of that period of time. Concerning the period of time and its meaning the angel said it belonged to the time of the end yet many days to come. See verses 17, 19, 26, 27. Then Daniel was overcome and too ill to hear more, and the remaining explanation was reserved for the next interview which is related in chapter 9. While Daniel was praying for light and for the meaning of the vision the angel came to explain it, and did so by telling Daniel when to begin to count the 2300 days or years

and also gave him the details of the events to transpire during the first few hundred years so that as these events came to pass they would know they had the correct understanding of the prophecy.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Knew therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:24-27.

Here it is explained that the period of time, 2300 years, will begin with the going forth of the commandment to restore and build Jerusalem, and that seventy weeks, a portion of the entire time, will reach to the Messiah when He would be anointed and die to make an end of sins and seal up or make sure all vision of prophecy.

These "seventy weeks" computed in "days" (70 x 7) equal 490 days (years) which are less than one fourth of the entire period of 2300 days, but this explanation of the "seventy weeks" gives us the starting point for the whole period of 2300 days, because it is an explanation of that vision; and therefore the major portion of the 2300 days (years) will reach past the advent of the Messiah down into the Christian dispensation, and indicate the time when the heavenly sanctuary is to be 'cleansed' WHICH IS THE TIME of the judgment, for the angel said, "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

#### THE DATE TO BEGIN THE 2,300 DAYS

We shall find this date by learning the date when the commandment went forth to restore and build Jerusalem, and we will now look for that.

This vision was given in B.C. 538. Although Daniel had been promoted to great eminence in the kingdom, he and his people were captives in the nation, having been carried away from Jerusalem

in B.C. 606, or 58 years previous, as you may learn from Daniel 1 and from 2 Chron. 36. Jerusalem is in ruins at the time of the vision, and in the 9th chapter he is praying concerning its restoration; and so God gives him a key to the vision by hanging the period of time in the prophecy upon the date when the Jerusalem which he loved and was praying about, would be restored.

The Book of Ezra contains the story of the rebuilding of Jerusalem, which is referred to in Dan. 9; and so we turn to it to find the date when the decree went forth which restored Jerusalem. We find that there were three imperial decrees by the kings of Persia concerning this matter. (Persia has now succeeded Babylon which conquered Jerusalem.) The first two decrees did not accomplish the work while the third one did so. Therefore we use the date of the decree which accomplished the rebuilding and restored the sanctuary and set up a civil government. This third decree is recorded in Ezra 7, and the date when it "went forth" is given as the middle of the year 457. Being in the middle of the year, the year 457 was half gone so that to be exact there would be but  $456\frac{1}{2}$  years of time remaining of B.C. reckoning until A.D. reckoning begins. Now it is quite simple to see that if the whole period of time from the decree of restoration to the judgment is 2300 years; and there were still remaining of B.C. reckoning just  $456\frac{1}{2}$  years, then the remainder of the 2300 years after deducting the  $456\frac{1}{2}$  years from the 2300 must take us down to the point in A.D. reckoning when the judgment is to begin. And so it is very simple.

The 2300 years minus the  $456\frac{1}{2}$  B.C. years remaining carries us down in the Christian era to 1843 $\frac{1}{2}$  which is half way through 1844 which, according to the Jewish reckoning would be in the fall of the year. As this decree to restore Jerusalem "went forth" in the fall of the year, this period of 2300 years must also end in the fall to make full years, and so it does. This, then, is the important date for which we are looking--the fall of 1844. That is the time when the angel from glory should stir up the hearts of men in all parts of the earth to cry "In hour of His judgment is come!"

### THE PROOF

There may be some individual who is now saying in his heart, "That is a fine-spun, fanciful theory!" I wish every soul to be convinced beyond all doubt that this is the truth of God. And so, although the exposition already given is sufficient for any student and is without a flaw, I will now give you another line of proof which will make it doubly sure.

The proof that what God says is the truth is often contained in the thing itself; and so it is with this, it proves itself! There is no room for doubt.

The whole period of time was 2300 years  
 We assert that it began in 456½  
 and therefore ended at 1843½, or the fall of 1844

Daniel says in chapter 9:24-27 that the first "seventy weeks" of this time would be given to the Jews. These seventy weeks reduced to days are 490 meaning 490 years as already explained. The angel said that within that time the Messiah would come, be anointed (by the Spirit at His baptism) and "be cut off" and "make reconciliation for iniquity" and "make an end of sins." This period of 490 years was divided into three sections.

(a)	7 weeks	-	49 years
(b)	62 "	-	434 "
(c)	1 "	-	7 "
Totalling 70 "		-	490 "

Verse 26 states that "after the three score and two weeks shall the anointed one (Messiah) be cut off." The fact that the 7 weeks are mentioned before the 62 weeks are given shows that they are passed before the 62 weeks are reached so that when the 62 weeks are passed the two sections are gone which total 7 weeks plus 62 weeks, or 69 weeks--483 days or years. Therefore, the expression "after the three score and two weeks shall the Messiah be cut off" will reach 483 years from the point of beginning, which we have found to be 456½ B.C., the date when the decree "went forth" to rebuild the city. This also is now simple.

Christ will be anointed 483 years after B.C. 456½, and after that he will be "cut off." 483 years after B.C. 456½ will take us down in A.D. time as many years as 483 are greater than 456½. And so we subtract like this:

483 years to reach to anointing,  
 less the remaining years in B.C. time 456½, or 26½ years of A.D. time, which will take us half way through the year A.D. 27. Therefore Messiah should be baptised, anointed by the Spirit for His work, and enter upon His work in A.D. 27 if this prophecy is to be fulfilled. And so it was! The date of His baptism and the beginning of His ministry as recorded in Matt. 3:13-17, Mark 1:9-11, and Luke 3:21, 22 was A.D. 27! Is not that a wonderful prophecy and fulfillment?

But there is more! The angel said, Vs. 26, "after" the year A.D. 27 he would be cut off, and he goes on to state more specifically how long after that time it would occur. In verse 27 he indicates it will take place "in the midst" of the seventieth week, for he says, "in the midst of the week he shall cause the sacrifice and the oblation to cease." At His death type and antitype and sacrifice and oblation were wanted no more. This was indicated when an unseen hand rent the vail, which had separated the holy from the most holy, from top to the bottom (Matt. 27:51), throwing open to human gaze that most holy room upon

which men had always been forbidden to look upon pain of death, except the high priest once a year. This was God's way of saying that the time had come for the "sacrifice and oblation to cease" because the Christ to whom all these things pointed had now made the great sacrifice of Himself for the sins of the world.

And how long after His baptism was this? The angel said it would be in the midst of the week. The "week" was seven days or hours and the middle of seven is three and a half. The prophecy then specified that Christ's public ministry after His baptism and anointing would continue but three and one half years and then He would "be cut off." And thus it came to pass! What more wonderful fulfillment could be asked? What more wonderful proof of a prophecy could be desired? Jesus referred to this prophecy when He said, "The time is fulfilled, and the kingdom of God is at hand." Mark 1:15.

Let us now summarize the various proofs we have found of this remarkable prophecy.

- (a) Christ was anointed and baptised and began His work on time A.D. 27.
- (b) He continued His work for exactly the time predicted,  $3\frac{1}{2}$  years.
- (c) He was "cut off" exactly in the midst of the 70th week, A.D. 31.
- (d) This was to be followed by the destruction of Jerusalem and the temple, which occurred A.D. 70, since which time the Jews have been a scattered, wandering people, groping in darkness.

#### THEREFORE THESE THINGS ARE SURE

- (a) We are, then, sure that we have the right date at which to begin the 2300 days or years.
- (b) We are sure that we have found the correct manner in which to compute the period of time.
- (c) And having found the time to begin it, and the way to compute it, the date to which it points must likewise be correct.

The application of the first 490 years of the period applying to Christ and His work upon earth having been proved to be correct, there can remain no doubt that He who made the prophecy and fulfilled the first portion of it concerning Christ's work on earth, will be sure to fulfill the remaining portion of the 2300 years which reach down to and include the last phase of Christ's work for men in heaven. The first had to do with matters connected with His first advent, and the second has to do with His last act in heaven before His second advent.

He being God who gave the prophecy, the remainder of it is as sure of fulfillment as the fulfillment of that which is past is sure. Therefore I bear you witness in the name of my God that this world has been living in the hour of God's judgment ever since 1844.

We have nearly reached the end of human probation, Soon Christ will say in heaven the words He spoke on the cross,--"It is done!" Then shall go forth in heaven the edict from which there will be no appeal,--

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with Me, to give every man according as his work shall be." Rev. 22:11.

I beg of you as His messenger,--"Prepare to meet thy God!"

#### WHAT HAPPENED ON EARTH IN 1844 TO FULFILL THE PROPHECY?

We have already made doubly sure that we have the right understanding of this prophecy concerning the beginning of the judgment in heaven in 1844, but I am not satisfied yet; it is not completed yet; I want to now relate the things that happened on the earth fulfilling the latter portion of the 2300 days almost as wondrously as the coming of Christ fulfilled the early portion of it.

The prophecy of Dan. 8 and 9 predicted the judgment in heaven would then be opened.

The prophecy of Rev. 14:6, 7 with which we began this lesson spoke of the things that would then happen on the earth,--that men in all parts of the earth would proclaim a message saying, "The hour of His judgment is come!" If we can find that these two prophecies, one concerning Christ's work of judging in heaven, and the other concerning the message He would have His people give on the earth at the same time,--if we can find that these two things met at that point, there will then not be any room to doubt, and we will know that we are living in the judgment hour. That would make the proof complete. Let us now see.

#### GOD GIVES WARNING IN ADVANCE

No earthly court will pass judgment without giving previous notice to the defendants that the court will sit and hear evidence, receive pleas, and pass judgment. Neither does God!

Before the hour of His judgment in heaven should strike, God was by His Spirit stirring up the hearts of men in various parts of the earth to herald the warning everywhere.

From 1835 to 1844 William Miller taught the second coming of Christ as a means of arousing the people to prepare for the judgment. He thought that the judgment would be at the very end of all things, and did not see that the judgment must be completed before Christ would come; therefore he taught that the two would come together and so taught that Christ would come in 1844. He studied the same prophecies we are now studying, but missed that one point. Thus he was partly right and partly wrong. He was right concerning the time when the 2300 years would end, the fall of 1844; and he was right in preaching the judgment at that time, but he did not see that the coming of Christ would follow the judgment message rather than go with it.

The subject of the heavenly sanctuary had been clouded for many centuries because the papacy had succeeded in directing the attention of the most of the people in the earth to her sanctuary and away from the heavenly sanctuary. Christ's work in the Sanctuary was not understood. God had promised that at 1844 He would send a message that would bring back to men a knowledge of the heavenly sanctuary. This is one thing that is meant by Dan. 8: 14--"Unto two thousand three hundred days, then shall the sanctuary be cleansed." One translation says, "Then shall the sanctuary be justified," and another says, "Then shall the sanctuary receive its right again." A knowledge of it would be restored to the earth; but William Miller had not seen that point yet; it remained for the second and third angels' messages of Rev. 14: 6-12 to clear up that subject and fully reveal Christ as the only Minister-Mediator-Priest for men in the Christian dispensation.

William Miller was the leader of the movement in America which taught the coming of the judgment in 1844; but while he and his collaborators were teaching in America, the same work was going on in other countries. In England no less than seven hundred ministers were teaching it. In Germany it was taught and a great awakening followed which spread over into Russia. In Holland, one, Henzt-peter, said to have been the ablest minister in Holland, had a dream which led him to study these same prophecies, and he led the movement in that country and published literature. Not until 1842 did Mr. Miller learn of what was going on in Europe. The same work was carried into Italy to some extent; it extended into Palestine, Egypt, Mesopotamia, the Crimea, Persia, Georgia, Turkey, Greece, Arabia, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, Scotland, and Ireland. In Australia it was taught and a book published. It found its way to such out-of-the-way places as the Sandwich Islands. To a greater or less extent it found its way to every seaport and mission station on earth.

In 1842 Miller stated that he had the names and addresses of three thousand ministers in various parts of the globe who were all proclaiming, "Fear God and give glory to Him for the hour of His judgment is come!" For that generation with the facilities then at hand, that was a mighty movement.

The extent of the movement was set forth by the editor of the Voice of Truth of Rochester, N.Y. in his issue of Jan. 1845:---

"The everlasting gospel as described in Rev. 14:6,7. has been preached to every nation, kindred, tongue, and people; saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of waters." No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few years past, in the preaching of the coming of Christ in 1843 (1843 Jewish time--our time 1844), or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth and the words to the ends of the world."

### IT WAS THE WORK OF GOD

I ask you to note that it was not Miller's torch that lighted these fires in all the corners of the earth. Much of it he did not know about until 1842; but flames sprang up simultaneously and spontaneously in various sections as though the sun had set fires there. Indeed it was the work of the Son of Righteousness from heaven giving warning that He was about to enter upon the last phase of His work for men, the solemn work of judging the cases of all men and deciding their eternal destiny preceding His coming in the clouds to save the righteous and destroy the wicked.

These men all proclaimed the coming of the judgment in 1844 and they all used Dan. 8:14, Dan. 9:24-27, and Rev. 14:6, 7 as the basis of their message. Thus did they fulfill the prophecy which said that at that time when judgment would begin in heaven it would be proclaimed on earth.

But it did not cease to be proclaimed in 1844; Oh no! The message has continued ever since and is sounding still! It is sounding here, for I bring it home to your hearts with all earnestness, that we are living in the judgment hour, and the last part of that hour. We all are like men on trial for their lives. This is not a time to be seeking pleasure and property and popularity and indulgence and sin. This is a time to be seeking after God! To be seeking for pardon! To be seeking to know the law by which we are being judged and to be found keeping it!

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

"This is the end of the matter; all hath been heard: Fear God and keep His commandments: for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

May God help each one of us to live day by day with every sin confessed and forgiven, that we might be able to say every moment, day or night, "It is well with my soul."

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