

Integrity of the Message

By ELLEN G. WHITE

Landmarks of Truth, Experience, and Duty

MESSAGES of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Special Testimonies*, Series B, no. 2, p. 59. (1904.)

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Ibid.*, p. 51. (1904.)

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

Moving a Block or Stirring a Pin

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe

conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform."—*Early Writings*, pp. 258, 259. (1858.)

The Sanctuary a Point of Special Attack

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Nor one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. 'Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?'—*The Review and Herald*, May 25, 1905.

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Special Testimonies*, Series B, no. 7, p. 17. (1903.)

Sanctuary Truth Stands

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers* (1915), p. 305. Also in *Counsels to Writers and Editors*, p. 54.

A Device of the Enemy

"We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the 'present truth,' when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth." —Letter 7, 1891. Published in *Selected Messages*, book 1, p. 159.

"New Light" Which Unsettles Confidence

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumors and in their turn will repeat them, and thus a link will be formed connecting them with the archdeceiver.

This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction."—*Testimonies*, vol. 5, pp. 295, 296. (1885.)

Hear Before You Condemn

"When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness. If our youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth. They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people. If they entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word." —*Counsels on Sabbath School Work*, pp. 32, 33. (1892.)

Development of Sanctuary Truth

Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventist doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation. Here is the story drawn from the documents of the times:

1. LIGHT FIRST PERCEIVED BY HIRAM EDSON. —The morning after the disappointment, in western New York, Hiram Edson said:

"I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or, in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding."—*Review and Herald*, June 23, 1921, p. 5, col. 1. (Hiram Edson autograph statement, in Advent Source Collection.)

2. JOINT INVESTIGATION OF SCRIPTURE by Hiram Edson, Doctor Hahn, and O. R. L. Crosier followed. The group were led to the conclusion that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary. Therefore, events which were to come to pass, beginning October 22, 1844, were events taking place in heaven. This investigation extended over a period of months.

3. PUBLICATION OF CONCLUSIONS FROM BIBLE STUDY.—Feeling that they had light helpful to the disappointed Adventists, Edson, Crosier, and Hahn published their conclusions in the *Day-Dawn* (Canandaigua, New York) in the winter of 1845-46. Arrangements were also made for printing a more comprehensive article in the *Day-Star* (Cincinnati, Ohio), which appeared as an "Extra," dated February 7, 1846, under the title, "The Law of Moses." This conclusively written article, which set forth the sanctuary truth from the Scriptural evidence, reached many Adventists.

4. CONFIRMED BY REVELATION

a. "About the middle of February, 1845" (E. G. White Letter, July 13, 1847, Record Book I, p. 2), Ellen Harmon, in Exeter, Maine, was given "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom." —*Id.*, p. 2a. The full significance of Christ's ministry, and its transfer in 1844 to the most holy place, was not at the time comprehended by her. "Previous to this I had no light on the coming of the Bridegroom." —*Ibid.* "I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest." —*Ibid.* (See "Early Writings," pp. 54-56.)

b. The January 24, 1846, issue of the *Day-Star* contained the first vision of Ellen Harmon, bringing to the attention of the Adventist readers the fact that God was communicating to the people of earth through visions.

c. The February 7 issue of the *Day-Star Extra* presented the Crosier article on the sanctuary in heaven.

d. The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ's ministry in the heavenly sanctuary as given "one year ago this month."

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit. . . . I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father

a great high priest." —*Day-Star*, March 14, 1846. ("Early Writings," p. 55.)

Thus was ratified by vision this essential high point of the sanctuary truth which had been set forth on the basis of Scriptural evidence by Bible students, entirely unknown to Ellen Harmon. Official checking of mail schedules of the times indicates that her communication was penned and mailed before she could have seen the Crosier article in the *Day-Star Extra* of February 7, 1846. Soon there was still further specific confirmation by revelation. We quote from a letter to Eli Curtis, April 24, 1847:

"The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was His will that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that *Extra* to every saint." —E. G. White, "A Word to the Little Flock," p. 12.

Thus in this indisputable manner the important sanctuary truth came to us just as did the Sabbath truth, first as the result of diligent Bible study, then attested by revelation. There could be no question in the minds of our pioneers with respect to the validity of this pivotal doctrine. It is of interest to note that the essential parts of the Crosier article were republished a number of times by the Sabbath-keeping Adventists as the best presentation available on the sanctuary question, even after Crosier had left the Sabbatarians and repudiated the sanctuary and the Sabbath truths.

Messenger to the Remnant, pp 36-37

END OF THE 2300 DAYS

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading

with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished

it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with

Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had

left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

Early Writings, pp 54-56

CHRIST IN THE HOLY PLACES

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 6:19, 20; 9:12.

THE CLEANSING OF THE HEAVENLY SANCTUARY

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people: for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.

It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people,

Christ in His Sanctuary, pp 98-99

“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. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.” Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.

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The question, What is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." unquestionably points to the sanctuary in heaven.

Great Controversy, p 417

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Ibid., p 422

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