

“I saw an angel flying swiftly to me. He quickly carried me from the earth to the holy city. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the showbread. After viewing the glory of the holy, Jesus raised the second veil, and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father.

“In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, **the Sabbath commandment, shone above them all**; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—**a halo of glory was all around it**. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

“And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, ‘But the seventh day is the Sabbath of the Lord thy God.’ I saw that the holy Sabbath is, and will be, **the separating wall between the true Israel of God and unbelievers**; and that the Sabbath is the great question to **unite** the hearts of God's dear, waiting saints.” *Life Sketches*, 100, 101.

“When the Lord delivered His people Israel from Egypt and committed to them His law, He taught them that by the observance of the Sabbath they were to be **distinguished from idolaters**. It was this that made the distinction between those who acknowledge the sovereignty of God and those who refuse to accept Him as their Creator and King. ‘It is a sign between Me and the children of Israel forever,’ the Lord said. ‘Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.’ Exodus 31:17, 16.

“As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The **Sabbath is a sign of the relationship existing between God and His people**, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors.

“From the pillar of cloud Christ declared concerning the Sabbath: ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.’ Exodus 31:13. The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of **obedience**. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.

“To us as to Israel the Sabbath is given ‘for a **perpetual covenant**.’ To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God’s government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.” *Testimonies*, volume 6, 249, 250.

THE DOCTRINE OF THE INCARNATION

In the writings of the prophets are portrayed scenes that, although hoary with age, appear to us in the freshness and power of new revelations. Through faith we understand that these records of God’s dealings with his people in past ages have been preserved in order that we may discern the lessons God desires to teach us by present-day experiences.

Living, as we are, in no less momentous a period than that just prior to Christ’s Second Advent, we need to be especially careful to avoid making mistakes similar to those made by the Jews living in the time of Christ’s first advent.

Like the Jewish leaders, who gradually devised a formal system of worship, in which the importance of unessential matters was greatly magnified, some men are now in danger of losing sight of the important truths applicable to this generation, and of seeking for those things that are new, strange, entrancing.

There is need of cherishing elevated principles. Those who search after and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be sought after as truth.

There are many who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the porch and the altar, saying, “Spare thy people, O Lord, and give not thine heritage to reproach.” We must let the foundation principles of the third angel’s message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

In this age of error, of day-dreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, “We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.” The Lord calls upon us to follow high and noble principles.

Truth, present truth, is all that the word of God represents it to be. The Lord would have his people keep themselves from all superfluities, from all that tends to mysticism. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure that means life eternal to the receiver. In the word there are the most precious truths. These will be found by those who study with earnestness; for heavenly angels will direct the search.

Referring to those who are now living upon the earth, Paul declared: “The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

How significant, how soul-stirring, is the charge Paul gave at the time he prophesied concerning those who would not endure sound doctrine: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.”

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. **As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to him, greatly increases.** They are of infinite worth in God’s sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. **Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance.** They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the **mystery of godliness**, but those who have not hesitated to take up the cross and follow Jesus, will see light in God’s light. *The Southern Watchman*, April 4, 1905.

“God does not love us because he provided this great propitiation, but he so loved the world that he made the propitiation from the foundation of the world. He has made every provision whereby his grace and favor may come to man. But was the great sacrifice made in order that Adam’s sin might be perpetuated, and the flood-gates of woe be ever left open upon our world?— No, it was to bring us back to our loyalty to God, to keep his commandments and live, and his law as the apple of our eye. Christ says, ‘Ye are my friends if ye do whatsoever I command you.’ Perfect obedience to the law of God is the test by which it is known that our love is perfect toward Christ. The Father reveals his love to Christ by receiving and welcoming the friends of Christ as his friends. The Father is fully satisfied with the atonement that Christ has made. He suffered the penalty of the law in order that man might have an opportunity to exercise repentance towards God and faith toward our Lord Jesus Christ. In behalf of sinners Christ has borne hardships, insults, calumny, abuse, an misrepresentation. He was refused by those he came to save, rejected by his own nation. The Lord of glory was put to a most shameful death, and God himself was in Christ, suffering with his only-begotten Son, in order to reconcile the world unto himself. All this was done in order that fallen man might have another chance by which to redeem himself. Christ imputes his righteousness to the repentant, believing soul, and he who receives Christ becomes the friend of God. **Humanity is glorified by the incarnation of Christ.** Through the plan of salvation the divine government stands unimpeached, while salvation of penitent souls is secured.” *Signs of the Times*, June 18, 1896.

“The incarnation of Christ was **an act of self-sacrifice**; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person. This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples.” *Selected Messages*, book 2, 185.

“The work of redemption is called a **mystery**, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But **the same infinite sacrifice** that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life.” *The Seventh-day Adventist Bible Commentary*, volume 7, 915.

“And why is it that these blessings are so continually given, notwithstanding the perversity and ingratitude of the human hearts that are blessed with these earthly treasures? The answer is easy of comprehension, and all may understand it. **It is through the incarnation of the Son of God.**” *Pamphlet 087*, 3.

“In His **incarnation** He had reached the prescribed limit as a sacrifice, but not as a Redeemer.” *Manuscript Releases*, volume 12, 409.

“Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but **a body hast Thou prepared Me**. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Hebrews 10:5-7. In these words is announced the fulfillment of **the purpose that had been hidden from eternal ages**. Christ was about to visit our world, and to become **incarnate**. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,--the invisible glory in the visible human form. {DA 23.1}

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. {DA 23.2}

God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and **tabernacled** among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14, R. V., margin. {DA 23.3}

“Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that . . . unto the principalities and the powers in the heavenly places might be made known . . . the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11, R. V. {DA 26.1}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God **tabernacled** in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, "God with us." {DA 26.3}