

The Everlasting Gospel

1. **Rev 14:4-7.** The everlasting gospel we read about in connection with the three angels messages is the gospel that is to be preached during the time of the end;
 - a. **Matt 24:12-14**---the everlasting gospel of Rev 14 is the gospel Jesus had in mind when He sat with His disciples and talked about end-time events
2. No other denomination preaches the three angels' messages except the Seventh-day Adventist Church and no other denomination preaches the gospel in an end-time setting and especially in connection with a work of an end time Judgment as do Seventh-day Adventists;

A Challenge Question

3. Is the gospel Paul talks about in Rom 1:16-17, the same as the everlasting gospel of Rev 14?
 - a. A correct understanding of the sanctuary services, especially in the light a dual-based ministration, is the key to finding the correct answer to this question;
 - b. Co
 - c. Consider the following:
 - i. In the Middle Ages, Martin Luther discovered Rom 1:16-17 and launched a new era in Christianity---a movement that believed that the just shall live by faith, not by works---that salvation was a free gift to be received by faith alone, not by penances, sacraments and works
 - ii. This movement was so powerful it brought the Roman church to its knees
 - iii. Luther's understanding of the gospel based on **Rom 1:16-17** is not the same of the Adventist understanding and preaching of the everlasting gospel based on **Rev 14:6-7**;
 - iv. If they were the same, there would be no need for Seventh-day Adventists to be a separate church;

The Gospel in the Light of Christ's Dual Ministration in the Heavenly Sanctuary

4. A very important principle that one should bear in mind when dealing with the challenge question above is this: every benefit derived from the gospel , whether it is justification, forgiveness, sanctification, growth in grace, etc., is derived from and based on the work of Jesus as High Priest in the heavenly sanctuary.
 - a. In other words, there is nothing in the Christian experience that is not somehow connected with and derived from the work Jesus is doing in the heavenly sanctuary;

Antitype of the Daily Service

5. Luther's proclamation of the gospel of **Rom 1:16-17** was based on the work of Jesus in the 1st apartment of the heavenly sanctuary, a work typified by the daily service of the earthly sanctuary and whose benefits at best did not go beyond justification and forgiveness of sin (Lev 4:27:35);
 - a. In the words of EGW, when the sinner was forgiven, the character of Christ stands in place of the sinner's character (SC 62); in other words, in forgiveness, the character basically remains imperfect which is why Christ's character had to stand in place of the sinner's character;
 - b. Millions will be saved (including the thief on the cross through justification IN Christ;
 - c. Forgiven, justified believers died defective in character
 - d. In righteousness by faith an intercessor was required
 - e. Atonement made for the believer was partial and incomplete because sin was not put to an end in the believer's life; he remained defective even though he was forgiven;
 - f. Required a faith that sins are forgiven

Antitype of the Yearly Service

6. The Adventist proclamation of the gospel based on Rev 14:6-7 on the other hand, is based on the work of Jesus in the 2nd apartment of the heavenly sanctuary and is typified by the work of the high priest on the Day of Atonement to cleanse the people and the sanctuary to forever make an end of sin so that the sanctuary is never again defiled (Lev 16:30)
 - a. This is the work that began when Jesus moved into the 2nd apartment of the heavenly sanctuary in 1844
 - b. The proclamation of the everlasting gospel in the time of the end transcends or exceeds the proclamation of the gospel in previous generations because the benefit of the final atonement made produces a people who fully reflect the image of Jesus---the 144000 who stand before the throne faultless and with no guile upon their lips because their sins have been blotted out in their characters and in the books of heaven which are before the Lord;
 - c. This makes the Adventist gospel so much better and more powerful than the popular evangelical preaching of the gospel because the benefits far surpass anything that were offered to previous generations of Christians;
 - d. Prepares people can stand in the time of trouble without an Intercessor because Jesus makes a full and final atonement which results in the cleansing of the believers from all sins and defects of character;
 - e. Requires a faith that believes that Jesus not only forgives sins but can finish transgression, and make an end of sin in our lives
 - f. The benefit obtained in this final ministration is everlasting righteousness—a righteousness that never fades;
7. It is very important that Adventists know what they believe and believe what they know otherwise their preaching will sound more and more like evangelical preaching
 - a. Evangelicals have no systematic theology on the priestly ministration of Christ
 - b. No correct understanding on how the gospel work is going to end

- c. For them, the gospel is no more than just sinning and forgiveness and more sinning and more forgiveness;

Reflecting the Image of Jesus Fully in the Time of Trouble

- 8. Those who are protected in the time of trouble must fully reflect the image of Jesus;

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. **EW 71.**

- a. Things to consider in the above this quote:
 - i. A time is coming when there will be no Intercessor in the heavenly sanctuary
 - ii. Many do not realize what that means
 - iii. The work of making the believers fully reflect the image of Jesus is done by the High Priest, not by the believers themselves through some legalistic means; their work is to afflict their souls, deny self and plead for purity of heart
- 9. What it means to reflect the image of Jesus as explained in the following quote:

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. **GC 623.**

- a. Things to consider in the above quote:
 - i. To be perfect in the time when there is no Intercessor means to be perfect even in the realm of thought;
 - ii. Not our condition right now because sinful desires are cherished;
 - iii. Sinful desires will be manifested in gross acts in the time of trouble if not cleansed before Jesus leaves the Most Holy Place;
- 10. The standard evangelical gospel cannot give this kind of experience; only the message proclaiming the cleansing of the heavenly sanctuary and the blotting out of sin can prepare a people to stand in the time of trouble perfect in thought, word and action;
- 11. This experience of cleansing of the soul-temple of sin in the ultimate sense is given only to those who afflict their souls; therefore there is a work of investigation in the books of heaven to determine who faith and repentance are entitled to the benefits of Christ's final atonement (GC 421-422)

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. **GC 421-422.**

The 1888 Message

12. The 1888 message is not just a repetition of the same gospel that was preached in the time of Luther, but a better version because it was a revelation of the righteousness of Christ made manifest in perfect obedience to the commandments of God;

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [SEE APPENDIX.] This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. **TM 91.**

13. **Rev 19:7-8.** Gives us a picture of the saints who are fully clothed with the righteousness of Christ that is no longer just imputed but intrinsically theirs.
14. **Rev 14:12.** Describes the same group who, as a result of receiving the final atonement have their sins blotted out keep the commandments of God fully even in troublous times.
15. **Rev 14:5.** The purified, commandment-keeping people of God seen with no fault and no guile standing on the sea of glass. . .