

2. O. R. L. Crosier- Truth Plain Upon Tables The Mystery/ True light on cleansing of sanctuary

PIONEERS SOUND IN THE FAITH ACCORDING TO OUR FOUNDATIONAL TEACHINGS AS DEPICTED ON THE HABAKKUK TABLES (1843 & 1850 CHARTS)

We are not to receive the words of those who come with a message that **contradicts the special points of our faith** They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the **past fifty years**. And **while the Scriptures** are God's word, and are to be respected, **the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application **knows not** the wonderful demonstration of the Holy Spirit that gave power and force **to the past messages** that have come to the people of God. -- Preach the Word, p. 5. (1905.) {CW 32.2} 1905- 50 years = 1855

There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted.** These persons do not consider that **the truth** has been set forth at the appointed time by the **very men** whom God was leading to do this special work. **These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages.** {2SM 111.2}

The record of the experience through which the people of God passed in the early history of our work must be republished. **Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people** {CW 145.2} 1903

I believe the Sanctuary, **to be cleansed at the end of the 2,300 days,** is the New Jerusalem Temple, of which Christ is a minister. The Lord shew 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.**" EGW. Word to the Little Flock 12.8 May 1847

To whom God would make known what is the riches of **the glory of this mystery** among the Gentiles; **which is Christ in you, the hope of glory.** Colossians 1:27
"Christ in you, the hope of glory." **A knowledge of this mystery furnishes a key to every other.** It opens to the soul the treasures of the universe, the possibilities of **infinite development**.... The life of the true believer reveals an **indwelling Saviour**.... His whole life is a testimony to the power of the grace of Christ. (My Life Today, October 24, p. 301)

The message of **Christ's righteousness** is to sound from one end of the earth to the other **to prepare the way of the Lord.** This is **the glory of God, which closes the work of the third angel.** {6T 19.1}

In his Day-Star Extra article, Crosier placed the **7th trumpet beginning to sound in Oct 22, 1844 with the commencement of the cleansing of the Sanctuary!** And when the seventh angel (7th trumpet) begins to sound, **the mystery** of God should be finished.

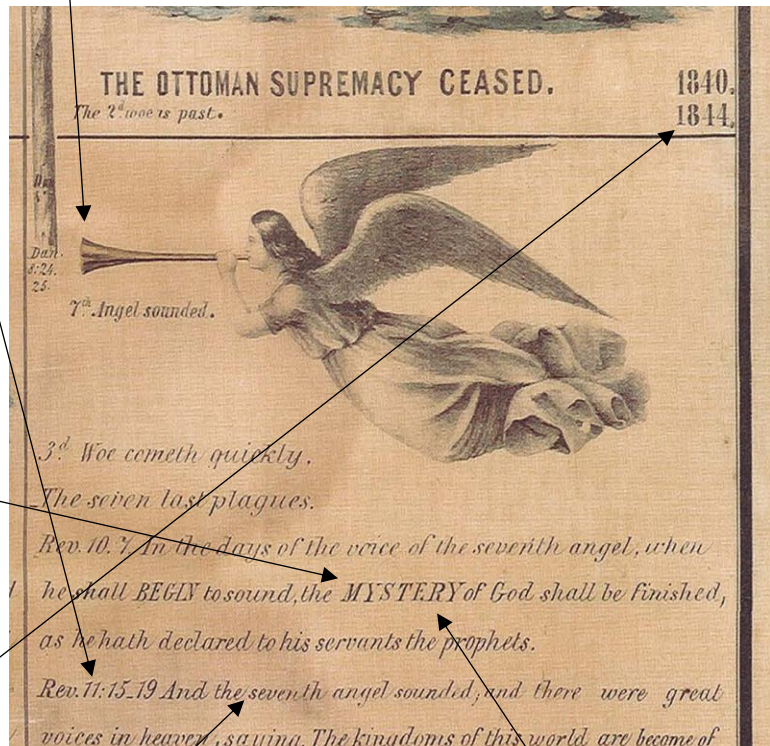
Here is a portion of Crosier's article in THE DAY-STAR, EXTRA, FEBRUARY 7, 1846:

The Transition. (by O. R. L. CROSIER.)

The opinion generally obtains that **the seventh trumpet** ushers in the Age to come. The first thing upon its sounding are "great voices saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." [Rev 11:15] These voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before **the 7th trumpet sounded**. The declaration, "He shall reign forever and ever;" and the humble expression of thanks from the four and twenty elders, (a symbol of the whole church,) "Because thou hast taken to thee thy great power and hast reigned." [Rev 11:17] shows that at that time he began to reign in a special sense. **Such voices have been heard since the 7th month 1844**, and produced the effects here described, deep humiliation and profound gratitude. This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool, (Hebrews 10:13) which event was expected by him while he sat at the right hand of the Father fulfilling the daily ministration. [Hebrews] verses 11,12. **Revelation 10 gives in part the character and circumstances of the transition from the Gospel to the following Dispensation.** The angel that declares, "There should be time no longer," [Rev 10:6] is not the Lord at his appearing, for after uttering that oath he told John, "Thou must prophesy again." [vs 11] Whatever the nature of this prophesying may be, it certainly follows the oath of verses 6,7. {1846 ORLC, LOM 43.2}

1850 Chart

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of **this mystery** among the Gentiles; **which is Christ in you, the hope of glory!** [Rev 10:7]
 May the mission of Emmanuel, **the mystery** that has been hid but **is now made manifest to His saints be accomplished in all who are seeking for the Light of Truth, Truth as it is in Jesus!** For then "One interest will prevail, **one subject will swallow up every other,--Christ our righteousness.**" {RH, December 23, 1890 par. 19}



I think we have misunderstood the 7th verse. We have understood or explained the 6th verse as the language of the angel, but the 7th as a declaration of John; whereas both verses are the language of the angel, the 7th being a qualification or explanation of the 6th, showing the manner in which time should close. **The angel of the Philadelphia church having "an open door", gave the Midnight Cry with the solemn assurance of this oath.** He swore, or positively declared, "That there should be time no longer, but in the days [AFTER 1844] of the voice of the 7th angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." There are "days" (plural) in which the **7th angel begins to sound**. Whether these days are literal or symbolic, which is most in

accordance with the character of this book, they denote a short **period** of time, in which not only the 7th angel begins to sound, but the **mystery** of God is finished also. Thus we see that the **mystery** is finished, not in a **point**, but in a **period**, and while the **mystery** is finishing, **the 7th angel is beginning to sound.** {1846 ORLC, LOM 44.1}

What is the **mystery** to be finished? "The **mystery** of the Gospel." Ephesians 6:19. "The **mystery** which was kept secret since the world began, but is now made manifest." **The riches of the glory of this **mystery** is Christ in you, the hope of glory,** Colossians 1:27. "The **mystery** of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; **that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;**" Ephesians 2:4-6. It is the dispensation of the grace of God; verse 2. **These texts show that the **mystery** of God or Christ is the Gospel Dispensation.** It is the period of **hope** and **heirship**. While we hope we pray for the object of hope, and that is glory - as exhibited on the Holy Mount, immortality, the Kingdom and society of Jesus. Until these are obtained we hope; and while we hope the **mystery** is not finished. - Again, we are heirs during the **mystery** of God, and when that is finished, we shall become inheritors. **We must therefore conclude that the **mystery** of God will end with the mysterious change from mortal to immortality; 1 Corinthians 15:51-54.** Then, as the **Dispensation of the fulness of times begins with the 7th trumpet,** and **the Gospel Dispensation reaches to the resurrection,** it is manifest that the Dispensation of the fulness of times, begins before the Gospel Dispensation ends. - There is a short period of overlapping or running together of the two Dispensations, in which the peculiarities of both mingle like the twilight, minglings of light and darkness. {1846 ORLC, LOM 44.2}

This was also the manner of change from the Dispensation of the Law to the Gospel. Gabriel said to Daniel, "Seventy weeks are determined upon thy people and upon thy holy city." It is presumed that all agree that these 70 weeks reached to the end of the legal dispensation and no further. The Messiah came at the end of the 69 weeks and began to preach the gospel, (Mat. 1:14, 15; Mat. 4: 23) which Paul calls the New Covenant. And he continued this covenant with many for one week, the last one of the 70. Hence, the legal Dispensation ended seven years after the Gospel Dispensation began; and the last symbolic week of one was the first of the other; and while one was being finished, the other was being introduced and confirmed or established. Whether that period is an express type of the crisis period between the Gos[pe]l Dis[pen]sation and the Dispensation of the fulness of times or not, it furnishes a strong argument from analogy, corroborating the plain testimony of the Word, that there must be such a period. I see no evidences that the latter must be of the same **length** of the former: To learn its length we must have recourse to other sources of evidence. Yet there is a striking similarity between them. {1846 ORLC, LOM 44.3}

At that time the world and the mass of God's professed people were unbelieving, and greatly indifferent about the transpiring events in the Providence of God, momentous as they were. The adherents to the new era were a sect everywhere spoken against. They had little or no reverence for the old and commandment-nullifying traditions of Judaism. They were called movers of seditions, endangering the place and nation; drunken, because filled with the Holy Ghost; and mad, because mighty in the truth. They had peculiar faith; and their preaching and conduct were such as to cause the **professors** to accuse them of breaking the law; and finally they denounced and excluded the whole Jewish nation of religionists **en mass** for their infidelity.- The teaching and practice even of our Saviour and the apostles appeared to them contradictory - at times they seemed to recognize the authority of the law, and then again totally to disregard it, and insist upon the new order of things. He resolved their ten commandments into two, dismissed the woman without being stoned according to the law, forgave sins without the legal sacrifices, healed without requiring to offer according to the law, and that even on the Sabbath day and yet declared that he came **not** to destroy the law, but to fulfil it. Aga in, when he had healed a leper, he charged him to go and show himself to the Priest and offer for his cleansing those things which Moses commanded. He also ate the Passover according to law. Both he and his apostles, on some occasions excluded, and on others admitted the Gentiles to privileges, which according to the law could be enjoyed only by the Jews. Thus they recognized the presence and claims of both dispensations at the same time; one entering and displacing the other, not instantly, but gradually, by a succession of events, each distinct in itself, but all connected in harmony, transpiring in fulfilment of prophesy, and forming the circumstances of the Advent, which was one distinct event, and the nucleus of all the rest. A little before his crucifixion Jesus came as King to Jerusalem, the Metropolis and Capitol of that Dispensation; the City was under his absolute authority for a time; he had declared its house desolate and now entered and cleansed the temple. {1846 ORLC, LOM 44.4}

As then, so now, according to the Scriptures, a series of events constitute the circumstances of our Lord's

appearing, and form the crisis of the two Dispensations. In that period his crucifixion and resurrection were the principle events to which all others are subservient. But **there are other events connected with these, and which must of necessity precede them. One of these events as we have already seen is the cleansing of the Sanctuary. Another is the marriage.** That Christ ever was or ever will be married as human beings are, no one pretends; but that there is a divine transaction, illustrated for our understanding under the figure of a marriage, it is infidelity to deny. **Christ is the Bridegroom and New Jerusalem the Bride.** The marriage then signifies their union in a special sense, and of course **must take place where the bride is, in the heavens.** The heavens must receive Jesus till the times of restitution, then the Father will send him from the heavens. He went to his Father's House in New Jerusalem, and when he has prepared it he will come again from it to receive us. True the word *Gaines*, which is rendered marriage or wedding, signifies "the nuptial ceremony, including the banquet"; but not the banquet alone, as some would have us believe. Where is the place of these transactions? With the Bride of course. When the Bridegroom came to the marriage then, he could not have come to the earth from heaven, for then he would have come from instead of to the marriage, but he must have come to the place of marriage, in New Jerusalem. {1846 ORLC, LOM 44.5}

But says one, How could he come where he was already? We must remember that the Bride is not a person, but a City, 12,000 furlongs or 1,500 miles square. The central point and fountain of all its glory is the Ancient of days. - Christ doubtless has been personally within the limits of that City ever since his ascension, and when the cry in 1844 was given he came to the Ancient of Days and the scenes of marriage, which in their amplitude will occupy a great part, if not all, of the Dispensation of the fulness of times, then began. And, as when Christ comes again he will come from New Jerusalem after the scenes of marriage have there begun, every one will see that he will return to earth from the wedding, and we, waiting, will meet him and return with him to the bridal City to share in the festive joy. {ORLC, LOM 44.6}

Dear Brethren, I must close for the present and leave the subject with you. May the Lord correct and enlarge our conceptions of himself and his Plan, and direct our hearts into the patient waiting for Jesus. Let us in humble obedience follow the Lamb in the expanding developments of His Word and Providence. CANANDAIGUA, N.Y., Jan. 17, 1846. {1846 ORLC, LOM 44.7}

O.R.L. CROSIER
THE DAY - STAR-EXTRA VOLUME 9
CINCINNATI, SATURDAY, FEBRUARY 7, 1846

The Ellen G. White Biography: The Early Years Volume 1 - 1827-1862
by Arthur L. White [pages 107-108]
The Place of the Vision in Confirming the Sanctuary Truth

Significantly, the Day-Star Extra dated February 7, 1846, had been devoted to the Bible study of Hiram Edson and O.R.L. Crosier in which they set forth from the Scriptures the evidence for the understanding that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary. Consequently, according to Edson and Crosier, events that were to come to pass, beginning on October 22, 1844, were events taking place in heaven. {1846 ORLC, LOM 36.2}

The investigation supporting these conclusions had taken place at the Hiram Edson home in western New York State over a period of a number of months. The existence of this Bible study was unknown to Ellen Harmon when she was given the vision in Exeter in mid-February, 1846, nor had there been time for the February 7, 1846, issue of the Day-Star to reach her before she wrote of the vision for the readers of that journal. The vision, as published on March 14, gave unique confirmation to the conclusions of the Edson and Crosier Bible study. A year later, April 21, 1847, Ellen White wrote in a letter to Eli Curtis: {1846 ORLC, LOM 36.3}

The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, et cetera, 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. WLF, p.12. {1846 ORLC, LOM 36.4}

Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry.... The just shall live by his faith." Habakkuk 2:3, 4. {RH July 15, 1915, par. 3}

Habakkuk 2:1-4:

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved [argued with].

And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.

For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.



It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. — 6BIO 255.5.

The miracle of The Mystery of Godliness

The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we shall learn that it is God that worketh in us to will and to do of His good pleasure.—Manuscript 6, 1900. {Ev 289.2}

The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give unto you." Is not this renewal of man the greatest miracle that can be performed? What can not the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption. {BTS January 1, 1904, par. 2}

Christ's love in the heart, revealing through the life its wondrous power—this is the greatest miracle that can be performed before a fallen, quarreling world. Let us try to work this miracle, not in our own power, but in the name of the Lord Jesus Christ, whose we are and whom we serve. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed in the transformation of character that the world will be convinced that God has sent His Son into the world to make men as angels in character and life. {OFC 273.2}

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this the greatest of all miracles is wrought within our hearts, we shall see the workings of other miracles. {4MR 113.1}

The Mystery of Godliness

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
John 17:3

Ignorance of Divine Things

"Woe to those who are wise in thier own eyes, and prudent in their own sight" (Isa. 5:21). "Look, all you who kindle a fire, who encircle yourselves with sparks: walk in the light of your fire and in the sparks you have kindled-- This you shall have from My hand: you shall lie down in torment" (Isa. 50:11).

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the Word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called fanaticism, and those who practise truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you, the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrong-doing, leaving the bars open for Satan to find ready access to the soul." (The Review and Herald, December 22, 1896). SDABC Vol-5, p. 1138.

Jones and Waggoner:

The Mystery of God Is the Gospel

The mystery of God is God "manifest in the flesh." 1 Tim. 3:16.

But as God is manifested only in Christ, the mystery of God is God manifest in Christ in the flesh. Matt. 11:27; 1 Tim. 3:16.

And the mystery of God being God manifest in Christ in the flesh, when this mystery reaches men, it is "Christ in you, the hope of glory." Col. 1:26, 27. The mystery of God, the mystery of the gospel, is not the profession of Christ in you; but Christ in you, in reality and in truth. It is not the profession of Christianity and the practise of its forms without, but WITH, the living Christ as all the life and inspiration and power of the profession and the forms. The profession of Christianity and the practise of its forms without the living Christ as all the life and inspiration and power of the profession and the practise, the name without the Person, and the form without the power, is the mystery of iniquity.

The life which Christ does not inhabit, Satan does inhabit. The life of which Christ is not the inspiration, Satan is the inspiration. Then as the mystery of God is the true, living Christ in you, the hope of glory, the living Christ all the inspiration and the power of the profession and the practise of Christianity and all its forms; so the mystery of iniquity, being the mere profession of Christianity without the life of Christ, the form without the power of godliness, and Satan being the real occupant of the profession and the forms,—the mystery of iniquity is Satan in you, the hope of glory. It is Satan in the place of Christ in the profession of Christianity. (Alonzo T. Jones. *The Advent Review and Sabbath Herald*, May 9, 1899, p. 296)

Saved By His Life

"The fact that Jesus has done everything for man is sometimes perverted. It is often said that as He fulfilled the law, keeping it for us, we have nothing whatever to do with it. That is the same as saying that because He always told the truth, we may lie with impunity; that as He honored the Father, we are free to dishonor Him. No greater error could be conceived. It is true that He fulfilled all of the law, but it was in order "that the righteousness of the law might be fulfilled in us" (Rom. 8:3). It is true that He kept the law for us, but it was that He might keep it in us. We are "saved by His life," but not unless we have His life. And if we have His life we shall have all the obedience to the law that was in it, for He has not changed, and lives the same life today that He did eighteen hundred or six thousand years ago. (E. J. Waggoner. *The Present Truth*, July 13, 1893)

Knowing Christ

The question for everyone is, “**Do you know that Christ lives in you? Are you joined to Him?**” There are many who are workers for Him **professedly**, who dare not say that **Christ lives in them**; they do not know that Christ is one with them. When we were bearing crosses after the manner we have described, we could not say, “**Christ lives in me.**” So we were separated from Him, and thus separated from His cross. **It was self in the place of Christ, “a form of godliness but denying the power thereof,” for the power of godliness is the cross of Christ. We denied the cross of Christ, and so denied the power of the Gospel.** (E. J. Waggoner. *The Present Truth* 10, 8 (February 22, 1894), pp. 115-117)

1828 Webster’s Dictionary:

DERIDE, v.t. [L. To laugh.] To laugh at in contempt; to **turn to ridicule** or make sport of; to mock; to treat with scorn by laughter.

The Pharisees also-derided him. Luke 16:14.

PRIESTCRAFT, n. [priest and craft.] The **stratagems and frauds of priests; fraud or imposition in religious concerns**; management of selfish and ambitious priests to gain wealth and power, or **to impose on the credulity of others.**

Those who start up to proclaim a **message on their own individual responsibility**, who, **while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver.** Believe them not. They are allying themselves with the enemies of God and the truth. **They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do. The result of such work will be unbelief in the Testimonies,** and, as far as possible, they will make of none effect the work that I have for years been doing. {TM 51.1}

The work and order of the ministry was established by Christ Himself, the great Head of the church. He said to His disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to **observe all things whatsoever I have commanded you:** and lo, I am with you always, even unto the end of the world.” [Matthew 28:19, 20.] {Ms96-1893.14}

How are you treating these “**old truths being recovered and replaced in the frame-work of truth; truths that have been hidden beneath the rubbish of error**” as proclaimed by God’s instrumentalities and appointed agencies?

The end is near! We have not a moment to lose! Light is to shine forth from God’s people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. **The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them.** These are **God’s agencies for communicating the knowledge of truth** to the world. **If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth;** and wherever the laborers go, they will triumph. **As Christ’s ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness.** {1888 765.6}

Christ in you, the hope of glory! The MYSTERY OF GOD!! Col 1:26,27

The Mystery

Colossians 1:26-27 ...'Even the **mystery** which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory.**'

This is the 'mystery' which has been hid for ages past, and is now revealed to us. It is **CHRIST IN US**, not some other 'third being'. We become partakers of the divine nature of Christ, and if we allow Him, Christ will live HIS LIFE in us. Only then can we be counted righteous!

Bible Texts on "the mystery": Eph 3:1-21; 6:9; Rom 16:24-27; 1Cor 2:4-7; 15:50-58; Mark 4:11; 2Thess 2:6-8; Col 1:26, 27; 2:2; 4:3; Rev 10:5-8

Jesus Christ IS our Way to the Father (John 14:6)
Jesus Christ IS the Truth (John 14:6)
Jesus Christ IS our Life (John 14:6; 11:25; Col 3:4)
Jesus Christ IS our Power (1 Cor 1:24)
Jesus Christ IS our Wisdom (1 Cor 1:24)
Jesus Christ IS our Peace (Eph 2:14)
Jesus Christ IS our Eternal Life (1 John 5:12)
Jesus Christ IS our living Bread (John 6:48-51)

Jesus Christ IS our Faith (Rev. 14:12)
Jesus Christ IS our Light (John 8:12)
Jesus Christ IS our Word of truth (John 1:14)
Jesus Christ IS our Sanctification (1 Cor 1:30)
Jesus Christ IS our Redemption (1 Cor 1:30)
Jesus Christ IS our Righteousness (1 Cor 1:30)
Jesus Christ IS our Comforter (John 14:18)

"We receive the promise of the Spirit through faith; but what brings it? The Spirit of God; and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings **the personal presence of Jesus Christ, and in bringing His personal presence to us, He brings Himself**. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness. **That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.**" (A.T. Jones, 1893 General Conference Bulletin, p.246)

8

Uriah Smith Synopsis of present truth on Revelation 14:

This movement was one of the right nature: it was based on the prophetic periods and proclaimed time. It was of sufficient extent: it went to every missionary station on the globe. See Exposition of Matt.24. This angel of Rev.14:6, is the same as the angel of Rev.10. Evidence of this is found in the chronology of this latter movement, the nature of the message, and the terms in which the proclamation of this angel is uttered. Rev.10:6. But this angel utters his oath on the authority of a little book which he has in his hand open. This is unquestionably the book which Daniel had been told to close up and seal to the time of the end, and the fact that the angel now had it in his hand open, shows that his message is given this side of the time of the end. He proclaims the end of prophetic time, and following that the finishing of the mystery of God. In Rev.14:6,7, it is the finishing of the prophetic periods, and then the hour of God's Judgment. The finishing of the mystery of God, and the hour of God's Judgment, therefore, occupy the same time and bring to view the same work - a work to be fulfilled in the cleansing of the sanctuary, commencing in 1844 and now going forward. {1878 UrS, TBI 84.2}

What is the finishing of the "mystery of God"?—Christ in you, the hope of glory!

Now, all this is only to have said, in other words, that in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets. {April 1, 1903 N/A, GCB 42.6}

That mystery of God finished is the gospel preached to all the world, that the end may come. That mystery of God finished in the world is the work of God finished in preaching the gospel to the nations. {April 1, 1903 N/A, GCB 42.7} **And it is more than that, along with that. The mystery of God is God manifest in the flesh. The finished mystery of God is the completion, the perfection, of the manifestation of God in the flesh, in the believers in Jesus who belong to the church.** {April 1, 1903 N/A, GCB 42.8}

Thus there are **two places occupied in the finishing of the mystery of God**. One place is the world itself, to which the gospel is to be preached; the other place is the lives of the believers of the truth. We might preach and proclaim

in words to the ends of the earth, to every soul on earth in our generation, so that phase of the work would be completed, and would be finished; yet if the manifestation of God in the lives of those who preach that is not completed also, we could preach that thing ten thousand years, and the end would never come. **It is not simply that the gospel shall be preached to all the world, and fill all the world; but it is that when that is done, there shall be a people ready to meet Him at the end. Without the finishing of that manifestation of God in the flesh of each believer, there can be no finishing of the mystery of God.** That mystery finished, **God manifest in the flesh**, --mark it, --means that **only God is to be seen in every act of life of the believer; so that in his life God is manifest. Only that is the finishing of the mystery of God, in the way that it counts.** And you know that if that way were wide open, and God were to take possession and fill the lives of the 75,000 professed believers to-day, it would be the easiest thing in the world to reach all the nations, so that the end should come. {April 1, 1903 N/A, GCB 42.9}

Again: You know that **the mystery of God is "Christ in you, the hope of glory."** Then the finished mystery of God is the finishing of the growth, the manifestation of Christ in the believers, so that we shall stand in this world in the **image of Jesus Christ**, reflecting only Him, that when the believers shall be seen, only Christ will be seen; everything that is said, everything that is done, every tone of the voice, all that we are, will tell only of Christ. Only that is the finishing of the mystery of God in truth, in the way that it counts. And that is what has to come, before the end can come. That is the church that He presents to Himself. {April 1, 1903 N/A, GCB 42.10}

But more; the gift of the grace of God and of His Spirit is to the church "for the perfecting of the saints, for the work of, the ministry, for the building of the body of Christ," the building up of the church, till we all come, do not forget it, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ;" that we shall stand in this world as Christ stood when He was here. Only that is the finishing of the mystery of God. {April 1, 1903 N/A, GCB 43.1}

That we have been in that era of time--the hour of his judgment, during which the books have been opened, and evidences been presented, such as the inhabitants of earth never before listened to, relative to the judgment of the great day, seems to be perfectly obvious. All classes have had the privilege of deciding the question for themselves, as the books have been laid open before them; and that decision has been made, except it may be a few individuals who may yet cast away their confidence, by sinning wilfully in treading under foot the Son of God, and counting the blood of the covenant, wherewith they were sanctified on the **day of atonement**, an unholy thing. But if they do this 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' {June 19, 1845 SSSe, JUBST 113.17}

But when was that decision made? Answer: on the day of atonement in the seventh month, in the autumn of 1844, when the angel of Rev. x., 'lifted up his hand to heaven, and swear by him that liveth forever and ever . . . that there should be TIME NO LONGER: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' There the prophetic periods terminated, as has been demonstrated by evidence that no man has yet been able to overthrow. Men may confess that they were mistaken ten thousand times, but that will never move any of the foundation stones upon which those periods rest. No, they are immoveably fixed by the seal of the Holy Ghost, and the work of atonement closed last autumn: And now we will cry unto Jerusalem, that her warfare (appointed time) IS ACCOMPLISHED, that her iniquity IS PARDONED. **Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.** {June 19, 1845 SSSe, JUBST 113.18}

We are living in the sounding of the 7th trumpet, 3rd woe, in the days of the voice of the seventh angel that is immovably fixed by the seal of the Holy Ghost! The first five trumpets cannot be FUTURE; they are in the past!

Type in – "mystery" finished - in the pioneer section of the CD rom to see what they unanimously taught regarding the mystery.