

FINISHING THE MYSTERY OF GOD

LESSON #9

THE EVERLASTING GOSPEL

INTRODUCTION

All emphases are authors unless otherwise stated.
All Scripture is from the K.J.V. Bible unless noted.

In our last lesson we looked at the judgment of the living. This judgment is the method God employs to determine who are worthy of eternal death or eternal life in the final atonement. We saw that the cleansing of the sanctuary and its services is a system that explains how God is performing the cleansing of the soul temple of men and women, which is the creation of a new mind. It is the writing of God's law on the fleshly tables of the mind so there are no longer any evil thoughts. There will be no more knowledge, experience or memory of sin. This will all be erased from the mind of each of his children! This is a marvelous act of God that has never been seen or experienced since creation!

In this lesson we will look at something of the relationship between the Gospel of faith that Martin Luther discovered in Romans chapter 1, and the everlasting Gospel brought to view in Revelation 14: 6. Are they the same Gospel? By the end of the study you will see clearly the answer to that question.

Let us pray:

Dear Father, You have told us to make our request in the name of Your Son. It is in His name that I present this supplication. Please deliver us from Satan's deceptions and give us victory over all his sophisticated deceptions and temptations to sin. Cleanse us from the evil thoughts he introduces into our minds and cause us to have holy thoughts of good things. Give to us Thy holy spirit to guide our thoughts and to reveal the truth of Your word. Guide my thoughts as I write that I may convey the mighty truth of God in this lesson. Thank You for hearing this prayer. May the drops of Christ's redeeming

blood make this supplication acceptable in Your sight. Amen.

There is a special group of people that God has commissioned to proclaim to the world the everlasting Gospel. They are found in Revelation 14:

Revelation 14:1-5. “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” (Italics in original).

NOTE: These have won the victory and are become the church triumphant. They give the loud cry of the messages of the three angels mentioned next.

Though these messages have been given by the S. D. A. Church since 1844 there is a more glorious presentation of that same message to be given to the final generation of people living on earth. This is addressed in Rev. 18

Revelation 18:1-5. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of

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every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

NOTE: This is more intense than the mandate in the second angles' message that declared Babylon fallen.

We will look at the everlasting Gospel part of these three messages in this lesson.

Revelation 14:6, 7. "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."

NOTE: What is the everlasting Gospel? Why is this Gospel called everlasting? Does this represent the gospel of the Christian world today or is it possible a more in-depth understand of the Gospel is to be given as part of the last message from God to a perishing world just before His second coming? Are you ready to study this with me?

Notice that this Gospel is closely connected with the end time judgement. Therefore, it is clearly an end time Gospel to be preached with the last messages of God to cleanse a people to be saved out of a perishing world!

This is the Gospel Jesus had in mind when he was explaining end time events to the disciples in Matthew 24.

Matthew 24:12-14. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be

saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

NOTE: Christ is relating events at the end of the world. This is the last preaching of the Gospel because when it is preached the end comes! Indicating that this Gospel is the same **everlasting** Gospel revealed to John in Revelation 14:6. OK. Let's change emphasis for a bit and go to the gospel that Paul talked about in Romans.

Romans 1:16, 17. "**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth;** to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.**"

NOTE: We are all familiar with this passage. Martin Luther, when he realized the importance of it, he started a reformation that swept the world and brought an end to the Catholic churches' persecutions in the dark ages. What does the verse say? "for it is the power of God" this righteousness, in verse 17, is the "power of God unto salvation"

This righteousness is presented in contrast to the self-righteousness of the Jews in:

Romans 10:1-3. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

NOTE: Going back to Romans 1:16, 17 we see that nothing less than the **righteousness of God is the currency of the kingdom of God.** What does this mean? The perfect character of God is the means of exchange, it is the currency of the Gospel! We give God our sinful character and He gives us His righteousness. That is the exchange, He takes our sin, we receive His sinlessness, this is what we find in the Gospel. This is the good news of God's grace and mercy. It is very important that we see this and

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understand the transfer of character from God to ourselves!

Here is the great question to be asked. Is this verse in Romans 1:16, 17 the same gospel we read about in Revelation 14:6? Are they both the same? You might think me a heretic for saying this. **NO, THEY ARE NOT!** Please hear me out before you shut me off or throw rotten tomatoes at me!

This verse in Romans 1:16, 17 is the verse that Martin Luther discovered that started the great reformation. When he understood this verse, a great light illuminated his mind. He realized he had been basing his whole Christian experience on righteousness by works, a completely wrong foundation! The whole protestant movement was based on this one text “the just shall live by faith.”

Now back to our question. Is Luther’s understanding of the Gospel in Romans 1:16, 17 the same as our understanding of everlasting Gospel in Revelation 14:6? If you say yes please pay closely attention to the following!

If we hold the same righteousness that Martin Luther believed we have no business being a separate from the evangelical world. There are many who are trying to return to that form of righteousness by faith that all protestants hold. If the everlasting Gospel that we are to proclaim to all nations, kindred, tongue, and people is no different than theirs, why are we told to preach to them. If we have the same Gospel, we have no real message to give. It would be no different than what they preach. There are many in the S.D.A. Church that are claiming that their message is no different than the other churches. If that is true why do they exist?

This is where we need the sanctuary service doctrine to discern the difference between these two forms of righteousness by faith. Everything that we receive from the Gospel is based and derived from what Jesus is doing in the heavenly sanctuary. Whether it is sanctification, justification, forgiveness, cleansing or whatever else, **it is all derived from Christ’s work in the sanctuary in heaven!** Everything we receive, grace, mercy, everything is a **benefit provided through Jesus’**

work in the sanctuary. Can you agree with this? There is nothing that the Gospel gives us that is not the result of something being done in the sanctuary.

The TRUTH of Martin Luther’s righteousness by faith was based on Christ’s work in the holy place, or the first apartment of the sanctuary. Remember this work did not make a complete atonement for sin. it did not address the issue of the knowledge, experience memory, and record of sins committed. Luther’s message was truth and appropriate for his time. Ellen White has given an in-depth explanation for the purpose of the sanctuary service in Patriarchs and Prophets. We will study this passage to understand this subject better.

PP 354:2-355:5. “The most important part of the daily (that done in the first apartment) ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, **placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice.** By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. **By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.** In some cases, the blood was not taken into the holy place; [See appendix, note 6.] but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, “God hath given it you to bear the iniquity of the congregation.” Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. {PP 354.2}.

“Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as (well as) for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.”

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Leviticus 16:19. {PP 355.1}.

“Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. {PP 355.2} On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, “one lot for the Lord, and the other lot for the scapegoat.” The goat upon which the first lot fell was to be slain as a sin offering for the people (please notice there was no placing of or laying of hands on these sacrifices)! And the priest was to bring the blood within the veil, and sprinkle it upon the mercy seat. “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgression in all their sins; and so, shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” {PP 355.3}.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited.” **Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins.** 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. {PP 355.4}.

“Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner’s stead; **but the blood of the victim had not made full atonement for the sin.** (This work does not remove the knowledge, experience, and memory of sin which is as defiling as the sin itself). It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the

authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; **but he was not entirely released from the condemnation of the law.** On the Day of Atonement, the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. **Thus, the claims of the law, which demanded the life of the sinner, were satisfied.** Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel’s guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” **And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people.** Such was the service performed **“unto the example and shadow of heavenly things.” Hebrews 8:5.** {PP 355.5}.

NOTE: Our understanding of the gospel today must be based on the work of Christ in the most holy place apartment of the heavenly sanctuary. Both the Gospel of the work of Jesus in the holy place and the Gospel of the work of Jesus in the most holy place are adequate to save those living under their administration. In the time of Luther, the righteousness was imputed righteousness by faith in Jesus. You did not really have it! It was in Christ. And God counted it as yours in Christ by faith in what was to take place in the most holy place after 1844. It is just like Israel of old, they were saved by the promises of a Savior to come. So also, Christians of Luther’s day were saved by the promise of the cleansing of the Sanctuary to come! In reality the penitent was still sinful. Where did the forgiveness come in—by faith—the Father looked at him in Christ not at the sinner himself. Christ character stands in place of your character. It is Christ character that the Father sees, not yours! This is the condition of the sinner till Jesus cleansed the soul sanctuary and recreates man into a new creature. This is the cleansing of the sanctuary being referred in Daniel 8.

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Daniel 8:14. “And he said unto me, Unto two thousand and three hundred days; **then shall the sanctuary be cleansed.**”

NOTE: We have looked at the truth of righteousness by faith that was present truth in the time of Luther until Christ entered into the most holy for the cleansing of the sanctuary in 1844. After Christ began His work of cleansing, we look for a completely new manifestation of Christ’s righteousness that is implanted by the change of raiment spoken of in Zachariah 3.

Zachariah 3:4. “And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**”

NOTE: This is not just the washing of the robe in the water of the word and symbolized by baptism. This includes a new robe that is given! It represents a new mind being created within; it is the character of Christ! It is the writing of the law of God on the fleshly tables of the heart! It is more than righteousness by faith. It is the blotting out of the experience and knowledge and memory of sin from our mind. And this is the everlasting gospel. It is the cleansing of the sanctuary of Daniel 8:14. This is how we can keep the commandments of God; the only way we can stand before God the Father without a mediator in the time of trouble. This is having the righteousness of Christ in us in reality, not just by faith in Christ alone, but by the faith **of** Christ! This leads ultimately to us having the same faith that Christ had; the faith **OF** Jesus!

Both forms of righteousness are saving in their results. The difference is that righteousness by faith requires a mediator or substitute and surety to stand in our place before God! **The righteousness of the everlasting Gospel, given during Christ’s work in the most holy place, allows us to stand before God without a mediator.** Can you see the difference?

GC 425:1. “Those who are living upon the earth

when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through **the grace of God and their own diligent effort they must be conquerors in the battle with evil.** While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification, of putting away of sin, among God’s people upon earth.** This work is **more clearly presented in the messages of Revelation 14.**” (This is reference to the three angel’s messages). {GC 425.1}.

NOTE: In the time of Luther, during the time of the first apartment work of Christ, brought to view in Leviticus 4 we are told that the priest makes an atonement for sin and it is forgiven.

Leviticus 4:11. Last part. “and the priest shall make an atonement for his sin that he hath committed, **and it shall be forgiven him.**”

NOTE: What was confessed? The sin that was known and repented of and confessed. It was forgiven. Where does the righteousness of God come in here? By faith! In reality the sinner was still sinful! His character was still sinful. God took the sin and moved it from the sinner to the sanctuary by His blood and in exchange the sinner received the covering of Christ’s righteousness! The imputed righteousness of Christ was given so that the Father could look at him as if he had not sinned! Because the sinner is in Christ, the Father only sees Christ’s righteousness being revealed.

Romans 5:1. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”

Romans 8:1. “*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Italics in original).

SC (STEPS TO CHRIST) 62:2. “It was possible for Adam, before the fall, to form a righteous

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character by obedience to God's law."

NOTE: Was this righteousness by faith? No! Adam had a perfect character and it was possible for him to form his character by his own works. That is not possible with us because of our fallen natures. Let's continue in Steps to Christ:

"But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. (Why? Because of the knowledge, experience and memory of sin). We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now **He offers to take our sins and give us His righteousness.** If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. **Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.**" {SC 62.2}.

NOTE: This is wonderful! But there is a problem, I am not fully cleared from my guilt and experience and memory of sin. I get forgiveness today but tomorrow I fall again and need forgiveness again. This happens over and over again and again. OH, RECHED MAN THAT I AM! Will I ever be free from this body of sin? This is justification by faith, this is what Martin Luther preached. But this is not called the everlasting gospel. Why is that? Because this Gospel does not give you everlasting righteousness. It gives you only temporary righteousness that last till you sin again! It does not produce a full atonement for sin. it is only a partial atonement. (See PP 355:5).

This process works and is good because Jesus is still the intercessor. He is still interceding in our behalf, but that will not be the case for much longer because He is going to finish the atonement and confess all the sins upon Satan's head. At that time His work as intercessor will end and then we must stand before God without Christ's righteousness to cover us. At

that time, we must have Christ's righteousness as our own, we must have it in reality not just by faith. YES, there is something better. We have the opportunity to actually receive victory over all sin through the final atonement performed by Christ in the most holy place. But there are a lot of people that will not accept this wonderful truth. It seems they love their sins and do not want a Saviour that destroys all sin. They want a Saviour that will save them in their sin, not from their sin. They are constantly wanting to go back to the first apartment doctrine of sinning and repentance, sinning again and more repentance; they do not believe that Christ has power to recreate us without this propensity of sin! They say that those that believe that all sin can be overcome do not understand and realize the depravity of the human nature. But in reality, they do not understand the power of Christ to recreate that which is deprived and sinful. Christ has been given all power in heaven and earth! He can fix the problem.

The everlasting righteousness of God is given to those who are faithful.

Going back to the question, is the gospel that Luther preached the same as the everlasting Gospel in Revelation 14:6, 7. When I say NO, do I still sound like a heretic? I hope I have sufficiently shown the difference between the Gospel of Romans 1:16, 17 and the everlasting Gospel. Now you can see why we have such a glorious message for the world. God has raised us up to give this message to the world. Do you understand why it is called the everlasting Gospel? It is God giving us His everlasting righteousness. Given to those who are pleading for purity of heart, to those who are tired of sin.

This has been given to us to prepare us for something that those in Luther's day did not have to prepare for. What is that? To stand in the time of trouble when there is no mediator to intercede for us. Many think that God will deal with sin till Jesus comes in the clouds of heaven. That is not so!

Isaiah 40:10. "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." (Italics in original).

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Revelation 22:12. “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

NOTE: “Without sin” in other words He will not be dealing with sin. That function has already been dealt with in the investigative judgment. He brings everyone’s reward of life or death when He comes.

GC 623:1. “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 623.1}.

NOTE: This standing without a mediator. The people living in Luther’s time did not have to prepare for. They all died. This preparation to stand in the presence of God without a mediator is relevant only to the last generation who will be alive when Jesus returns. They are the ones who will have to stand before the Father without Christ to mediate for them. At that time the people of God must be without guile and stand perfect before God’s throne, see Revelation 14:4, 5.

EW 71:1. “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 71.1}.

NOTE: How can we reflect the image of God fully when we can remember sins we have participated in? These sins, when remembered, are defiling! One cannot reflect Christ fully with such thoughts and

memories. We must have a clean mind in order to reflect Jesus fully! We must be pure like Christ and have no sinful thoughts!

PP 202:2.” Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, **they would be overwhelmed; despair would cut off their faith,** and they could not have confidence to plead with God for deliverance. **But while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance.**” {PP 202.2},

NOTE: When Jesus puts on us the change of raiment, we are a new person! That is the blotted out of sin. The remembrance, knowledge and experience are not transferred to the new person. God has caused our iniquity to pass from us. We have an awareness of our unworthiness yet we cannot remember any sins we have committed. This is Christ’s work in the most holy place. This is necessary before we can reflect the image of Christ fully.

Do you now see the difference between the Lutheran Gospel and the everlasting Gospel?

Revelation 7:19. “Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**”

TM 91:2. “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. 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**

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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 91.2}.

NOTE: Now we can see that this third angel's message is to be proclaimed to the whole world. I have a burden to do this very thing. I don't know how but I will do my part even if it is insignificant and trivial. May God help with this endeavor.

Let us pray:

Holy Father, I ask that the holy spirit be poured out in a large measure upon Your people who love and obey Your every Word. Please help us for we are but clay even the fine dust of the ground. Fill us with thy spirit and forgive our sins. Create in us a clean heart and a right way of thinking and acting. May these lessons have effect to enlarge your kingdom is my prayer in the name of Jesus, Your Son. Amen.

Your brother in Christ

Virgil Prindle