

THE KEYS OF THE KINGDOM

AT THE ELEVENTH HOUR



We have already seen that it is the Bible, the spiritual Light of the world, that makes the parabolical day. We all know, moreover, that the Bible arrived with the Exodus Movement; also that since that arrival, the Lord never bargained, as it were, with another people, and that they were the only ones to whom He ever committed the ceremonial covenants and all their rewards and promises—the keys of the Kingdom in the present-truth message for the hour and day. Inescapably, therefore, the first group of the parable, those who went to labor “early in the morning,” at the rising of the spiritual Light, the Bible, and with whom the bargain was made to receive a penny a day, were ancient Israel as they were going out of Egypt, the time of which was *early* in the parabolical day. In accord the Spirit of Prophecy declares:

“The Jews had been *first* called into the Lord’s vineyard. . . .”—COL 400:2.

At the *early* hour, as God began to indite the Scriptures (as the Light that lightens the hearts of men began to rise), “He . . . remembered His covenant for ever, the word which He commanded to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for

an everlasting covenant.” Ps. 105:8-10.

Call-Time, Work-Period, and Servants of Third-Hour Call

Having thus by the first call for servants solidly established the time in which the parabolical go-to-work calls started, we are now to ascertain the call-time and work-period of THE SERVANTS OF THE SECOND OR “THIRD-HOUR” CALL:

The second group, those sent at the *third parabolical* hour, must necessarily be the ones who were called to the work next. And they were, of course, the early Christians. Significantly enough, too, *the Lord was crucified* at the third hour of the day (Mark 15:25), and likewise *Pentecost came* at the third hour of the day (Acts 2:15).

Nature of Calls

Another point of significance of which we should take note is the fact that the messages borne by these first two groups, by ancient Israel and by the early Christians, were not of a reformatory nature; they were not old, forgotten truths in process of revival and restoration; rather, each was a new revelation, “meat in due season”—present truth especially adapted fully to meet the needs of the people in their respective

times. The former group, the early-hour servants, were inspired and commissioned to teach and practice the truth of salvation as embodied in the ceremonial system; the latter group, the third-hour servants, were inspired and commissioned to teach and practice the same immutable truths in their advanced light—advanced from typical to antitypical representation, from the ministration in the earthly tabernacle to the ministration in the heavenly; that is, from the sacrifice of a lamb of the flock to the sacrifice of Christ Himself, the Lamb of God. Thus the latter group taught the old truths in a new and original light, in the light of the Gospel—that Christ was crucified for the remission of sin, resurrected in triumph over sin and death, and ascended to make atonement and reconciliation for the penitent sinner, not in an earthly tabernacle but in a heavenly.

Divine Precedent and Pattern

Since the present-truth messages of the first two groups (the one carried by the Exodus Movement and the other carried by the Christians) were each in their respective times “the key of knowledge,” the keys of the Kingdom, fresh from glory, that fact logically establishes itself as Divine precedent and pattern for

all five messages, calls, of the parable. Accordingly, each of the three remaining groups must likewise be entrusted with a present-truth message of new and distinctive revelation, of “meat in due season”—truth adapted especially and fully to meet the needs of God’s people at the time then present.

Call-Time, Work-Period, and Servants of Sixth-Hour Call

Very plainly, therefore, we need only to trace down through the annals of church history the unfolding of the scroll, till we come upon a newly and originally revealed and proclaimed truth subsequent to the message of the first advent of Christ. It must point out the call-time and work-period of THE SERVANTS OF THE THIRD OR “SIXTH-HOUR” CALL:

The Protestant Reformation, being purely an endeavor to restore old, downtrodden truths, not to reveal new, advanced ones, had no new or present-truth message of its own—nothing that had not already been taught in times past. It follows therefore that the *third* group and message must be sought during the years following the Reformation.

Cleansing of Sanctuary

The only revelation of new

prophetic truth, subsequent to the Reformation, is the announcement of the year in which was to begin the work of cleansing of the Sanctuary, primarily in behalf of the dead (based on the 2300-day prophecy of Daniel 8:14, but not then fully understood). As its announcement was made by the First-day Adventists, it necessarily follows that they were the *third* group of servants with a new and distinctive message of present truth. And as is well known, they started proclaiming it in the year 1833, announcing that the cleansing of the Sanctuary was to commence in the year 1844. Thus in 1833 the clock of parabolical time struck the hour of six.

Call-Time, Work-Period, and Servants of Ninth-Hour Call

The statement, "Again He went out about the *sixth and ninth hour*, and did likewise," in speaking of the two calls, not singly as in the cases of the two preceding calls but conjointly, shows that the call-time and work-period of the message and THE SERVANTS OF THE THIRD OR "SIXTH HOUR" CALL were to be closely related to and associated with the call-time and work-period of the message and THE SERVANTS OF THE FOURTH OR "NINTH-HOUR" CALL:

Investigative Judgment

So it was that the sixth-hour group and message, that of the First-day Adventists, and the ninth-hour group and message, that of the Seventh-day Adventists, fused into one because the message of the former was in itself divinely designed to bring the message of the latter to light. Moreover, as soon as the terminus of the prophetic "2300 days" (Dan. 8:14) was reached in October, 1844, just then Daniel 8:14; 7:9, 10; 12:10-12, along with Revelation 14:6, 7 (the First Angel's Message in its first phase), were first proclaimed by the Seventh-day Adventists, 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." Rev. 14:7.

Judgment of Dead

Thus the Seventh-day Adventists in 1844 began to proclaim the present truth of what they termed "the investigative judgment of the dead," which, in broadly synonymous parabolical terms of the Scriptures, is the casting out of those who have not the wedding garment on (Matt. 22:11-13), the shutting out of the five foolish virgins (Matt. 25:10), the dividing

of the sheep and goats (Matt. 25:32, 33), the separating of the "bad" fish from the "good" fish (Matt. 13:48), the removing of the loosed from among the dead. Synonymously, they rightly understood it to be "the antitypical Day of Atonement," the day in which are removed from the books in Heaven the names of those who in closing their life's career failed to attain eligibility—be bound—to come up in the first resurrection, in the resurrection of the "holy" (Rev. 20:5, 6). All these aspects are comprehended in the words, "Then shall the Sanctuary be cleansed." Dan. 8:14.

Book Transaction

As the cleansing of the Sanctuary in behalf of the dead is, necessarily, purely a book transaction, that is the reason for its taking place *only* in the heavenly Sanctuary, wherein the names of the ineligible for the "first resurrection" are screened from the names of the eligible. Accordingly, prophecy reveals that when "the judgment was set...the books were opened." Dan. 7:10.

That "the books" deal with all aspects of life is evident from Psalms 56:8; 69:28; 139:16; Daniel 12:1; Malachi 3:16; Philipians 4:3; Revelation 3:5.

As the judgment-hour message is of character and importance

singular in all church history; also as it is the only prophetic message to sound subsequent to the sixth-hour message, nothing can be more certain, therefore, than that as it went forth in 1844 for the first time, God's parabolic time-piece then struck nine, and that the message was the present truth, the key of knowledge, the keys of the Kingdom, for the ninth-hour period.

Ninth-Hour Servants— Seventh-day Adventists

Consequently, the ninth-hour group in the parable can be none other than the Seventh-day Adventists who were then on foot to proclaim that "the judgment was set, and the books were opened" (Dan. 7:10), and that anyone who then, during the antitypical Day of Atonement for the dead, should be found among the dead with his sins unconfessed (his soul not afflicted, and hence without the wedding garment on), would be loosed in Heaven as he had already been loosed on earth—cut off from among God's people (Matt. 22:11-13; Lev. 23:29). In brief, the message declared that the cleansing of the Sanctuary, the separation in the congregation of the dead, between those bound and those loosed by the present truth of their respective times, had then begun.

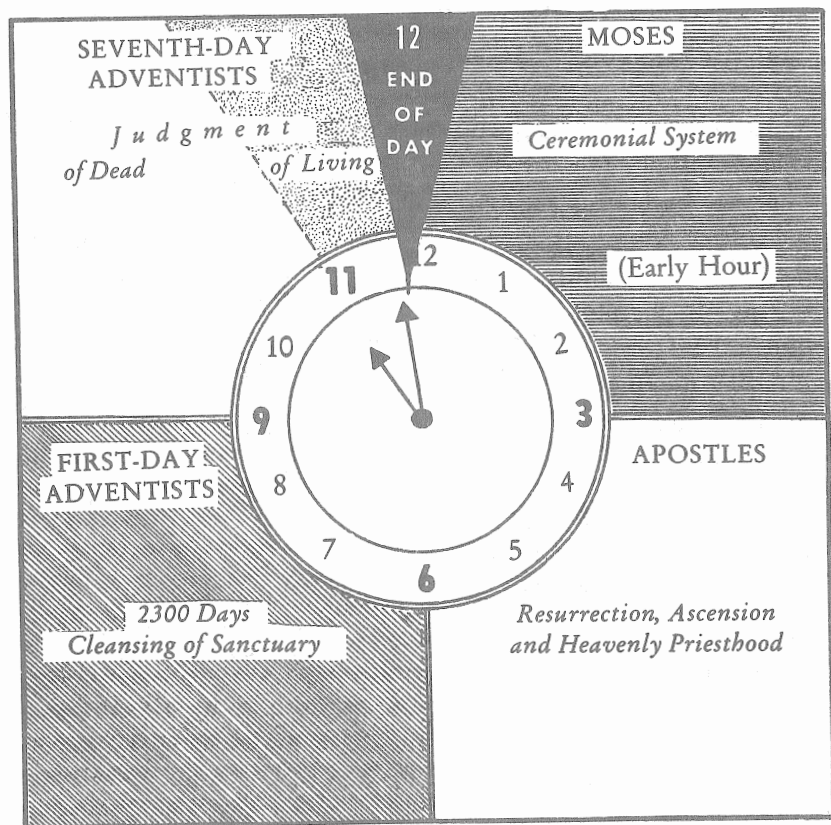
Now that for the first time the parable is ablaze with light, none but the eye that is hopelessly gone out in dungeon-darkness can fail to see distinctly that the message with which Seventh-day Adventists were entrusted in 1844, at the ninth hour, is not the eleventh-hour message, not the message of

the Judgment of the living, but rather that of the Judgment of the dead *only*.

As prospective servants of God, let each here at this focal point of the parable, pause a moment to fix firmly in mind its all-important lesson as brought out in the following illustration:

THE DAY OF LABOR

Matthew 20



Many, Not All

The next decisive point of truth is that the Judgment of the dead was to be proclaimed to "many peoples, and nations, and tongues, and kings." Rev. 10:11. Mark the word "many." It *never* means "all," and *never* means "every." Since this verse of Scripture imports the expansion of the ninth-hour group and message, it will highly repay each one carefully to examine what Revelation 10:11 says on the subject. We dare not add to the Word nor subtract from It. Comparing it, then, with the scriptures in the ensuing paragraphs, showing the expansion of the eleventh-hour group and message, we shall have the whole truth, the key of knowledge, with reference to the finishing of the work, and thus "the keys" today to open the door, "so an entrance shall be ministered . . . abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:11.

Eleventh-Hour Servants Proclaim Judgment of Living at Antitypical Passover

Now that the time has finally come for the Lord to recruit His eleventh-hour custodians of the keys of the Kingdom, this priceless parable is unfolded, and for the first time it is plainly seen that

whereas the Judgment of the dead was to be proclaimed to *many* nations and people, the Judgment of the living is to be proclaimed to *all* nations and to *every* people on earth. Here is what Inspiration Itself says:

"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." Rev. 14:6, 7.

That the servants of the eleventh-hour call—those who "escape," who are not "cut off," not loosed (Lev. 23:29), while "the house of God" is being judged (1 Pet. 4:17), the event which signalizes the commencement of the Judgment of the living worldwide—are to be sent to *all* nations, Inspiration attests through the prophet Isaiah:

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with *all* flesh: and the slain of the Lord shall be many. . . . And I will set a sign among them, and I will send those

that escape of them unto *the* nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among *the* Gentiles. And they shall bring *all* your brethren for an offering unto the Lord out of *all* nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66:15, 16, 19, 20.

With this prophetic picture the Lord warns that the slaughter (the antitypical Passover—5T 505:2, 211:1, 2; 1T 190:0, 198:0) is to take place among those who are of the household of God, the Church, for the escaped ones are sent to the Gentiles who as yet have not heard of God's fame and His glory. Obviously, the angels who execute this slaughter are to take away from the Church the unrighteous, the loosed—those who are figuratively depicted in one instance as "bad" fish and in another instance as "guests" not having on "the wedding garment."

Passover-Atonement

This separation of the righteous

from the unrighteous is the convergence of the Passover and the Day of Atonement in antitype of the *original* type: "When the first-born of Egypt perished [in the PASSOVER], that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice [ATONEMENT—the blood of the Lamb]."—PP 274:4. The antitypical Passover-Atonement separates, cuts off, the "bad" and saves the good—the redeemed.

Escaped Missionaries to Gentiles—

144,000 First-Fruit Remnant

Here, let every serious-minded reader pause to ponder what Inspiration makes plain in Isaiah 66:19, 20—that those who escape the slaughter of verses 15 and 16 are to be sent as missionaries to the Gentiles who as yet know not God. Thus these escaped (remaining) ones are God's remnant, His first fruits of the harvest, His guileless servants, the 144,000 elect. And only they, none others, the Scriptures declare, shall bring *all* their brethren from *all* nations, in a clean vessel, into the purified house of the Lord, His White House—the Kingdom. What is more, no right-thinking mind can even begin to conceive of the possibility that with any less holy and formidable an agency than

such a mighty ministry—one escaped from sin, sinners, and judgment—can and will the Lord ever “finish the work, and cut it short in righteousness” (Rom. 9:28), thereby saving His people from the terrible tempest that is about to break upon the earth and lash it length and breadth.

Satan’s Final Fight and Crowning Achievement— His Waterloo

Satan grimly knows his time is short and growing fearfully shorter. He knows that this faithful ministry with “the sword of the Spirit” and the keys of the Kingdom are soon to be disclosed to view and to take the field against him in his final fight against Christ and His Church. He knows that will be his Waterloo. Hence his supreme effort now to eliminate them. Finding out at last, though, that he cannot do so, his consequent aim will be to bring his crowning achievement in deception and diablerie, the time of trouble such as never was (Dan. 12:1), in hope of destroying all.

It was a similar mass-murder method that he employed in the days of Pharaoh, in his drowning the Hebrew male children (Ex. 1:22), in hope of doing away with Moses; and again in the days of Herod, in his fiendishly slaying all

the infants “from two years old and under” (Matt. 2:16), in hope of doing away with Christ. But as God spared His own then, He will likewise spare His own today: Michael, the great Prince and Deliverer, shall stand up (Dan. 12:1) for all who stand up for Him, and whose names consequently are retained—bound—in the Book of Life, and shall gloriously deliver them. These two aspects of the conflict—Satan’s moving to destroy God’s elect and Michael’s standing up to deliver them—bring “the great and dreadful day of the Lord.” Mal. 4:5.

Warning Against Taking Away Key of Knowledge— Rejecting New Light

Although the newly revealed light of present truth now shining on the subject is new to all of us, it is not, of course, new in the Bible. To keep us wide awake and on the alert to the progressive unfoldment of Truth, the Spirit of God has through the years signaled our attention in the ensuing statements:

“...Those who train the mind to seize upon everything which they can use as a peg to hang a doubt upon, and suggest these thoughts to other minds, will always find occasion to doubt. They will question and criticize

everything that arises in the *unfolding of truth*, criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' said the angel, 'the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary and shall clothe Himself with the garments of vengeance and *surprise them* at their unholy feast, and they will find themselves unprepared for the marriage supper of the Lamb.' Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in His kingdom."—5T 690:0.

"Wonderful possibilities are open to those who lay hold of the divine assurances of God's word. There are glorious truths *to come* before the people of God. Privileges and duties which they *do not even suspect to be in the Bible will be laid open* before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God."—8T 322:3.

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clearer views of truth."—

GW 251:2.

"There is yet much precious truth to be revealed to the people in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into the hearts of men. . . . *Precious truths that have long been in obscurity are to be revealed* in a light that will make manifest their sacred worth; for God will glorify His word, that it may *appear in a light in which we have never before beheld it*."—TSW 62:2; CSW 25:1.

"... We need never expect that when the Lord has light for His people, Satan will stand calmly by and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us *beware that we do not refuse the light God sends, because it does not come in a way to please us*. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them: 'Ye entered not in yourselves, and them that were entering in ye hindered.' "—5T 728:1.

The prophecies, we all know, are Heaven's light to our feet,

whereunto we do well that we take heed (2 Pet. 1:19). If we fail to open our eyes and our hearts to them at the time the Lord would have us profit by the unrolling of the scroll, how then shall we escape being like the blind leading the blind? Or, still worse, like the rulers of ancient Israel—priests, scribes, Pharisees—who deprived the people of their God-given right to investigate and accept new light for themselves in the teachings of Christ, and consequently upon whom Christ pronounced the scathing condemnation, “Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” Luke 11:52.

“Hear the Word of the Lord, ye that tremble at His Word; your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.” Isa. 66:5. (See Luke 6:22, 23.) These Heaven-condemned, because self-appointed, judges entered not in themselves, and them that were entering in they hindered (Luke 11:52).

**Final Present-Truth Key:
Additional or Eleventh-Hour
Message—Judgment of Living**

Brethren, for your souls’ sake,

do not pass lightly over this life-or-death matter, for the light shining on the subject, as you have seen, illuminates the fact that after the ninth-hour group and message, there were first to come a present-truth addition to the message, then sealed servants—the all-consequential message of the Judgment of the living, the fifth and final present-truth key of the five successive keys on Heaven’s great ring of present-truth keys of the Kingdom, and the all-powerful servants, “the escaped” ones, who go with “the keys” to “*all nations*” rather than only to “many.”

Initial assurance that there was to be a present-truth addition to the Third Angel’s Message came to us long ago in the following words:

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.... This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844.”—EW 277:1, 2.

Plainly, then, it is the additional message, the present-truth mes-

sage of the Judgment of the living, the fifth and final of the keys of the Kingdom, with which God's eleventh-hour servants, His Melchisedec priesthood, rescue His people from Babylon. Indeed, never until the Church herself has been freed from the hypocrites and the abominable, and thus made white and clean, can God morally pour out His Spirit in pentecostal power upon His people and sound the cry to *all* Christendom: "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:4.

Out of Babylon, Into Kingdom

Note that the voice which calls God's people out of Babylon (the present-day paganism and many-voiced confusion of multi-sectarian Christendom) clearly implies that there is no sin in the place to which the voice calls them—into His Kingdom-Church. Moreover, there could be no justification in calling them out of Babylon to save them from the plagues which would overtake her because of her sins. The called-out ones were to be taken into another place of righteousness where wages of sin could be no longer paid. Destroying in one place to build up in another. These now unfolding events are plainly seen again

that the message of the Judgment of the living is the final present-truth key on Heaven's great ring of five successive present-truth keys to the Kingdom and consequently is Heaven's eleventh-hour or final edition of glad tidings for the saints but sad tidings for the sinners. In plainest implication, therefore, the message is to be proclaimed by the 144,000 guileless SERVANTS OF THE ELEVENTH HOUR, with the fifth and final (five-in-one) key of the Kingdom.

Eleventh-Hour Turnkeys of Kingdom—Elijah & Associates

Thus far the fact stands out that this final call comes at the last or eleventh hour of the parabolical day, just before the work of the "gospel of the Kingdom," with "the keys of the Kingdom," is finished "in all the world" (Matt. 24:14). And being the last message of mercy to the world, also the last call for servants, and thus the fifth and final of the Bible-time five present-truth "keys of the Kingdom," it must, therefore, be borne by Elijah the prophet, by him who appears just before "the great and dreadful day of the Lord" (Mal. 4:5) to "restore all things" (Matt. 17:11).

Accordingly, the servants of the eleventh hour, the turnkeys of the Kingdom, must be called to the work by him during the time he is

announcing the day of the Lord, the day in which the Lord takes His fan in His hand (Matt. 3:12; 5T 80:0; TM 373:1) and purges "His floor"—blows away the chaff and burns the tares. Once He puts the wheat into His "barn" (Matt. 13:30), into His Kingdom-Church, it ever remains without tares, hence "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." Eph. 5:27. (See Isaiah 52:1; Joel 3:17; Nahum 1:15.)

God's White House indeed! His eleventh-hour miracle!

In other parabolic terms, the "great and dreadful day of the Lord" is His casting out the bad "fish" and putting "the good into vessels." Mal. 4:5; Matt. 13:47, 48. It is the day in which He sets "the sheep on His right hand, but the goats on the left." Matt. 25:33. It is the antitypical Day of Atonement, the Judgment day for the living, the cleansing of the Sanctuary not only in Heaven but on earth as well—the work which purifies, therefore, not only the books but also the Church and makes it clean and "white" (Dan. 12:10; Mal. 3:1-3) at the eleventh hour, with a mighty ministry of 144,000 guileless servants—Elijah and his associates. Priests and kings (5T 475:2), a holy and royal priesthood after the order of Melchisedec (1 Pet. 2:5, 9; Heb.

7), "they are men wondered at" (Zech. 3:8), in whom will be finally fulfilled the long-awaited and longed-for realization of that impotently wishful *if*:

Wishful If Finally Realized

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would *move* the world."—9T 221:1.

"...Ten members...walking in all humbleness of mind, would have a *far greater power* upon the world than has the entire church, with its present numbers and lack of unity."—5T 119:1.

"Inspired with the Spirit of Him who gave His life for the life of the world, they *will no longer stand still in impotency, pointing to what they cannot do*. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need."—7T 14:2.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners' (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer."—PK 725:1.

"But I speak not my own words

when I say that God's Spirit will pass by those who have *had their day of test and opportunity*, but who have not *distinguished the voice* of God or appreciated the movings of His Spirit. Then THOUSANDS *in the eleventh hour* will see and acknowledge the truth."—2SM 16:1.

"The *one-hour* laborers will be brought in at the *eleventh hour*, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void His law, *others will come in to fill their places* and take their crown."—R & H, June 15, 1897.

"Although these will confess the truth and become workers with Christ at the *eleventh hour*, they will receive equal wages with those who have wrought through the whole day. There will be an *army of steadfast believers* who will stand firm as a rock through the last test. *But where in that army are those who have been standard-bearers?* Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time

of shaking they had been unable to stand, and have passed over to the enemy's ranks."—R & H, Dec. 24, 1889.

Keys of Kingdom— Five Sanctuary Messages

True, we Seventh-day Adventists have heretofore not known and not taught these additional aspects of the Judgment, but only because Truth is ever unfolding as time goes on, ever proliferating in timely messages. So it is that our knowledge of one phase of a message is followed by God's revealing another phase of it. Thus the key of knowledge, the keys of the Kingdom, include all Bible-time present truth, progressing from the first, the Ceremonial System at the "early" hour, to the last, the purification of the Church, the sealing of the 144,000 first fruits, the Judgment of the living, the establishment of the infant Kingdom, and the gathering of the great multitude at the eleventh hour.

The early-hour call embraced the Ceremonial System; the third-hour call, the antitypical Atonement, in which all ceremonial shadows met in Christ, the Substance, all truths they adumbrated; the sixth-hour call embraced the antitypical cleansing of the Sanctuary; the ninth-hour call, the investigative Judgment of

the dead; the eleventh-hour call embraces the antitypical Day of Atonement for the living, which involves not only the investigation and cleansing of the books in the heavenly Sanctuary but also the cutting off of the unsealed from the earthly sanctuary, the Church, and thus the cleansing of it.

These five Sanctuary messages, five go-to-work calls in the Kingdom of grace, result in bringing in the infant Kingdom of glory, through redeeming grace, exchanging the cross for the crown, at the eleventh hour. These five successive calls come from the Sanctuary and unfold the truth and the work of the Sanctuary as well as the truth and the work of the Kingdom, thus revealing the Sanctuary and the Kingdom as complementary truths and entities, the one implicit in the other—glory in grace and grace in glory! Marvelous, glorious, ineffable unity of truth!

How glad and how anxious, then, ought we to be to keep pace with the unfolding of the scroll, as we keep pace with time. And how joyous we should be to know that “light is sown for the righteous” (Ps. 97:11); that God has not forsaken us, but has again “visited His flock the house of Judah, and hath made them as His goodly horse in the battle.” Zech. 10:3.

Now that Time and Truth have locked arms and are hastening on

together with the keys of the Kingdom in hand, we must quickly take hold and follow on too, lest we be left behind and locked out forever. We cannot afford to repeat the mistakes of the Jews and of the nominal churches and thus be left behind—loosed on earth now and finally in Heaven, to all eternity (CSW 28-30; 5T 728:1).

Repeating History of Israel

Tragically, though, we are repeating, dreadfully repeating, the same fatal mistakes. Inspiration declares:

“...The same disobedience and failure which were seen in the Jewish church have characterized *in a greater degree* the people who have had this great light from heaven in the last messages of warning.”—5T 456:1. Shall we let the history of Israel be repeated in our experience?

“Modern Israel are fast following in their footsteps, and the displeasure of the Lord is *as surely* resting upon them.”—Id. 94:0.

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance in the land of Canaan. We are *repeating* the history of that people....”—Id. 160:2.

“The apostle Paul plainly states that the experience of the Israelites in their travels has been re-