

The progression from cheating at Business to Theology.

Lev. 19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Deu 22:9,11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together. 25:13 Thou shalt not have in thy bag divers weights, a great and a small. 14 Thou shalt not have in thine house divers measures, a great and a small. 15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. 16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

Pro. 20:10 Divers weights, and divers measures, both of them are alike abomination to the LORD. . . . 23 Divers weights are an abomination unto the LORD; and a false balance is not good.

Isa. 5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! Eze. 13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

Mal. 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

The third kingdom was represented by a leopard with four wings on its back. This symbol covered the time not only when Alexander was king, but during its divided state, as well. The swiftness of conquest is well represented by the wings of a fowl; the cunning, insinuating nature by the lithe form of the leopard, and *the mingling together of truth and error in its doctrines and practices by the spots*. “Can the leopard change his spots?” No more could Greece give truth without a portion of the false; no more can truth and error be separated in that system of education founded upon the wisdom of the Greeks-her philosophy, her myths, and her nature teaching. SDP 185.1

All the precepts of the Old Testament are irradiated with the glory of the Son of God. Especially is this true of the command, “Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.” ¹⁴ CIS 277.1

Horticulturists know the value of this command. Sowing together wheat and oats ruins the oats and injures the wheat. This, like the other Levitical laws,

referred to more than the temporal prosperity of the Israelites. It taught them that if they would remain true to God, they **must not associate with evil companions.**

“Be not deceived: evil communications corrupt good manners.” ¹⁵ CIS 277.2

The Revised Version of the New Testament reads, “Evil company doth corrupt good manners.” The Twentieth Century **New Testament makes it stronger, showing that the contamination of evil association affects more than the outward manners.** It says, “Do not be deceived; good *character* is marred by evil company.” CIS 277.3

The Syriac New Testament gives us a side-light on **what is included** in the term “evil company” or “evil communication,” as follows: “Be not deceived. Evil stories corrupt well-disposed minds.” **It matters not how they may be received, whether orally, or through the fashionable novels, or in the columns of the daily paper, the truth remains the same,-well-disposed minds are corrupted by them.** CIS 277.4

Just as truly as wheat, which furnishes us our daily bread, is injured by being **mixed** with other seed in the field; **so the most spiritual-minded may be led astray by associating with evil persons,** for “their word will eat as doth a canker.” ¹⁶ “Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.” ¹⁷ CIS 277.5

“By beholding we become changed,” is a law of our being. If we behold with open face the glory of the Lord, we are changed into His image. ¹⁸ **If we let our minds dwell upon evil things, we become evil.** Like David, we need to pray, “Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way.” ¹⁹ CIS 278.1

To the individual building a house the command was given, “When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.” ²⁰ The houses in Palestine generally have flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, etc. The need of the battlement is quite evident. CIS 278.2

But there is also a deep spiritual lesson taught in the command. **Every man builds his own character.** Paul says, “Ye are God’s *building*” and every building will be tested by the Lord. ²¹ CIS 278.3

It is possible to build a character that will pass the test of the judgment, and in this world stand as a beacon light in the moral darkness of sin, guiding others safely into the haven of rest. On the other hand, like the housetop without any battlement, we may be the cause of ruin to many souls. In our character-building, we need to make straight paths for our feet, “lest that which is lame be turned out

of the way.” ²² CIS 278.4

It is said that the rigid features of a marble statue may be made to vary their expression, so as even to smile, when skilful hands move a bright light before it; in like manner the plain command, “Thou shalt not muzzle the ox when he treadeth out the corn,” ²³ when viewed in the light of the New Testament, contains spiritual lessons for the Christian church. CIS 278.5

Read On in the Book The Cross and Its Shadow by SN Haskell.

Nations have a time of probation, as do individuals. A record is kept of national events, and when the cup of iniquity is full, destruction comes, and another power more vigorous, because less corrupt, takes its place. “The Most High ruleth in the kingdom of men,” whether he is recognized or not, and things which, to human eyes, appear to have happened by chance, are directly under the control of the *holy Watcher*. SDP 62.1; 3.6;34.3;58.2;75.1;100.2;107.1;178.2;209.4;245.1;

The songs which these Hebrew children sang told the story of God’s dealings with his people. It was in this manner that the image of God was Margin engraven on their hearts. This education was not gained in the schools of the time, for ***they had departed from the plan of God;*** but holy mothers, living close to the everlasting Father, ***led their children by precept and example, by word and song, to form characters that would stand the test.*** SDP 19.4

When God had taken his position over his law in the most holy place in the heavenly sanctuary, then Christ came in to plead before him for his people. This coming could not be when he ascended up on high; for then he ascended to the Father, and the judgment was in the future. It can not refer to his second coming to this earth; for then he comes *from* the Father: It was his coming before the Father when he took his position in the judgment at the end of the twenty-three hundred days. He came before the Father surrounded by the clouds of heaven; that is, with Margin thousands of angels who, as ministering spirits, have watched the lives of men, recording their every word and deed and thought. ***Characters have been formed, and whether they are good or ill, they have been mirrored in the books of heaven.*** When Christ came before the Father, the books were opened and the cases of the dead were investigated. The deeds may have been committed in the light of day, or in the darkness of night, yet they are all open and manifest before him with whom we have to do. Heavenly intelligences have witnessed each sin, and have faithfully recorded the same. Sin may be concealed from friends, relatives, and our most intimate associates. None but the guilty actors may have the least knowledge of wrong deeds, but these things are all laid bare before the angels and the inhabitants of other worlds. The darkest of all dark nights, the

deepest-laid plot of individuals or nations, can not hide even one thought from the knowledge of the heavenly intelligences. God has a faithful record of every crooked dealing, of every sin and unjust practice. If the inward heart is full of hypocrisy, an outward appearance of uprightness can not deceive him. SDP 100.2

The ark was the center of all worship; it was the first article mentioned in describing the sanctuary. The law hidden in it was the great standard of judgment, and a perfect copy of that heavenly law *before which the character of every child of Adam will be tried in the tribunal on high. If that law witnesses to a character cleansed from sin by the blood of the atoning sacrifice, then the name will be confessed before the Father and the holy angels.* SDP 143.2

They thought on their ways, and made haste, and delayed not to keep the commandments. The period of the investigative judgment opened in 1844 *when every character would be measured by the standard of God's law.* As the work opened in heaven, it was the will of God that on earth his people should test their lives by the law of God, and come into harmony with its holy precepts. The day of atonement was the type of the judgment. This was the most solemn day of the year to ancient Israel. SDP 148.1

“And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand.” In a hollow square about the throne are clustered those who were living when the Son of man came in power. As they see the Lamb, slain from the foundation of the world, a song of triumph bursts from their lips. Heaven's arches ring, and wonder of wonders, they whose experiences have seemed so varied, they who have been separated, crushed, degraded, upon whom sin had once placed its terrible hand, find that their voices blend in perfect harmony, and the song they sing is one of such pathos, such depths of joy and gratitude that none others can join with them. Praise rings throughout heaven. *Christ's image and his character are perfectly reflected by this company.* From the deepest depths of sin to the pinnacle of heaven, *each* as a stone in the Master's crown, *reflects his character, at some certain angle,* and the one hundred and forty-four thousand together complete the circle of perfection. SDP 257.2

The perfection of this system will characterize the last church, which will have developed the character which was looked for in ancient Israel. God's people are a peculiar people, and their peculiarities will live in the virtues of Christ, which they reflect; this fits them to become a royal priesthood. To Daniel the angel said, “They that be teachers [margin] shall shine as the brightness of the firmament.” And so the prophet had the privilege of seeing a nation or company of teachers among the saved, who carried forward the work *which his own race* might have done. As Christ was a *teacher*, who *spoke with authority which none could resist*,

so the remnant church will be teachers by virtue of the Christ life within them.
SDP 259.1

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. And since that time the final work for man's salvation has been going forward. ***This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who, of both dead and living, shall be left to have their part in the fearful scenes of the second death.*** And all can see that such a decision as this must be rendered before the Lord appears. Every man's destiny is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. 2 Corinthians 5:10; Revelation 22:12. In the books of remembrance kept by the heavenly scribes above, every man's deeds will be found recorded (Revelation 20:12); and in the closing sanctuary work these records are examined, and decision is rendered in accordance therewith. Daniel 7:9, 10. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, — the generation of the living with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, no man can know. And as above remarked, since the year 1844, this solemn work has been going forward. The light of the types, and the very nature of the case, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants engaged with our Lord in his priestly work. Revelation 5. And so the ministration goes forward. It ceases not, it delays not, and it must soon be forever finished. DAR 209.3

The Heavenly Sanctuary. — How little conception have we of the magnitude and glory of the heavenly temple! Into that temple John was introduced, at the opening of chapter 4, by the door which was opened in heaven. Into the same temple, be it remembered, he is still looking in verses 11 and 12. And now he beholds the heavenly hosts. (1) Round about the throne are those represented by the four living creatures. (2) Next come the four and twenty elders. (3) Then John views, surrounding the whole, a multitude of the heavenly angels. How many? How many would we suppose could convene within the heavenly temple? "Ten thousand times ten thousand!" exclaims the seer. In this expression alone we have

one hundred million! And then, as if no numerical expression was adequate to embrace the countless throng, he further adds, “And thousands of thousands!” Well might Paul call this, in Hebrews 12:22, “an innumerable company of angels.” And these were in the sanctuary above. Such was the company that John saw assembled at the place where the worship of a universe centers, and where the wondrous plan of human redemption is going forward to completion. And the central object in this innumerable and holy throng was the Lamb of God; and the central act of his life, which claimed their admiration, was the shedding of his blood for the salvation of fallen man; for every voice in all that heavenly host joined in the ascription which was raised, “Worthy is the Lamb that was *slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” Fitting assemblage for such a place! Fitting song of adoration to be raised to Him who by the shedding of his blood became a ransom for many, and who, as our great High Priest, still pleads its merits in the sanctuary above in our behalf. ***And here, before such an august assemblage, must our characters soon come up in final review. What shall fit us for the searching ordeal? What shall enable us to rise and stand at last with the sinless throng above?*** O, infinite merit of the blood of Christ! which can cleanse us from all our pollutions, and make us meet to tread the holy hill of Zion! O, infinite grace of God! which can prepare us to endure the glory, and give us boldness to enter into his presence, even with exceeding joy! DAR 398.2

We here have a continuation of the instruction which the angel commenced giving to John in the preceding chapter; hence these verses properly belong to that chapter, and should not be separated by the present division. In the last verse of chapter 10, the angel gave to John, as a representative of the church, a new commission. In other words, as already shown, we have in that verse a prophecy of the third angel’s message. Now follows testimony showing what the nature of that message is to be. It is connected with the temple of God in heaven, and is designed to fit up a class of people as worshipers therein. The temple here cannot mean the church; for the church is brought to view in connection with this temple as “them that worship therein.” The temple is therefore the literal temple in heaven, and the worshipers the true church on earth. But of course these worshipers are not to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; ***they are to be measured as worshipers; and character can be measured only by some standard of right, namely, a law, or rule of action.*** We are thus brought to the conclusion that the ten commandments, the standard which God has given by which to measure “the whole duty of man,” are embraced in the measuring rod put by the angel into the hands of John; and in the fulfillment of this prophecy, this very law has been put, under the third message, into the hands of the church. This is the standard by

which the worshipers of God are now to be tested. DAR 497.2

Having seen what it is to measure those who worship in the temple, we inquire further, What is meant by measuring the temple? To measure any object requires that we give especial attention to that object; so, doubtless, the call to rise and measure the temple of God is a prophetic command to the church to give the subject of the temple, or sanctuary, a special examination. But how is this to be done with a measuring rod given to the church? With the ten commandments alone we could not do it. When, however, we take the entire message, we find ourselves led by it to an examination of the sanctuary on high, with the commandments of God and the ministration of Christ connected therewith. Hence we conclude that the measuring rod, taken as a whole, is the special message now given to the church, which embraces the great truths peculiar to this time, including the ten commandments. By this message, our attention has been called to the temple above, and through it the light and truth on this subject has come out. Thus we measure the temple and the altar, or the ministration connected with the temple, the work and the position of our great High Priest; and *we measure the worshipers with that portion of the rod which relates to character, namely, the ten commandments.* DAR 498.1

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. *They do not see but that it is right to believe good of all evil, and as the inevitable result they will finally believe evil of all good.* Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry. GC 571.4

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. **He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect.** Even in our day there have been and will continue to be *entire families* who have once rejoiced in the truth, but who will lose faith because of *calumnies* and *falsehoods* brought to them in regard to those whom they have loved and with *whom* they have had sweet *counsel*. *They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth* as did the Jews against Christ. {TM 411.2}

Under the *zeal of Satan*, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that *they do despite* to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred

against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart. {TM 412.1}

The evil servant says in his heart, "My lord delayeth his coming." He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and *stupid*. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, *unites with the world* in pleasure seeking. *He smites his fellow servants, accusing and condemning those who are faithful to their Master. He mingles with the world. Like grows with like in transgression. It is a fearful assimilation.* With the world he is taken in the snare. "The lord of that servant shall come . . . in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." {DA 635.1}{TM 235.1}

The tares and wheat are now commingled, but *then the one hand that alone can separate them will give to everyone his true position.* Those who have had the light of truth, and heard the warning message, *heard the invitation to the marriage supper—farmer, merchant, lawyer, false shepherds* who have quieted the convictions of the people, *unfaithful watchmen* who have not sounded the warning or known the time of night—all who have refused obedience to the laws of the kingdom of God, will have *no right therein.* Those who have sought an *excuse to avoid the cross of separation from the world will, with the world,* be taken in the snare. *They mingled with the tares from choice. Like drew to like in transgression.* It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin--the devil. {TM 235.1}{4SP 390.3}{GC 608.2}{DA 635.1}