

# THE MIDNIGHT CRY AND THE SANCTUARY DOCTRINE

## THE MIDNIGHT CRY

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him” (Matthew 25:6).

This text states the message known as the “midnight cry”. Those who gave this message understood it to mean that Christ was to literally come in the clouds of heaven to this earth at the time specified, in their lifetime. God tells us through His messenger:

On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they

might not stumble. *Early Writings* p. 14.

The light from the midnight cry will shine all along the path to the City of God. But in spite of the light on the path, those travelling this path were disappointed. Jesus did not come to this earth when they confidently expected. Instead of coming to earth, the Lord, whom they sought, came to the second apartment of the Temple in heaven October 22, 1844.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts” (Malachi 3:1).

Like the disciples of Jesus, their godly expect-

tation was disappointed because they did not understand the prophetic significance of the sanctuary service. The Advent people in 1844 and the disciples in the days of Christ both made the same mistake resulting in their great disappointment; they expected Christ to come to earth as King of Kings and Lord of Lords. Christ will come to earth as King of Kings, and Lord of Lords, but not at the time expected. The sanctuary doctrine is the key that unlocks the mystery of these disappointments. Jesus went to the cross and not to the throne of David as His disciples thought. From the cross and the tomb, Jesus arose, not then to come as King of Kings and Lord of Lords, but to the Heavenly Sanctuary as our Great High Priest, to the daily ministry in the Holy Place of the sanctuary in Heaven. The plan of salvation had additional steps to unfold between the cross and when Jesus returns

as King of Kings and Lord of Lords; there are additional steps between the transition from Holy to Most Holy place ministration before returning as King of Kings and Lord of Lords. These additional steps are illustrated in the earthly sanctuary and its ritual. We need to understand these steps of the sanctuary service lest we too become greatly disappointed in our godly expectations today. The "midnight cry" is still present truth; the Bridegroom is still coming! This truth illuminates the path all the way to the City of God. What steps do the sanctuary service tell us need to be accomplished before Jesus can come to earth as King of Kings and Lord of Lords?

### THE SANCTUARY SERVICE

There has always been one aim of the sanctuary and its services. It is to restore the separation between God and His creatures that sin introduced. The sanctuary

doctrine is the **good news** of how God's work in the sanctuary restores everlasting righteousness in the universe. What does the sanctuary teach us is the next step to be accomplished to end sin individually and corporately in man, in order to bring in everlasting righteousness on earth? The problems sin has introduced into the universe are so complex that it takes several steps for God to undo these problems. The sanctuary service has three loci of activity: a) the courtyard (this earth) b) the Holy Place (in heaven) and c) the Most Holy Place (in the sanctuary in heaven). These three locations may illustrate three phases of the plan of salvation. Why God does things in stages and in different locations we may not be able to fully comprehend now. But there are phases and stages in the plan of salvation as illustrated in the earthly sanctuary service. The full reality of the phases illustrated in

the earthly sanctuary and its services were begun by Christ on earth and continue in the heavenly Sanctuary until their completion.

God created this world and mankind to be an exhibit, a demonstration of God's government, and a demonstration of obedience to God's laws. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (I Corinthians 4:9). Man was created to be an object lesson, a spectacle to angels, to show the results of obedience to God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). "So God created man in his [own] image, in the image of God created he him; male and female created

he them" (Genesis 1:27). God purposed to win His case with Lucifer by demonstration. Planet earth was created to be that demonstration. It was on this earth that a model of the heavenly sanctuary was placed to teach the universe what God would do on earth and in heaven in the sanctuary of His strength.

As created, mankind lived and talked face to face with God. God showed Adam every beast of the field and fowl of the air to see what Adam would call them (Gen.2:19). God told man face to face what mankind's occupation and food was to be (Gen.2:15,16). God brought Eve to Adam (Gen.2:22). God told man face to face that they were not to eat of the fruit of the tree of knowledge of good and evil, explaining that mankind would die in the day they ate of the fruit (Gen.2:17). But man did eat of the fruit and that day Jesus agreed to die in mankind's place to give

mankind another chance to be loyal and obedient and to demonstrate that loyalty and obedience before the universe. Sin caused a separation between God and mankind even as sin had caused a separation between God and the rebel angels.

"But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear" (Isaiah 59:2).

And so the sanctuary and the sanctuary service was introduced on earth, a model of the sanctuary in heaven in order to communicate the knowledge of what God was doing to solve the sin -the rebellion- problem that had developed in heaven and later on earth.

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

"And look that thou make [them] after their pattern, which was shewed thee in the mount" (Exodus 25:40).

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5).

We understand that the types and symbols of the courtyard sanctuary service were met and fulfilled in Christ on earth. He lived a perfect life in sinful human flesh by the power of the Holy Spirit in His own body bridging the gulf that sin had fixed between God and mankind. The wages of sin is death. The law cannot be changed, because God is unchangeable and the law is the tran-

script of His character. Therefore Jesus died on Calvary and paid the price of sin for mankind, revealing the depth of God's character of self-sacrificing love. He then rose from the dead and ascended to the sanctuary in heaven to mediate His own blood, making an atonement, restoring the separation that sin has made between mankind and God. What Jesus did is summarized:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Timothy 3:16).

There is a uniformity in God's dealing with sin since its inception in heaven. In the context of uniformity, there are stages that unfold one after another to us in revealing how God deals with sin. While it is

true that “the Lamb slain from the foundation of the world” (Revelation 13:8) has always mediated His blood as the only basis for salvation, yet there came a time when the promise of the Saviour was fulfilled.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,” (Galatians 4:4).

So we see two apparent opposites put together. Ever since the inception of sin, there was a Saviour. Yet there came a time when the Saviour came as prophesied, as promised. The Saviour was mediating His blood in type before Calvary, ever since the Garden of Eden, yet there came a point in time when Jesus shed His blood in His own body literally, and fulfilled all the promises and prophecies of the Saviour. There was no change in availability of forgiveness before and after the

cross. However a flood of light was shed concerning God, His love and His expensive plan of salvation at the cross. With increased light came increased responsibility. Present truth changed in the light of developments in the plan of salvation.

God deals with mankind differently depending upon the stage of fulfillment of God's plan, or the degree of light that has been caused to shine into the life.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent:” (Acts 17:30).

In one sense there is no difference in how God deals with sin; there is no difference in the basis of salvation between one phase of the plan of salvation and another. Yet there are real differences. There are differences in what is present truth depending upon the phase of the plan of salvation. There are

differences in responsibility depending upon the degree of information that has been unfolded by God to mankind.

We understand that there is a difference between the types of the earthly sanctuary ritual and the reality of the life of Christ on earth and His work in the heavenly sanctuary service. We understand that type met antitype in the person of Jesus Christ. The reason for no more sacrifices on earth in an earthly sanctuary with an earthly priesthood is that Jesus came and fulfilled all that the earthly courtyard sacrificial services pointed forward to. Having fulfilled the sacrificial types, these types are no longer needed. To keep the ritual sacrifices is to deny the reality in Jesus Christ and the reality of the heavenly sanctuary service which is based on that once and for all sacrifice of Jesus Christ.

It is a further progression of understanding to

believe and experience the transition from the Holy Place ministration of Jesus in the heavenly sanctuary to the Most Holy Place ministration. The transition from Holy to Most Holy occurred October 22, 1844. The difference between the Holy and Most Holy ministration is not a change from earth to heaven in the person of Jesus Christ as at His ascension; it is not the difference between type meeting antitype in the person of Jesus Christ as it was when Jesus died on the cross of Calvary in the courtyard of this earth and then ascended to the heavenly sanctuary to begin His priestly ministration; it is the meeting of individual and corporate fulfillment in the body of believers, the bride of Christ. It is not the transfer in geography of Christ from earth to heaven, but this Most Holy Place ministration of Christ finally results in the transfer in geography of the body of Christ, the bride of Christ from earth to heaven. It is the differ-

ence between eternal life and eternal death for the believer. Under the Holy Place ministration, the believer was prepared to meet their Lord after the first death. Under the Most Holy Place ministration the believer is prepared to meet their Lord in life without ever seeing any death, except the death to self that Paul talks about.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3,4).

In the educational system as a model, we can say that the Holy Place ministration of Christ is like the daily or weekly class examinations. The Most Holy Place ministration of Christ is like the final examination

that determines the pass or failure, not for the quarter or for the semester, but for the whole course, for the whole year of education. God's plan for putting right what was put out of harmony by the rebellion of Lucifer and of mankind, has an end point; the plan of salvation does not go on forever; there is an end point. To come to the end point is the work of the Most Holy Apartment of the sanctuary in heaven.

### **The important question**

The important question for me to understand is how to co-operate with Jesus in His Most Holy Place ministrations. My co-operation can either hasten or slow down His work. My co-operation hastens Christ's work in the Most Holy, or if I resist Him, I can thwart Him in His efforts for me. God will not force His righteousness upon me. His righteousness is not a matter of words and ritual, but a reality in my life and habits. It

is "the power of God unto salvation" in the here and now.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Peter 3:12).

The medical model gives perhaps the clearest illustration of the work of Christ in the Most Holy Place in the sanctuary of heaven. The problem is sin; sin in my life and heart; sin in the corporate heart and life of the body of Christ, the bride of the Lamb. Jesus is working to get sin out of my life individually and out of the corporate heart and life of His bride. How does He do it? The active agent in the church and in my heart is the Holy Spirit. The Holy Spirit uses the Word of God (the Bible) to perform the work of a psychoanalyst trying to help patients understand

why they have problems in their life. The object of identifying the problem is to get rid of the problem. The problem is sin and sin is the transgression of God's law.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:" (John 16:8).

The last lines of a familiar chorus go "Show me my self and show me my Saviour, and let the Book live for me." This is the work of Jesus in the Most Holy. He is working like a psychoanalyst, a heavenly psychiatrist, knocking at the door of our hearts, asking for entrance so that He can show us our self and our sins and show us our Saviour, and let the Word of God live in our hearts and minds, our words, looks, and our actions. He wants to give us the love of the truth and a hatred for sin; He wants us to know the difference between good and evil; to love the good and to

hate the evil. And Jesus is going to be successful.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it” (Isaiah 55:11).

When completely successful, sin has been purified from the hearts and lives of His bride, and He can come and claim her (the church). Jesus will not leave the sanctuary in heaven until there are no more sins being sent to Him. Salvation is a four step process clearly stated in *Selected Messages Book I* p. 215:

The sinner must come in faith to Christ, take hold of His merits, lay his sins upon the Sin Bearer, and receive His pardon. 1SM215

This process stops when it is completed in the heart and mind of every co-operating individual – because no more sinners are bringing their sins to Jesus by faith, and taking hold of His merits, and laying their sins upon the Sin Bearer, and receiving His pardon. At this time Jesus will stand up and make the fearful statement:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still” (Revelation 22:11).

The details of just how Jesus does His work in the heart is told us in volume 1 of *Testimonies for the Church* p. 187.

God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the

heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They

prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the

latter rain, and thus be fitted for translation.  
1T187.

This is the work of Christ in the Most Holy Place. It has always been His work in our hearts. The difference now is with the flood of light shining from the law of God in the ark of the law in the Most Holy Place in the sanctuary of Heaven, now God no longer can wink at our sins, but calls for men everywhere to repent. God has always wanted men to know His love for them; God has always wanted men to obey His law; the difference now is that He can no longer wink. Man now has come into the full exposure of the love of God, manifested on the cross of Calvary; manifested in the Holy Place ministration, and finally and fully in the Most Holy Place ministration of the heavenly Sanctuary. God could not wink at Lucifer any longer, after his rebellion had ripened, because God had nothing further to unfold to

Lucifer about His love. After Calvary, after the Holy Place, and the Most Holy Place ministrations, God has nothing more to unfold to mankind, except His wrath, His extreme disappointment in having all His efforts and overtures to win rebellious man spurned. God can no longer wink.

This is closing time for the plan of salvation. We have the high privilege of co-operating with Jesus in bringing in everlasting righteousness. What an exalted privilege! What a time to be alive!

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