THE DEFINITE TIME FOR THE LATTER RAIN TO THE LIGHT OF SANCTUARY



Elias Thomé Zorub

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I pray for the beloved name of our Lord Jesus, that this message may be read by you, meditated in prayer and in a spirit of humility.

We will be able to discern the present truth and decide for it, if we have received the anointing of the Holy Spirit. 1 John 2: 20-27 and Rev. 3:18.

Additional light to old truths discovered and responses within the framework of truth in fulfillment of Ellen G.

White's prophecy.

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THANKS

We thank the God who created heaven and earth, for giving us the privilege of participating in the completion of this work and for making us overcome each obstacle. To Him be all honor and glory;

To Israel Zorub, who sleeps in Christ, for having patiently taught us, exhaustively repeating biblical passages and Ellen White's prophecies, in addition to the effort and precision in presenting the message that was brilliantly expounded;

To Nelson de Oliveira Júnior and Maureen Zorub, collaborators of this work and scholars, spreading this message in the United States of America, where they reside;

To Bruna Escudeiro Fonte Feal, the fourth generation of Elias Thomé Zorub and daughter of Ramiro Zorub Fonte Feal, for participating in the diagramming of the graphics at the end of the respective chapters;

To the brothers of our Seventh-Day Adventist Church – SDA, who share with us the experience of the divine message of justification by faith and, consequently, that of the definite time of the latter rain in the light of the sanctuary, proving that those who prepare and seek with all fervor and prayer, will be visited by the Holy Spirit who will lead them to all truth.

The Organizers

PREFACE

"Additional light and old truths must be recovered and placed in the frame of truth under new frames," according to Ellen White, Review and Herald, June 3, 1890.

Not all ceremonial law was fulfilled at the cross. Was it by chance that Jesus died at Easter, in the year and day specified in the 70 week prophecy, according to the mosaic ceremonial of Chapter 23 of Leviticus, that is, on the 14th of the first month, of the year 31, at 3 am pm? It was no accident that Jesus died at Easter, was resurrected in the Firstfruits, bestowed the Holy Spirit on Pentecost and even began the investigative judgment on the day of atonement, which in 1844, fell on October 22. Now, it cannot be by chance that Jesus waited 2300 years to begin the investigative judgment on the very day designated for this purpose!

The great hope is that Jesus is interceding for you and me today, and every day, and that He is also judging the dead on the day specified for that. You and I, alive, will only be judged on the last day of grace. What we must do now is to confess our sins and ask for forgiveness in order to achieve deliverance.

We will accompany Christ in the Heavenly Sanctuary by doing his two jobs: interceding for us and judging those who died in the faith. Jesus begins judgment by the church so that it is ready, without spot and wrinkle, prepared for His coming.

Did you know that there are two special Saturdays to observe, according to the first angel's message? Rev. 14: 6, 7: "And worship him who made heaven and earth and the sea and the springs of waters." This refers to the weekly Saturday we keep. It is also very important to look at the other side of the question: "Fear God and give Him glory, for the coming and the hour of His judgment". The hour of judgment refers to the day of atonement, which is our annual Sabbath. The day of atonement works like a compass, guiding and guiding us into the sanctuary with Jesus, just as the navigator is guided by the compass in the immense sea.

Just as Jesus began the process of investigative judgment on the day of atonement, He must continue His work of judgment only on that specific day, until this process, namely the cleansing of the sanctuary, comes to an end, with the door's grace closed that will obviously occur in the repetition of the date. So it was with the other parties; the Jews kept all the feasts that referred to Christ's first coming for more than 1400 years.

In the repetition of the date, that is, in one of them, Jesus fulfilled his purpose. That is why Ellen White, after explaining the origin of our movement and presenting the fulfillment of the typical prophecies concerning the first advent, in the book The Great Controversy, says: "Likewise, the types that refer to the second advent - Trumpets,

Atonement and Tabernacles - must be fulfilled not only as regards the event, but also as to the time designated in symbolic worship ".

There is no biblical basis for a stipulated day of 24 hours, by law, the day of atonement, to typify an indefinite period of time, which began on October 22, 1844 and will end with the closing of the door of grace, as soon as the living be judged. It was not by chance that Jesus sent Moses to warn Aaron that he "should not enter the sanctuary at all times into the veil, before the mercy seat so that he does not die".

Could anyone seriously say that Jesus will fulfill His work of atonement at any time in spite of symbolic worship and contradict His acts, His own prophecies regarding the time designated in symbolic worship? Christ himself, referring to the ceremonial laws that teach about the plan of redemption, said: "that neither a jot nor a tittle will be omitted from the law until all is accomplished".

The practical point is that he who does not accompany Christ in his sanctuary cannot benefit from it. Notice that the disciples had "their ten-day prayer week" to prepare for the pouring out of the early rain. Jesus told the disciples not to leave Jerusalem, but to wait for the Father's promise.

The disciples already knew that Pentecost was approaching and that the cross was the foundation for the fulfillment of the Mosaic law, so they prayed unanimously during those ten days. From the fortieth day of Christ's resurrection, when He ascended into heaven, until the fiftieth day, that is, the day of Pentecost, it was when, in effect, the disciples received the early rain, fulfilling the feast. This is reported in Acts chapter 1 and 2 and Luke 24.

Now, in the same way, we have "the week of ten days" as the disciples, the times of refreshment, appropriate for a week of prayer for consecration, love and empowerment to carry out the gospel. In the sanctuary ritual, a doctrine that God entrusted to Adventists to preach to the world, we find the time for refreshment. "Week of Ten Days" for purification, self-examination, consecration and justification by faith.

Each year, from 1844, from the first day of the seventh month, the day of trumpets, to the tenth day of the seventh month, the day of atonement, the time for the granting of power is specifically demarcated. See how the apostle Peter posed the question of erasing sin (cleansing the sanctuary) with times of refreshment. Acts 3:19: "Repent, therefore, and be converted, that your sins may be blotted out, and the times of refreshment may come in the presence of the Lord." Zechariah 10: 1 says, "I asked for rain in the time of the latter rain."Guilherme Miller estabeleceu o ano para a purificação do Santuário.

Samuel Snow explained that just as the typical spring festivals were fulfilled in every detail, including as to time, the day of atonement would occur, as it did, on the day specified in the symbolic service, October 22, that year, 1844.

Hiram Edson discovered that Jesus entered the most holy for the first time, according to Daniel 7: 9, 10, 13 and 14.

Ellen White confirmed that the types referring to the second advent must be fulfilled not only in terms of the event, but also in terms of the time specified in the symbolic cult.

Finally, Elias Zorub, the first converted Arab Adventist, at the time professor of theology and English at a Presbyterian institute in Lebanon, wrote about the types of the second advent, namely trumpets, atonement and tabernacles, showing the intimate relationship between the cleansing of the sanctuary, and the pouring out of the latter rain.

There is a connection between the year established in the book of Daniel and the day specified in the writings of Moses. Jesus explained the following: "And beginning with Moses, and with all the prophets, he explained to them what was found of him in all the Scriptures." Luke 24:27.

From verse 44 onwards it says: "These are the words I said to you while I was still with you: That it should be fulfilled all that was written of me in the law of Moses, in the prophets and in the psalms. Then he opened their understanding to understand the scriptures. "And Jesus said to them," So it is written, and so it was fitting that Christ should suffer, and on the third day be raised from the dead". Therefore, Jesus died on Easter, Friday, the 14th of the first month and was resurrected on the Firstfruits, on the 16th, at dawn on Sunday. So, as God said "remember the Sabbath day", He also said "remember the law of Moses, my servant". Mal. 4: 4.

Let us follow Jesus' work in the heavenly sanctuary, accumulating his role as judge, intercessor and also pronounce His high priestly blessing from heaven so that the refreshment of the Holy Spirit may happen in our lives.

Ellen White, Waggoner and Jones approached the subject of justification by faith in a special way, so that we could better understand the subject of this book.

I hope that the gifts of God bless you and your family.

Nelson de Oliveira Júnior

CHAPTER 1

THE TIME CLEARLY DEFINED

Faced with the magnitude of the vast and glorious work that must be completed with the proclamation of the everlasting gospel to every nation, tribe, language and people, we feel our complete lack of suitability for the performance of this mission, when we look at our strengths, our meager resources and limited number of believers.

The threefold angelic message of Rev. 14 needs, in order to be carried to a successful conclusion and to its final triumph, a supernatural power.

All the promised power, even the power of the Holy Spirit as of all his hosts, is needed in order to effectually warn a sinful world of the coming of Jesus, and to gather together those who keep the commandments of God, and have the faith of Jesus.

The fullness of the Holy Spirit promised to the people of God the prophet designates in figurative language as the latter rain¹.

The former rain was poured on the early apostolic church according to the promise of Jesus and the prophecy of the prophets Joel ², Isaiah³ e John Baptist⁴.

In like manner, and with still greater fullness, the latter rain is to be poured out on the remnant church. However, even though the church has fulfilled the conditions for receiving the promise and comes together for that purpose under the direction of the spirit of prophecy⁵, the prophet Zechariah gives them this warning: "I asked for you rain in the time of the latter rain"⁸.

We are called Adventists because we believe in and look forward to the second advent of our Lord Jesus Christ. We are familiar with this topic and preach it with vehemence

¹ Hosea 6:3: "Let us know and follow on to know the LORD; like the dawn, his coming is sure; and he will descend on us like rain, like the latter rain that waters the earth."

² Joel 2:23: "Rejoice therefore, O children of Zion, rejoice in the LORD your God, for he will give you the rain in just measure; he will bring down, as of old, the former and the latter rain."

³ Isaiah 44:3: "For I will pour water on the thirsty, and torrents on the dry land; I will pour out my Spirit on your descendants and my blessing on your descendants".

⁴ Matthew 3:11: "I baptize you with water to repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to wear. He will baptize you with the Holy Spirit and with fire."

⁵ Joel 1:14: "Proclaim a holy fast, call a solemn assembly, assemble the elders, all the inhabitants of this land, to the house of the LORD your God, and cry to the LORD".

⁶ Joel 2:1: "Blow the trumpet in Zion, and give a sounding voice in my holy mountain; let all the inhabitants of the earth be troubled, for the day of the LORD is coming, it is near".

⁷ Joel 2: 15-17: Joel 2:15-17: "Blow the trumpet in Zion, promulgate a holy fast, proclaim a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children and those who suckle; let the bridegroom come out of his chamber, and the bride out of her chamber. Let the priests, the ministers of the LORD, weep between the porch and the altar, and pray: Spare your people, O LORD, and give not your inheritance to a reproach, that the nations may mock them. Why should they say among the peoples, Where is their God?"

⁸ Zechariah 10:1: "Ask the LORD for rain in the time of the latter rains, the LORD, who makes the clouds of rain, gives rain to men, and to every man grass in the field."

because we identify with him. But the truth, we will not live up to the name of true Adventists if we do not believe and wait for the second advent of the Holy Spirit in the form of the latter rain.

It is by receiving the Holy Spirit in all its fullness that we will be prepared for the second advent of the One for whom we eagerly await, and that we may rightly be Seventh-day Adventists, because we will indeed be prepared for His coming in our time. Those who deem a new movement of reform in the church necessary, and are willing to promote it, should expect, first of all, to receive the Holy Spirit in the form of the latter rain. Baptized by the one Spirit into one body, they will know how to lead true reformation. Let us therefore hear and obey the precept of the prophet: "I asked for you rain in the time of the latter rain" (op. cit.).

The outpouring of the Holy Spirit in the days of the apostles was the early rain and its result was glorious. The latter rain, however, should be even more abundant⁹. Mrs. White comments as follows on the text and quoted passage from the prophet Joel 2:23. This outpouring of the Spirit is compared to the descent of the latter rain, and it is for this more power that Christians should send their petitions to the Lord of the harvest in the time of the latter rain. In answer the Lord will make bright clouds, giving them abundant showers. He will bring down the rain, the former rain and the latter rain, that is, the Holy Spirit in double measure or in its fullness¹⁰.

Our venerable brother elder A. S. Daniells, in an article for readings for the week of prayer (1929), referring to this passage from the prophet Zechariah, said, "There is a definite time fixed for the latter rain." When that time comes, the people of God must ask for this rain and everyone who asks will have the right to participate in it". Hence it is evident that both Ms. White and Brother Daniells, admit that there is a definite time for the latter rain, within which it must be pleaded. This is what is understood from the prophetic text.

It is a pity that Ellen G. White did not accurately reveal this important and necessary time for Christians. Here comes the question: Why did she stop doing it? The answer is simple: she had no light on this subject in her time, because the people were not in a position to understand and receive that light.

It was necessary first to receive, for their life and experience, the light on righteousness by faith, so that sanctification, properly prepared to seek the Lord at the time of the latter rain, could also be directed by it, because the only way to obtain the power of the Holy Spirit is to be justified by faith.

Hence this light was opportunely given on the occasion of general conference in 1888, in conjunction with the present question. There was, however, much discussion on this subject, and not all representatives of the movement readily admitted this light, which was

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⁹ "The outpouring of the Spirit in the days of the apostles was the "early rain," and the result was glorious. The latter rain will be more abundant, however. What is the promise for those living in the last days?" WHITE, Ellen G. – Testimonies, Vol. VIII, Chapter 3: Promised Power, 2006, p. 28 – White Center. http://www.centrowhite.org.br/files/ebooks/egw/Testemunhos%20para%20a%20Igreja%208.pdf

¹⁰ "As the end of the earth's harvest draws near, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is compared with the fall of the latter rain; it is for this additional power that Christians are to petition the Lord of the harvest "in the time of the latter rain." In response, "the Lord, who makes lightning, will give them showers of water." (Zechariah 10:1). "He...shall bring down the rain, the former, in the first month (Joel 2:23)". WHITE, Ellen G. – Acts of the Apostles – Chapter 5: The Gift of the Spirit, 2007, p. 36 - White Center. http://www.centrowhite.org.br/files/ebooks/egw/Atos%20dos%20Ap%C3%83%C2%B3stolos.pdf

gradually received and still preached as a doctrine, a mere theory, and not as a living experience.

This is why this question was hidden from our people of the past; because they did not walk in the light they received. Thus, it is necessary to gather together the quotations which follow, as well as what the Holy Spirit revealed to Ellen G. White concerning the present truth, as will be clearly set forth in this study.

The Review and Herand says: "The people have not yet entered, by faith, in due time into the holy place (name comprising both apartments of the sanctuary), where Jesus entered to make atonement for his children" ¹¹. E continua: And he continues: "There are old truths in them, and yet they are new, which must be brought in and added to the treasury of our knowledge... Christ makes rich promises concerning the gift of the Holy Spirit to his church, but how little do these promises have been appreciated!" ¹²

In trying to awaken the people to a sense of their high privilege, the Review and Herald of April 1 of the same year says: "We ask, is it not time for God's people to receive new light?"¹³. And he continues: "If by the grace of Christ his people have become new wineskins, he will fill them with new wine"¹⁴. "God will add additional light and old truths will be retrieved and placed back in the frame of truth"¹⁵.

These inspirations have no relation to truths already revealed in former times, nor to the message of righteousness by faith that came before, but had application in the future when righteousness by faith was announced in the past. The following facts clearly demonstrate this:

1st) It came two years before these revelations were announced. It had been given at the Minneapolis conference in 1888 and those on various occasions in the year 1890.

2nd) The doctrine of justification by faith did not represent a new light, and in the above passages it speaks to us of new light, "additional light", new truths.

Read what she says about it: "The workers in the Master's cause were not to present the righteousness of Christ obtained by faith, as a new light, but as a precious light, which for a time had been lost sight of by the people."¹⁶.

¹² "There are old, yet new truths still to be added to the treasures of four knowledge. We do not understand or exercise faith as we should. Christ has made rich promisses in regard to bestowing the Holy Spirit upon his church and yet how little promisses are appreciated". (op. cit.)

¹¹ "The people have not entered into the holy place, where Jesus has gone to make an atonement for his children". (Review and Herald, 25 de fevereiro de 1890, parte 1 - https://m.egwwritings.org/it/book/821.10259#10260).

¹³ "We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal?". (Review and Herald, 1° de abril de 1890, parte 7 - https://m.egwwritings.org/it/book/821.10332#10342)

^{14 &}quot;If by the grace of Christ His people become new wineskins, He will fill them with new wine." (WHITE, Ellen G., The Desire of Ages, Chapter 28: Levi Mateus, 2007, p. 230 http://www.centrowhite.org.br/files/ebooks/egw/O%20Desejado%20de%20Todas%20as%20Na%C3%83%C2%A7%C3%83%C2%B5es.pdf

^{15 &}quot;He has light that is new to us, and yet it is precious old light that is to shine forth from the world of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fall to receive the increased light; we do not walk in light already shed upon us". (Review and Herald, 03 de junho de 1890, parte 2 - https://m.egwwritings.org/pt/book/821.10462#10468

¹⁶ "Laborers in the cause of truth should present the righteousness of Christ, not as a new light, but as a precious light that has for a time been lost sight of by the people". (Review and Herald, 20 de março de 1894, parte 2 - https://m.egwwritings.org/it/book/821.13394#13400

We see clearly that it refers to points of truth which had not yet been discovered and which were not revealed to him. These revelations, conceived in prophetic terms, given on several occasions, she announces them in relation to the time of the outpouring of the Holy Spirit in the latter rain, as mentioned above. All this should be in the future, and it must therefore be concluded that the time of the latter rain is part of this additional and new light, which should be added to the treasury of our doctrinal knowledge, together with old truths to be discovered and placed in the new frame.

These truths were known and observed in past times, but which were forgotten, leaving their empty place on the board where they should be placed again. All this it'll be demonstrated as taught in the Bible and mentioned in the writings of Ellen G. White.

Before delving deeper to demonstrate this fact, it should be said that it'll have little value for God's people to beg the latter rain out of season, because it will never be granted.

For this reason, it is of the utmost importance for the believer to know the definite time of the latter rain, for any effort, meeting or work undertaken for that purpose will be frustrated if the instructions of the prophet of God, who orders to ask for rain in the time of the latter rain. The apostles had a definite time for obtaining the early rain, and during that time they sought to fulfill all the requirements and conditions, staying in expectation during the ten days from the day of Christ's ascension to the day of Pentecost.

When the day came for them to observe the law, the Holy Spirit descended on them with great power as it is written in the 2nd chapter of the Acts of the Apostles. Similarly, we must have time to receive the latter rain, because the purpose in both cases is the same: the reception of the Holy Spirit, which must necessarily take place under identical conditions. We are all anxious to know the time set for the reception of the latter rain in our day. When will that time be? There are those who think that this time was when the doctrine of justification by faith was revealed to the people of God. To these we wish to ask: Did the people, when they received the doctrine of justification by faith, recognize that this was the time of the latter rain? If recognized, did he seek to obtain the latter rain at that time? Did he receive the promise? If received, all the gifts of the Spirit must be manifest and represented among this people, according to what we read in Joel 2:28¹⁷ e I Cor. 4-7¹⁸. What is the change that took place in this people as a result of this rain, and what similarity does it bear with the first church of Pentecost and subsequent times? Did the believers speak in tongues as a sign of the outpouring of the Holy Spirit?¹⁹ ²⁰ ²¹

Thanks be to God for the anticipated change in the spiritual state of his people at the time of the refreshing, as is seen from the above-quoted passages, and as is stated in the

¹⁷ Joel 2:28. "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters will prophesy, your old men will dream and your young men will see visions".

¹⁸1 Corinthians 4:7: "For who makes you stand out? And what have you that you have not received? And if you have received it, why do you boast, as if you had not received it?"

¹⁹ Acts 2:4: "They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."

²⁰ Acts 10:45, 46: "And the believers who were of the circumcision, who came with Peter, were astonished, because the gift of the Holy Spirit was poured out on the Gentiles also. For they heard them speaking in tongues and praising God."

²¹ Acts 19:16: "And the one possessed by the evil spirit leapt upon them, subduing them all, and so prevailed against them, that they fled from that house naked and wounded."

Ellen White's writings.²² ²³ Everything will be fulfilled to the letter in the future. If, therefore, we understand the question of time, we will not be deceived, nor will we continue to be satisfied in our spiritual poverty, imagining that we are rich. But with this we have not yet declared the definite time of the latter rain. It is a recognized fact that the latter rain is particularly intended for the last church, and therefore for the time of the end which began in the year 1844 as the church must be awakened and prepared by this rain for the second advent of the Lord.²⁴

An important prophecy of Ellen White, which brings us to the present time, shows us, albeit in an indefinite way, what this time of the latter rain is. In the book Early Writings she says: "At the beginning of the time of tribulation we became filled with the Holy Spirit." He explains: "The beginning of the time of tribulation there mentioned does not refer to the time when the plagues will begin to be poured out, but to a brief period of time preceding that, while Christ was still in the sanctuary. At that time when the work of salvation is about to end, grave disturbances will occur in the earth and the nations will become angry; but they will be restrained in their impetus so as not to hinder the work of the third angel. At that time the latter rain or refreshing from the presence of the Lord will take place, in order to impart virtue at the loud voice of the third angel and to prepare the saints that they may stand when the seven plagues shall be poured out upon the earth. ²⁶

When meditating and comparing the above statements with the state of things that we are witnessing today, it appears that we are just at the beginning of this short period of time, in which these disturbances are taking place, not only between nations, but within nations.

The nations are angry, but they are held back so that the work of salvation may go on to its end. Undoubtedly, the time of the latter rain has arrived, because it is in a time like this que Ellen White diz: "nos tornamos cheios do Espírito Santo". Não obstante a sua linguagem profética determinar de um modo aproximado o tempo exato dessa chuva serôdia, ela não he

²²"I heard those who were clad in armor speak the truth with great power. This took effect. Many had been tied up; some wives for their husbands, and children for their fathers. The sincere, who had been prevented from hearing the truth, now eagerly adhered to it. All fears of their relatives were gone, and the truth alone seemed sublime to them. They had been hungry and thirsty for the truth; this was dearer and more precious to them than life. I asked what had brought about this great change. An angel replied, "It was the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel." (WHITE, Ellen G. – Early Writings – Chapter 65: The Shake, p. 271 – EGW Books – Brazilian Publishing House – http://ellenwhite.cpb.com.br/livro/index/27/269/272/a-sacudidura

²³ "The third message was to do its work; all should be tried through it, and those that are precious should be called out of the religious bodies. A compulsive power moved the sincere, while the manifestation of the power of God brought fear and rebuke to unbelieving relatives and friends, so that they dared not embarrass those who felt the work of the Spirit of God upon them, nor had the power to do so. . The last call was taken to the poor slaves, and those who were pious among them poured out their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not stop them, fear and astonishment kept them silent. Great wonders were wrought, the sick were healed, and signs and wonders followed the believers. God was at work, and every saint, without fear of consequences, followed the convictions of his own conscience, and joined himself to the keepers of all the commandments of God; and with power they widely proclaimed the third message. I saw that this message will close with power and strength far greater than the midnight cry." (op. cit. page 278).

²⁴ Daniel 8:14, 17: "He said to me, Until two thousand three hundred evenings and mornings, and the sanctuary will be cleansed. So he came near where I was; when he arrived, I was terrified and prostrated myself with my face to the ground; but he said unto me, Understand, son of man, for this vision refers to the time of the end."

²⁵ WHITE, Ellen G. – Early Writings – Chapter 3: Subsequent Visions – p. 33 – EGW Books – Publishing House Brazilian

⁻ http://ellenwhite.cpb.com.br/livro/index/27/32/35/visoes-subsequentes

²⁶ WHITE, Ellen G. – Early Writings – Chapter 22: Explanation – p. 85 and 86 – EGW Books – Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/27/85/96/explanacao

manages to define it only in a general way, without specifying the exact time within which this rain will take place, and vaguely calling it "a brief period". It remains, therefore, for us to discover within this short period the exact time in which we must wait and beg for the promised rain, and if possible, to know the day and year determined of this great event, as happened in the early rain, on the day of Pentecost, in the early church. If we can know this by the word of God, our longings as to what we need to know for proper ends will be satisfied.

An accurate and conscientious study of the sanctuary and its service will open the way to the discovery of this important time.

CHAPTER II

THE JUSTICE OF CHRIST AND THE SANCTUARY

Ellen White's words to the people of God to study so important a subject are expressive and insistent. She says: "The subject of the sanctuary and the investigative judgment, must be clearly understood by the people of God. All need for themselves to have a knowledge of the position and work of their great high priest. Indeed, it will be impossible for them to exercise the faith that is essential at this time or to occupy the position that God wants to entrust to them. Each one must face the great Judge face to face. How important it is, then, that everyone often behold the solemn scene in which the judgment will settle and the books will be opened, and in which, together with Daniel, each person must be in his lot at the end of days!".²⁷

As God focused the attention of ancient Israel on the earthly sanctuary, so He has focused the attention of true Adventists on the heavenly sanctuary, since not all do not always give it the due attention that He claims at present. This is how we will come to specify this truth and understand it under the direction of the spirit of prophecy, so as to see clearly the way which should lead us to our goal.

The servant of the Lord also said in the Review and Herald: "The time of trial is at hand, because the loud cry of the third angel has already begun at the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light spread by the angel whose glory will fill the earth.".²⁸

In the book "Early Writings", Ellen White, referring to the change wrought in the spiritual life of God's people says: ""I asked what had brought about this great change. An angel answered, It was the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel". 29 These quotes make it clear that the time of the latter rain, which is the time of refreshing from the presence of the Lord, relates to the message of Revelation 18, the time of the loud cry that began with the revelation of the righteousness of Christ as the Redeemer who forgives sins.

In other words, these quotes refer to the time of the latter rain when God's people will be justified or definitively forgiven, imputing righteousness to them through faith in Christ as the forgiver of sins. Hence it is also seen, as mentioned, that the time of the latter rain commences as soon as Jesus shall apply or impute His righteousness to His repentant people in judgment, when their individual cases are legally investigated and their sins forgiven.

²⁷ WHITE, Ellen G. – The Great Controversy – Chapter 28: The Great Investigative Judgment – p. 488 - Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/1/479/491/o-grande-juizo-investigativo

²⁸"The time of test is just upon us, for the loud cry of the third angel has alreadry begun in the revelation of the rightousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill whole Earth". (Review and Herald, 9/9/1892 – part 7 – https://m.egwwritings.org/pt/book/821.12320#12329)

²⁹ WHITE, Ellen G. – Early Writings – Chapter 65: The Shake – p. 271 - Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/27/269/272/a-sacudidura

We know that forgiveness can be obtained by faith, through repentance and confession of sins, but it will not become effective through the righteousness of Christ without prior judgment. At the judgment, each believer's case will be examined, starting from the righteous Abel to the last dead believer. Then the judgment will pass to the living, when Jesus, as our Judge, will have judged the case of the dead believers. ³⁰ 31

After the judgment of the last dead believer, Jesus, our Judge, will proceed to judge the living believers, who will not be judged until they are provided with everything necessary for their perfection and empowered to finish God's work on earth. It is what we hope for through the latter rain. The sins of those who remain faithful to the end will be blotted out, and their definitive forgiveness will be recorded as those considered legally righteous.

This is the whole meaning, the main part of the time of the "test" which is now imminent, and in which the loud cry will be heard, not as a work only incipient, but powerful, thanks to the latter rain and the refreshing that comes from the presence of the Lord. This will occur when Jesus blots out the sins of His people by His merits, imputing His righteousness to them, and pours out His spirit on the living before their turn to be judged, until the final sealing with the spiritual perfection of the 144,000, as the Israel of God.³² ³³

All conditions of forgiveness will be fulfilled, and all sins forgiven will be extinguished with the last test.

It is therefore clear that the time of the latter rain or refreshing, which comes from the presence of the Lord, is the time when the sins of penitent believers will be blotted out in the investigative judgment.³⁴

³⁰ Genesis 18:25: "Far be it from you to do such a thing, to kill the righteous with the wicked, as though the righteous were equal to the wicked; Far away from you. Will not the judge of all the earth do justice?"

³¹ John 5:22: "And the Father does not judge anyone, but to the Son he has committed all judgment."

³² Revelation 7:2, 3: "I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to harm the earth and the sea, saying, harm neither the earth, nor the sea, nor the trees, until we seal the servants of our God in their foreheads." ³³ Revelation 14:5: "and no lie was found in their mouth; have no stain."

³⁴ Acts 3:19, 20: "Repent therefore, and be converted, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord."

CHAPTER III

THE DAY OF ATONEMENT AND THE SANCTUARY

Brother W. H. Branson consigned in his pamphlet on the cleansing of the Sanctuary and the day of atonement, the following: "It will be at the time of refreshing, which is the outpouring of the latter rain, that the extinction of sins will take place".³⁵

Let us continue the examination of the word of God in order to discover the revelation of the exact time for this rain, because the revelations of Ellen White, which declare that time imminent, do not yet define it precisely as it is found elsewhere in the Bible.

But Ellen White speaks in a general sense, warning the people that they should study the scriptures in the light of the teachings of the Sanctuary, in order to understand when the exact time that has been fixed has come, that they may plead in it for the latter rain. Let us consider for a moment the passage in Zephaniah 2:1-2.³⁶ By reading this passage carefully it is possible to conclude that the latter rain will take place before the decree goes out and this is true, for the decree will go out on the day of the termination of the human trial. Therefore, the nation that has no shame and is destitute of the power of the Holy Spirit is exhorted to gather together to receive the promised rain before the decree of Revelation 22:11 comes out.³⁷, and before it's judged.

We know that this decree will come out at the end of the judgment of the house of God, as revealed in Revelation 14:7.³⁸ The hour there mentioned is not a prophetic hour, part of a prophetic day representing a year; nor any more or less long period of time, but a literal hour, the first hour of the day when the investigative judgment began.

This expression reveals the first hour of the respective day, which has application to the beginning of the judgment, and not to an indefinite period of time. Anyone who does not know the starting point of this message from the first angel, will not know the place where he should cast his anchor, as well as the compass and the oar of the boat on the way to the heavenly city. The phrase "the hour of his judgment is come" was written down by the apostle John on parchment about A.D. 60 and it has been so read ever since could not, however, apply to the starting hour of any day from that time until October 22, 1844.

This hour also marks the beginning of the periodic time of judgment, and cannot be applied to any hour or day thereafter. If there is not some additional light, in order to light

³⁵ BRANSON, W. H. – The Atonement in the Light of God's Sanctuaries – Chapter 4: Shadows of the Cross Abolished – Pacific Press Publishing Association, 1935, p. 29 - https://pt.scribd.com/document/48765010/The-Atonement-in-the-Light-of-God-s-Sancturies-Wh-Branson

³⁶ Zephaniah 2:1, 2: "Concentrate and examine yourself, O nation that has no shame, before the decree goes out, for the day is gone like stubble; before the fierce anger of the LORD come upon you, yea, before the anger of the LORD come upon you."

³⁷ Revelation 22:11: "Let the unjust continue to do unrighteousness, let the unclean still be filthy; the righteous continue to do righteousness, and the holy continue to sanctify himself."

³⁸ Revelation 14:7: "Fear God and give glory to Him, for the hour of His judgment is come."

our way, helping us to understand that this hour and that day can be repeated "because the judgment did not end on the same day it began", we will lose track of the starting point, as it is marked on the same date from year to year until the end of the investigative judgment.

Thank God, this light was given to us by God, so that through it we can see clearly our path until the end of the time of trial. We cannot apply it to any other date in this period without some specialization in the matter of law and prophecy. If we do, we will go beyond what is regulated by law and the striking limit of prophecy itself, getting lost in the infinite ocean of time.

Someone will ask: Is there a day set for the investigative judgment? Certainly there is, and this is what we now want to prove. It may be objected, that the hour of judgment there mentioned covers an indefinite period, relying on passages like John 5:38-39³⁹, to support this idea. We will answer that the hour mentioned by Jesus in this passage also means a literal hour, which in turn repeats itself, because the resurrection, both the first and the second, is not an event that demands a longer space of time, as well as for the transformation of believers living in the coming of the Lord, no more time will be needed than is understood in the twinkling of an eye.

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³⁹ John 6:38, 39: "For I came down from heaven, not to do my own will, but the will of him who sent me. And the will of him who sent me is this: That I should not lose any of all that he has given me; on the contrary, I will raise him up on the last day."

CHAPTER IV

THE DAY OF THE LORD

When the Bible speaks of the "Day of the Lord," some take it as a long period of time, or as claimed by an official in public conference, that the day of the Lord begins at the end of the time of probation, ending at the end of the millennium.

We suggest to the dear reader that you follow the biblical readings according to the references below, since they are responsible for defining the expression Lord's Day. $^{40\ 41\ 42\ 43}$ As we meditate on these passages we understand that the day of the Lord was so called for the following reasons:

⁴⁰ 1 Thessalonians 5:2-4: "For you yourselves are well aware that the day of the Lord comes like a thief in the night. When they go about saying, Peace and security, behold, sudden destruction will come upon her, like the birth pangs of her who is about to bring forth; and they will by no means escape. But you, brethren, are not in darkness, that that Day should overtake you like a thief."

⁴¹ 1 Corinthians 1:8: "who also will establish you to the end, that you may be blameless on the day of our Lord Jesus Christ."

⁴² Luke 21:34-36: "Take heed to yourselves, lest your heart be weighed down with the consequences of revelry, drunkenness, and the cares of this world, and lest that day come upon you suddenly, like a loop. For it shall come upon all that live on the face of all the earth. Watch ye therefore, praying at all times, that ye may be able to escape all these things which must come to pass, and to stand in the presence of the Son of Man."

⁴³ Matthew 24:36: "But concerning that day and hour no one knows, not even the angels in heaven, nor the Son, but the Father."

⁴⁴ Mark 13:32: "But concerning that day or hour no one knows; nor the angels in heaven, nor the Son, but the Father."

⁴⁵ 2 Peter 3:12: "waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and the elements will melt with fervent fire."

⁴⁶ Joel 2:1-11: "Blow the trumpet in Zion, and sound a voice in my holy mountain; let all the inhabitants of the earth be troubled, for the day of the Lord is coming, it is near; a day of darkness and thick darkness, a day of clouds and blackness! As the dawn spreads over the mountains, so spreads out a people great and mighty, such as never was from ancient times, nor will be after that for years to come, from generation to generation. Before him goes a devouring fire, behind him, a scorching flame; before him the earth is like the garden of Eden; but, behind him, a desolate desert. Nothing escapes you. His appearance is like that of horses; and, like knights, so they run. Crashing like chariots, they come, leaping over the tops of the mountains, crackling like flames of fire that devour the stubble, like a mighty people set in battle array. Before them, the peoples tremble; all faces pale. They run like valiant men; like men of war, they climb walls; and each one goes his way and does not deviate from his line. They don't push each other, each goes his own way; they rush at spears and do not stand in their way. They storm the city, run along the walls, climb the houses; through the windows they enter like a thief. Before them the earth trembles and the sky shakes; the sun and moon are darkened, and the stars withdraw their radiance. The LORD raises you up before his army, for his camp is exceedingly great; for he who executes his orders is mighty; yea, great is the day of the Lord and very terrible! Who can bear it?".

⁴⁷ Revelation 9:15-17: "Then the four angels, who were prepared for the hour, day, month, and year, were released, to kill a third of men. The number of the cavalry armies was twenty thousand times ten thousand; I heard your number. So in this vision I beheld that the horses and their riders had breastplates the color of fire, hyacinth, and brimstone. The heads of the horses were like the heads of a lion, and fire, smoke and brimstone came out of their mouths."

⁴⁸ Revelation 16:14: "For they are spirits of demons, workers of signs, and they go to the kings of the whole world to gather them together for the battle of the great day of God Almighty."

⁴⁹ Malachi 4:5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

⁵⁰ Zephaniah 1:14-18: "The great day of the Lord is near; it is close and very hurried. Heads up! The day of the Lord is bitter, and in it even the mighty man cries out. That day is a day of indignation, of anguish, and a day of uproar and desolation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpeting and striking against strong cities and against high towers. I will bring anguish on men, and they will walk like the blind, because they have sinned against the LORD; and their blood will be poured out like dust, and their flesh will be thrown like dung. Neither their silver

- 1 Because God the Father did not reveal that day to any creature, but preserved it in His own authority; He is the only one who knows it because not only the day but also the hour were determined by Him. No one can slow them down or advance them in the time quadrant. It behooves the people of God only to apply themselves earnestly to the discharge of their duties in time until that day. So it was with regard to the time of Christ's first coming. Both comings were revealed with such an approach, but the day and hour remained a secret from God. When Jesus says "no one knows the day or the hour", this does not apply to the time that goes from the determination of grace to the final judgment, but to the precise day of His coming, as He announced it, also designating it by the expression "the day and the hour".
- 2 For the Lord comes on that day with all his hosts to take what is his. He will raise the dead and transform the living in the twinkling of an eye. This cannot mean a long span of time or a period of a thousand years.
- 3 For in that day the Lord will come as a thief, that is, unexpectedly, so that the wicked will not escape, being punished and suddenly destroyed. The word "day" specified here cannot mean a long or indefinite period of time. Finally, in all the above-quoted passages, the word "day" is applied in its proper and literal sense.

It is true that important events will take place before and after the great and terrible day of the Lord, especially with regard to the punishment determined upon the wicked. But these events, with their terrible calamities that the world has not yet seen, will culminate on the same twenty-four hour day.

The wicked living will cry out to the mountains and rocks to fall on them and hide them from the presence of the One who sits on the throne, and then they will be completely destroyed. This day too will be repeated at the coming of the Lord at the end of the thousand years. Having clarified this point with regard to the day of the Lord, the question could be raised about the origin of the idea according to which the day of the Lord would begin with the millennium and end with the last judgment.

The answer would be:

1) The events that will take place at the coming of the Lord cannot all occur on the same day. Christ's second advent is generally confused with his third advent at the end of the millennium. The defenders of this idea that the day repeats itself in relation to all the acts of God concerning this world of wickedness are forgotten.⁵¹

nor their gold will be able to deliver them in the day of the LORD's indignation, but the earth will be consumed by the fire of their jealousy, for they will surely destroy all the inhabitants of the earth suddenly."

⁵¹ 2 Peter 3:11-13: "Since all these things are thus to be undone, you ought to be like those who live in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens, set on fire, they will be destroyed, and the scorched elements will melt. But we, according to his promise, look forward to new heavens and a new earth, in which righteousness dwells."

2) This idea is also based on the apostle Peter's statement that one day is with the Lord as a thousand years, as well as a thousand years as one day. The apostle is referring to time as it appears in the eyes of God for whom time does not exist, neither long nor short, for all time for God is equal and present.

What He has determined will happen in its time and what seems distant in the eyes of men is the proper time for them to repent. This is what this statement of the apostle means, and nothing else.

For the calculation of some prophetic periods, God provided the key saying, "I have given you a day for a year." There is no other key in the Bible that authorizes us to interpret a day or a year in the sense of a millennium. For these reasons we reject the erroneous idea that the day of the Lord represents a period of time lasting a thousand years. Let's see what Acts 17:30-31 tells us: "God commands all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness by the man whom he appointed and who believed before him all, rising from the dead."

How many are the males among men that God has ordained for this purpose? There is only one, the man Jesus Christ. God also appointed a day for this judgment. That judgment day is undoubtedly the investigative judgment day⁵², which cannot be a day in a prophetic sense, for it began on the 22nd of October 1844 and has not yet ended. To prove this fact, it is known that the wicked are to be judged during the thousand years after the first resurrection, as we shall see below.

That day, which God has appointed for this purpose, cannot be a prophetic day, because more than one hundred and seventy-five years have elapsed since the beginning of the investigative judgment in 1844, and it has not yet ended, when the longest it should have lasted would have been a year, with the interpretation "a day is given for a year" prevailing. Nor can we interpret this day as an indefinite period, for there is no basis in the Bible for taking a day in this sense, especially since it is a day determined by law. There is no doubt that the word "day" is also used in the Bible adverbially to designate time, as in Genesis 2:4⁵³, but this is not the case with the appointed day of judgment, which can only be an appointed day.

Some denominations have adapted the interpretation of the days of creation as representing indeterminate epochs, a foundation of which we do not know. They are in flagrant contradiction to the word of God which clearly says that God made the heavens and the earth in six days, in the precept which commands the observance of the seventh day as a twenty-four hour day; it is how it was understood at the time it was given.

It is therefore important to discern the meaning of the word "day", if we do not want to fall into confusion. When the Bible speaks of a day in relation to the law, it is clear that it is referring to a literal day, and not in the sense of a year or an indefinite period of time,

⁵² "Before any person can enter the mansions of the blessed, his case must be investigated, and his character and actions must be reviewed before God. All will be judged according to the things written in the books, and rewarded according to their works. This judgment occurs at the time of death. Note the words of Paul: "He hath determined a day in which he shall judge the world with righteousness, by the man whom he hath appointed: and of this he made sure to all, by raising him from the dead." Acts 17:31. Here the apostle flatly declares that a specific time, then in the future, was fixed for the judgment of the world." (WHITE, Ellen G. – The Great Controversy – Chapter 33: Is Man Mortal? – p. 548 – Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/1/531/550/e-o-homem-imortal?)

⁵³ Genesis 2:4: "This is the genesis of the heavens and the earth when they were created, when the Lord God created them."

which is the case. God has appointed a day to judge the world, and that day is a literal 24-hour day, as it is repeated as it was in the typical dispensation and with good reason. We have in the Bible yet another passage that speaks of a day in connection with the law which is the last part of Zechariah 3:9: "I will take away the sins of this earth in one day". No doubt the prophet is referring by this phrase to the final work of Christ as our high priest in the heavenly Sanctuary, in order to remove sins by judging the case of each of the faithful. On that appointed day, He will proceed to the last part of His work, which is to remove the sin of His people who are upon the earth at one time and in one day, cleansing the Sanctuary by His merits.

Then some questions arise: When will this be? What day? What is this day called? Let's look for the answer to each of these questions. In Daniel 8-14 we have the following words as an answer given by one saint to another saint's question: "Until two thousand three hundred evenings and mornings and the sanctuary shall be cleansed." Some versions translate, instead of justified, purified. The original word "tzadik" means justified, implying the word "prior judgment" at the end of the prophetic period indicated above the sanctuary, and the people therein will be justified through judgment. A study of chapters 8 and 9 of the book of Daniel, combined with Ezra 7:13, reveals that this period began in the seventh year of King Artaxerxes, in the seventh month of the year in which the decree for the rebuilding of Jerusalem was issued. Chronology reveals that the seventh year of this king's reign, in which the melt was published, was the year 457 B.C. (Ezra 7:13 c/c Daniel 9:24-25). The prophetic period of the aforesaid prophecy would take us, then, to the year 1844 A.D., taken a day for a year, according to the rule given in Ezekiel 4:5-6.⁵⁴ (Genesis 29:27⁵⁵ and Daniel 9:24) where the word "week" is used in the sense of seven years.

Foi nesse ano de 1844 que o julgamento, ao qual alude a profecia, teve seu início, em 22 de October, according to the papal calendar, and on the tenth day of the seventh month, according to the Biblical calendar. This vision of the prophet Daniel, however, does not give us the name of that day as it is indicated in the Bible. But he reveals to us the truth concerning the time of the end, pointing us to the day of judgment, when the sanctuary will be cleansed, and calling that time the "appointed time of the end," so that we will not be lost in midst of an indefinite period of time (Dan. 8:19; Hab. 2:3)^{56 57}.

The Hebrew text presents the expression "Lemaued queits", which means a certain day, a determined or appointed time, predestined by God, a certain date when the end must take place.

In the Arabic version, the thought that suggests the expression lemiaden alintiha, which comes from the same verb from which the word maued in Hebrew derives, in the phrase, "in the appointed time shall be the end", means a time which relapses on a certain date and which is at that time, determined and future, predestined, and known only to God, that the end will come.

⁵⁴ Ezekiel 4:5, 6: "For I have given you the years of their iniquity, according to the number of days, three hundred and ninety days, and you shall bear the iniquity of the house of Israel. When you have fulfilled these days, you will lie on your right side and bear the iniquity of the house of Judah."

⁵⁵ Genesis 29:27: "After this week we will give you the other week also, for the work of seven more years that you will serve me."

⁵⁶ Daniel 8:19: "And he said, Behold, I will make known to you what will happen in the last time of the wrath, for this vision refers to the appointed time of the end."

⁵⁷ "Habakkuk 2:3: "For the vision is yet to be fulfilled at the appointed time, but it hastens to the end and will not fail; if it tarries, wait for it, for it will surely come, it will not tarry."

The other reference is found in Habakkuk 2:3, for the vision is yet to the appointed time. Here the expression used in both languages is the same as in Dan. 8:19, and in the same sense of a time that makes or relapses on the same date.

From the meaning of this expression in the original, we conclude that what the angel meant to imply to the prophet, is, that the end of all these things, which refer to the vision in Dan. 8:13 and 14; 12:6-8⁵⁸, it would not be on the day of the termination of the period of this vision, but on the recidivism, return, or repetition of that very day on which the cleansing of the sanctuary began. Sufficiently clarified on this side, we are, therefore, given over to another faithful guide, which is the law of Moses, where we will find the proper name of this important date.

In the book of Malachi, chapter 4:4, we come across the solemn warning: "Remember the law of Moses", it seems to us that the law of Moses, to which the prophet refers, could clarify something for us about the time of the end, and that a part thereof, here referred to as statutes and judgments (Lev. 23:23-31)⁵⁹, it is to be especially remembered as still in force in the last days, when God's people were looking forward to the great and dreadful day of the Lord.

It is this law that reveals to us the name of that day on which the cleansing of the heavenly sanctuary was to begin, on which this work must also be in accordance with what the law determines.

For purification, applied to the sanctuary, the word tzadik is used in the Hebrew, as has already been said. Another term is toher which means "to purify by atoning". (Lev. $16:30)^{60}$. This cleansing of the sanctuary by judgment and atonement was done on the tenth day of the seventh month. So it must also be in the antitypical ministry of our high priest: first the judgment, then the atonement. But as he shed his blood once for all, thus providing the means of atonement, there is nothing left to do but present that blood again to his Father until he presents it for the last time at the completion of the work of judgment, in which the instigator will be found guilty of all the sins of God's people. Christ will then have the legal approval, and will receive from Him the kingdom and glory. This will take place in the presence of all the heavenly hosts, at the last session of that judgment, which will be in the holy place, where all the inhabitants of heaven will be able to attend. (Dan. 7:9; 10:14)⁶¹

⁵⁸ Daniel 12: 6-8: Daniel 12:6-8: "One of them said to the man clothed in linen, who was on the waters of the river, When will these wonders be accomplished? I heard the man clothed in linen, who spoke about the waters of the river, as he raised his right and left hands to heaven and swore by him who lives eternally that this would be after a time, two times, and half a time. And when the destruction of the power of the holy people is over, all these things will be fulfilled. I heard, but I didn't understand; then I said, My lord, what will be the end of these things?"

⁵⁹ Leviticus 23:23-31: "And the LORD said to Moses, Speak to the children of Israel, saying, In the seventh month, in the first of the month, you shall have a solemn rest, a memorial, with the sound of trumpets, a holy convocation. You shall do no servile work, but you shall bring an offering made by fire to the Lord. And the LORD spake unto Moses, But on the tenth of this seventh month shall be the Day of Atonement; you shall have a holy convocation and you shall afflict your souls, you shall bring an offering made by fire to the Lord. You shall do no work in that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. For every soul that is not afflicted on that day will be cut off from his people. Whoever does any work on that day, him I will destroy from among his people. You shall do no work; it is a statute for ever throughout your generations in all your dwellings."

⁶⁰ Leviticus 16:30: "For in that day atonement shall be made for you, to cleanse you, and ye shall be clean from all your sins before the Lord."

⁶¹ Daniel 7:9: "I looked on until thrones were set up, and the Ancient of Days sat down; his garment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, and his wheels were blazing fire."

⁶² Daniel 10:14: "Now I have come to make you understand what will happen to your people in the last days; for the vision refers to days still distant."

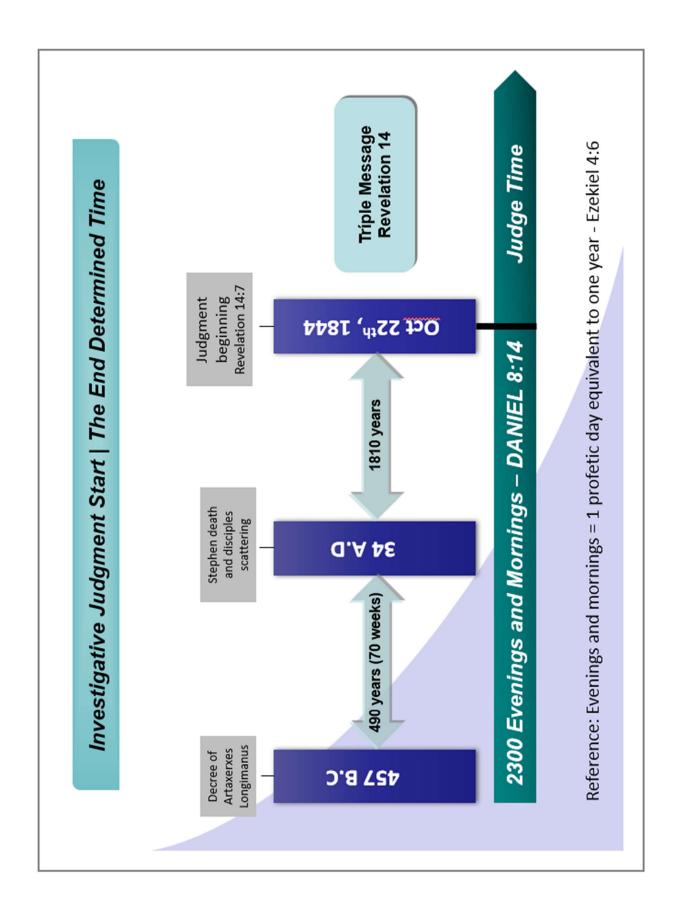
We extract from the foregoing that the day of judgment is the Day of Atonement. This fact was acknowledged by Brother Branson in the above-quoted pamphlet, p. 29, where he says, "There is therefore a time for judgment. This time corresponds to the day of atonement in the earthly sanctuary service. It is on that day of judgment that the books (of records) are opened in heaven and examined." ⁶³

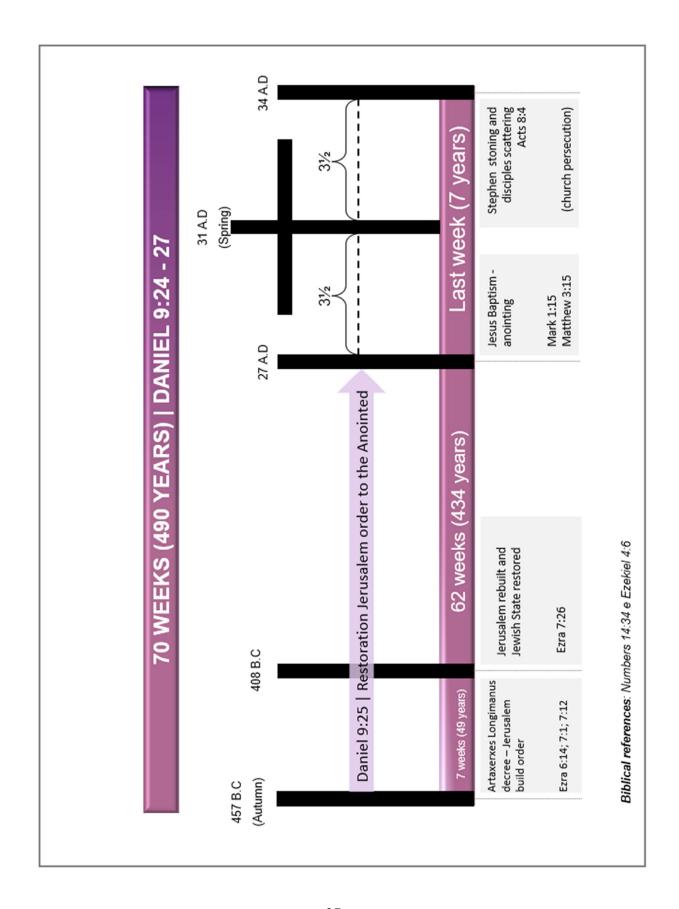
Since Jesus did not perform the work of judgment on the same day he began it, he can divide or distribute this service so as to perform a part of it each year, always on the same day it was started, because that day is destined for that day service. That part of that service which applies to a certain generation, or more than one, He began and ended on the same day, which is repeated each year, thus continuing the work until it is finished for all past generations, while for to the generation of the living He will perform this service on the last day of grace, when he presents his blood for the last time to the Father on behalf of his chosen ones, then laying his sins upon the instigator. Then the decree will go forth, whereby the door of grace will be closed forever.

In order to understand more easily that the judgment is made by parties and each party on the same day that is designated for that purpose, which is repeated every year, this becomes clearer if we consider that this service was performed once a year only to favor of the living in typical ministry. From this past example we can see that the judgment of the living, as well as the last act of atonement figured in the scapegoat of atonement, followed by the decree, cannot take place until the last day of grace, which will be the Day of Atonement or the judgment, which we understand by the last typical service done for Israel on that particular day.

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⁶³ Op. cit.





CHAPTER V

TYPICAL AND ANTITYPICAL EVENTS

The service on the tenth day of the seventh month not only pointed to Christ as our sacrifice offered on the cross, but also as our high priest and judge.

Christ was represented in the person of the typical high priest and his ministry on that day, as well as for the investigative judgment which began in 1844 on the very day that he was to perform that service according to law, prophecy, and history, the day that God had appointed for the investigative judgment. Acts 17:31⁶⁴, it refers not only to that judgment, but also to the act by which it is marked, when Satan, as responsible for the sins of God's people, will have them laid upon him, like the scapegoat in the typical service. The service of that day further alludes to the outpouring of the Holy Spirit in the Latter Rain, typified in the blessing cast by the high priest on typical Israel after the completion of the religious service in accordance with the proper prescriptions. All this, however, is in the future.

Typical service had two important ends: judgment and atonement. The first has already been considered, the second divided into two parts: the atonement made by the innocent substitute, which was accomplished in the death of Christ, and the other which made Satan a guilty substitute in the place of God's people. The reference to this last part has not yet been carried out, but it will in the future, after this judgment is over.

The people of Israel were to fulfill the conditions of pardon during that day's service. He was to keep the day religiously in accordance with the command of God, abstaining in it from every servile work, and afflicting their souls with fasting, humiliation, and confession of sins in deep repentance, awaiting the return of the high priest of the most holy to receive from him the greatest of blessings at the end of that day's service.

The high priest was also his judge, for if anyone did not fulfill the conditions of pardon, he was extirpated from among his people, failing to receive the blessing. What does this mean for us when our high priest, Christ, in the time of antitypical service, is performing this service on our behalf in the investigative judgment? He will also perform the final part of the atonement, which refers to the scapegoat for Azazel, and all will be performed on the same tenth day of the seventh month. Now, the law concerning this service cannot cease to be in force before the purposes of that institution, that is, what it foreshadowed, are perfectly achieved, which is still a future event.

What then will be our duty as to the time when our intercessor will do all this for us? Looking at the example of typical Israel on this occasion, this duty will clearly spring to the eye of the beholder. They kept this day in great solemnity. (Lev. 23:26-32)⁶⁵.

It is true that Christ's death constitutes the basis of the fulfillment of the whole law, but this does not mean that the law as a whole was abolished and that it ceased to be in force

⁶⁴ Op. cit.

⁶⁵ Op. cit. Leviticus 23:32: "It shall be a Sabbath of solemn rest to us; then you shall afflict your soul on the ninth of the month from one evening to the next, you shall celebrate your sabbath."

in totun by virtue of that death, because he did not come to revoke, but fulfill the law personally and through his people (Matt. 5:17, 18; John 10:35)⁶⁶ ⁶⁷ bringing this back to obedience. We will understand, therefore, by the references of Colossians 2:14⁶⁸ and Ephesians 2:15-16⁶⁹, and other passages, that that part of the law which referred to Christ as a sacrifice, and all that referred to His death on the cross, was abolished and set aside, as it was shown that these things reached their fulfillment there. The same is not true of the part that refers to Him as our high priest and judge, which must remain in force until the very day when it is fulfilled in heaven and on earth, because Jesus has not yet ceased from these functions, but must cease in the future. next, on the day to which that service relates. For example: The law of Passover was in effect until Christ was sacrificed for us on the very day of Passover, which means that the law of Passover definitely ceased to apply on the day it was fulfilled.

The Day of Firstfruits, three days after Passover, which refers to Christ and a portion of his redeemed as the firstfruits raised from the dead, ceased to apply on the same day as Christ's resurrection, and so did the law of Pentecost, the day the Holy Spirit descended on the disciples. When the type reached its fulfillment in the antitype, the obligations concerning the respective day ceased. We see from the examples cited that what concerned a particular day was fulfilled on that same day.

Nowhere do two separate events take place in a single day, but each event on its own day, since they do not all refer to the day of Christ's death, as the entire sacrificial system ceased to be in force only as far as the event was concerned. This divine rule cannot be changed or abolished.

When in the shadow a twenty-four-hour day is indicated, that day invariably means a twenty-four-hour day also in reality, and every point of the law whose compliance cannot be demonstrated in accordance with this rule is proof that it is still to be fulfilled, and that the obligations attached to it remain in force. We will say that the three spring solemnities that were fulfilled with the first coming of Christ, in his death, resurrection, in the outpouring of the Holy Spirit as an early rain, therefore ceased to be valid, and we have nothing more to do with them.

The same has not yet occurred with the three autumn feasts, which relate to Christ as our high priest, His second coming, the pouring out of the latter rain, and the completion of His work both in heaven and on earth, for the meaning of these feasts has not yet been reached its fulfillment. Let us note what Christ himself said concerning this truth, that all things must be fulfilled which are written about him in the law of Moses (Luke 24:44)⁷⁰.

The law of Moses, which is still our present guide, has a part which is not fulfilled, for where it ceases to speak, the law speaks, and the people of God will not be left prophecy behind. in darkness in these difficult times that we are going through, because this law is the

⁶⁸ Colossians 2:14: "Having canceled the handwriting of the debt which was against us, which was in the ordinances, which was harmful to us, he removed it entirely, nailing it to the cross."

⁶⁶ Matthew 5:17 and 18: "Do not think that I came to abolish the Law or the Prophets; I did not come to revoke, I came to fulfill. For truly, I say to you, until heaven and earth pass away, one jot or one tittle will by no means pass from the law, until all is fulfilled."

⁶⁷ John 10:35: "If he called those to whom the word of God came gods, and the Scripture cannot fail."

⁶⁹ Ephesians 2:15, 16: "He abolished the law of commandments in his flesh in the form of ordinances, that he might create out of the two a new man in himself, making peace, and reconcile the two in one body to God, through the cross, destroying enmity through it."

⁷⁰ Luke 24:44: "Then Jesus said to them, These are the words that I spoke to you while I was still with you; matter if I fulfill all that is written about me in the Law of Moses, the Prophets and the Psalms."

mast raised on the top of the mountain, which leads the traveler safely to the terminal port of his rest. It was to this law that the Adventist pioneers turned when, through prophecy, they did not understand the event that was to take place at the end of the 2,300 prophetic days.

It was thanks to this typical law that they discovered that the sanctuary to be cleansed was not the earth as was then thought, nor the earthly sanctuary, which at that time no longer existed, and should not exist in the future, but the true sanctuary, at the same time. which God made and not man. (Heb. 8:2-5; Rev. 11:19)⁷¹ 72

This is the sanctuary of which the other was a type. They also verified that the contents of the earthly sanctuary were a picture of the true things that are in the heavens (Heb. 8:5; Rev. 4:5 and 8:3-4). 73 74 75. They therefore came to the conclusion that the high priest and his ministry in the earthly sanctuary, as well as all the ministers associated with him, were figures of Christ and His rightful priesthood in the heavenly sanctuary.

Finally, they discovered the name of the great day of atonement with which the hour of their judgment came, in 1844 (Lev. 16:29-31)⁷⁶, that sins might be blotted out and that the latter rain or refreshing from the presence of the Lord might take place, in accordance with the word "when" in Acts 2:19.⁷⁷ The book "The Great Controversy" comments on the general ministry of priests.⁷⁸

The general ministry of priests in the old dispensation on behalf of sinners throughout the years (less one day a year) was a type or figure of Jesus' priestly ministry from His ascension to the end. Such a ministry did not and does not have an allotted time since it was practiced daily in both the type and the antitype, however, the private service performed on the tenth day of the seventh month as described in Leviticus 16 alluded to Christ's ministry as high priest and judge in the the same day that fell by Divine determination at the end of 2300 evenings and mornings, in 1844, as stated in the law (Lev. 23:26-32; Dan. 8:14)⁷⁹. By virtue of this light we know that we are now in the time of the true ministry of that day, that is, that our present time is the time of the performance of the antitypical service of the day of atonement designated for that purpose.

30

⁷¹ Hebrews 8:2-5: "As a minister of the sanctuary and of the true tabernacle which the Lord has set up, not man. For every high priest is appointed to offer both gifts and sacrifices; therefore it was necessary that this high priest also should have something to offer. Now if he were on earth, he would not even be a priest, since there are those who offer the gifts according to the law, who minister in the figure and shadow of heavenly things, even as Moses was divinely instructed when he was about to build the tabernacle; for he says, See that you make all things according to the pattern that was shown to you on

⁷² Revelation 11:19: "Then the temple of God which is in heaven was opened, and the ark of the covenant was seen in his temple, and there came lightnings, voices, thunderings, an earthquake, and great hail." ⁷³ Op. cit.

⁷⁴ Revelation 4:5: "Lightnings, voices, and thunders come out of the throne, and seven torches of fire burn before the throne, which are the seven Spirits of God."

⁷⁵ Revelation 8:3, 4: "Another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar which is before the throne, and the smoke of incense went up from the hand of the angel before God, with the prayers of the saints." ⁷⁶ Op. cit.

⁷⁷ Acts 2:19: "I will show wonders in heaven above and signs on earth below: blood, fire, and vapor of smoke."

⁷⁸ WHITE, Ellen G. – The Great Controversy – Chapter 23: "The Heavenly Sanctuary, Center of Our Hope," p. 420-422 -Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/1/409/422/o-santuario-celestial,-centro-de-nossaesperanca.

79 Op. Cit.

(*) 10 Days: Preparation time to receive the Holy Spirit's power on the Pentecost Feast

CHAPTER VI

THE MINISTRY OF CHRIST AND THE ATONEMENT

We have two distinct seasons for the exercise of the priestly ministry, but a central day for both. Christ's ministration for the cleansing of the sanctuary began in the year 1844, and could not begin on any other day than that of atonement, in accordance with law and prophecy, as has been shown.

Ellen White, alluding to our present time in a general sense says, "We are living in the great day of atonement." What she means is that we are in the antitypical time or period referred to by the day of atonement during the 1500 year period of the first dispensation ministry and nothing else. This should not confuse us so much that we lose sight of the particular day of atonement, because this was designated by the law as a twenty-four hour day. Nor is it lawful for us to confuse it with an indefinite period of time, to the point of making it disappear in that period, under penalty of being held responsible by the Legislator for such an adulteration of the truth.

The difficulty in understanding that the Day of Judgment or Atonement is a literal twenty-four-hour day occurring once a year in the present dispensation, proceeds from imagining that this same day was, in the old dispensation, a type of the period of the present antitypical dispensation, which runs from 1844 to the end of the time of probation. We have no rule that justifies such a presumption. The law or principle of type and antitype formally opposes this idea. In prophecy we have no example to help us understand that a day can mean an indefinite time in relation to the law.

In the whole Bible we find nothing to justify such an interpretation, but if we consider the period of the first dispensation, which is the flow of the law, during which the day of atonement annually took place, with the type of the period of the present dispensation since 1844, and that particular day as a type of the day which occurs annually within this latter period, the difficulty disappears, and we remain within logic with a reasonable argument. Going deeper into the view we have on the subject of the divine word, we find the reason why we can get right, in the following points:

1. The whole priestly ministry in the typical dispensation, which began with the righteous Abel, and was later given over to the tribe of Levi and restricted to Aaron and his seed, was a type or figure of Christ and of his ministry as a permanent priest, provided that He ascended to heaven until the end of probation. "As it also says elsewhere, "Thou art a priest for ever after the order of Melchizedek." (Heb.

⁸⁰ WHITE, Ellen G. – The Great Controversy – Chapter 28: The Great Investigative Judgment – p. 489, Brazilian Publishing House - http://ellenwhite.cpb.com.br/livro/index/1/409/422/o-santuario-celestial,-centro-de-nossa-esperanca

- 5:6). We suggest the dear reader to read chapters 7, 8 and 9 of the book of Hebrews for a better understanding of this study. The ministry of the high priest on the day particular of atonement which was repeated once, as well as the day of judgment for 1500 years, was a type of the ministry of Christ already as our high priest and judge, since the arrival of the same day at the end of the period of 2300 years, that is, in 1844, as per Daniel 8:14, until the end of the proof.
- 2. This day was discovered by the effective remembrance of the law of Moses "Remember the law of Moses my servant, which I commanded him at Horeb for all Israel, and which are the statutes and judgments" (Mal. 4:20). 4) and will return with his antitypical ministry, since Christ's work is finished neither in heaven nor on earth, continuing in heaven, for the priestly ministry has been changed from the earthly sanctuary to the heavenly sanctuary, and so it will continue until it arrives. the last day of grace; notwithstanding his last ministry on the same date, in the year in which all the religious service ended, it occurred when all the people of God, yearly, were figuratively set free from all sin. 81 So it must be in reality. It would be clearer still, to say the same more definitively, as follows, and just as it happened in sacred history:
 - 2.1.— The priestly ministry recorded from Abel to Aaron was a type of Christ's ministry from His ascension to 1844;
 - 2.2.— The continuation of the same reorganized ministry, from Aaron to the typical ministry which ended with the sacrifice of the cross, was a type of continuation of the ministry of Christ, from that date to the close of probation;
 - 2.3. The juridical part which consisted in the ministry of the Day of Atonement, and which was not fulfilled in the sacrifice of the cross, was the type of Christ's service in the investigative judgment, and must always fall on the same day from 1844 until the close of probation.

The above conclusion is based on the principles about the sanctuary, which are solid and firm, for it contains commandments, statutes and true Adventist doctrines, which were to be fulfilled in all points, as well as the perfect plan of salvation and the references for the first coming of Jesus on all points separately.

Jesus, as our high priest, is still serving us according to law and prophecy, in the heavenly sanctuary, where the ark of the covenant and the law are beside it.

We have to do our part with regard to this ministry that when it is ending - the same heavenly sanctuary on which the priestly service of Jesus depends - will no longer exist in the New Jerusalem, with the same vestibular purpose, when the ministry of the sacrificial system ends. at the death of Christ, for the earthly sanctuary was no more.

If to believe and teach that the typical priesthood had its laws and statutes in a complete ministerial system, and the priesthood of Christ without any of these, is against present reality as well as against reason based on holy scripture, and, if so, where are these precepts but in the writings of Moses?

If we ask this question: Where was the day of atonement between the ascension of Christ and the year 1844? We answer that he was with God in Jesus, just as it was in the

⁸¹ Leviticus 16

typical time, before the organization of the priestly ministry done by Moses; because in the antitypical time of that period, after the death of Christ, and his ascension until 1844, it was no longer to be kept, with reference to the atonement which was effected on the cross once for all, in the past.

It happens that when the appointed time arrived for it to be used as the day of judgment and atonement in reference to the future, it appeared again in the stage of divine law, just as it was designated by the judicial part, which consisted of the typical ministry of that day, namely, once a year.

As we look at the charts at the end of the chapter, we find how the plan of salvation was outlined and developed into full consideration, correctly applied from the time of Abel to the close of probation, and the gathering of God's people at the time of harvest, thus foreshadowed in all its phases in a system of complete and perfect priestly ministry, which was to be performed in due time, according to the verification of the law, until all was finally accomplished at the time determined by the type.

To consider the matter comprehensively, it is more logical and reasonable to take a year (minus a day) of the 1500 year period which began in the time of Moses and during which the typical ministry was carried out under his organization to typify or figure a period of 1810 years, from the ascension to 1844, and a day to typify an indefinite period from that date to the unknown end of grace.

To use only one year as a type of the 4000 years, through which the plan of salvation was going into action, does not agree with this plan of God who wanted to save humanity by faith with all the means provided to be used and practiced continuously, cooperating with this glorious plan of presenting complete salvation provided to all generations throughout probation.

If it were not so, it would leave the pilgrims in confusion wandering in darkness in an ocean of time, without having placed the luminous markers or the signposts to show the road that leads to the holy city, in order to follow in the light there, where the true sanctuary and the beloved Jesus before the throne of grace, officiating at the proper time in behalf of his people, whence he will send his Spirit in the latter rain. See, dear reader, the second graph at the end of the chapter.

Hence the majority of our people do not understand this most important subject which becomes mysterious to them, who neglect it, considering it less important, when in fact it is the main point of the Advent message. Still others reject the sanctuary question altogether because they do not see the truth here addressed, and they deviate from it.

Why is it that when the question is inferred in the second graph, at the end of the chapter, we don't find the Biblical answer specifically in the law of type and antitype that must trace similarity between both? Because, we maintain, such a consideration is enigmatic, just as the question of the event at the end of 2,300 years was enigmatic to our pioneers who interpreted that Jesus must return on October 22, 1844, exactly on the day of atonement, when the time lapse and the full and true understanding of the vision of Daniel 8:14 proved otherwise.

This is what happens in this matter when we are receiving more light from the word of God according to Ellen White's prophecy.

Now, dear reader, compare the two graphs as you study and judge for yourself which is the fullest and clearest truth. All this appeals to our intelligence in order to discern present truth, because God is perfect.

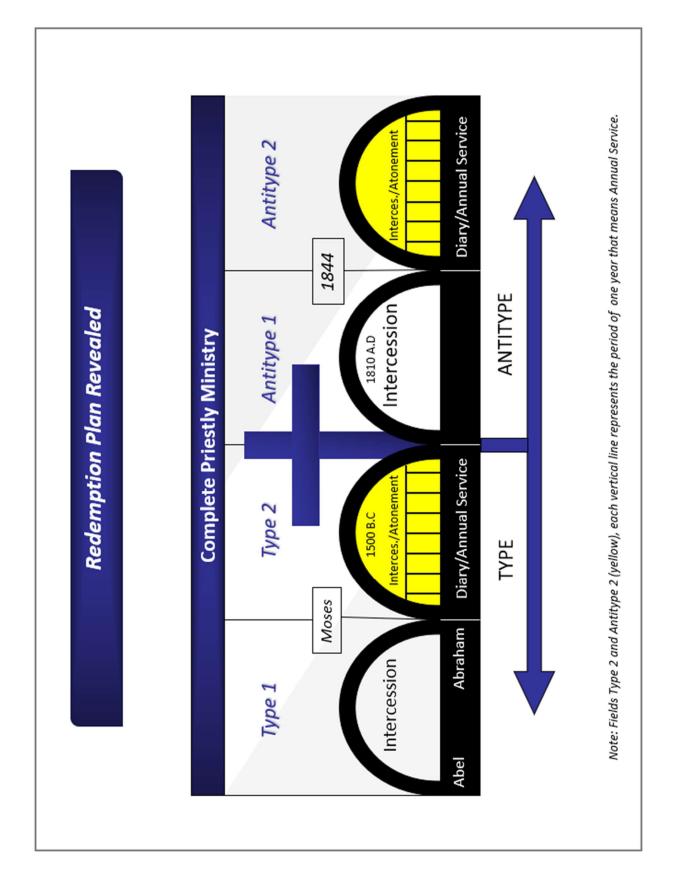
Thus, this plan was revealed and outlined throughout the Bible in a perfect and clear consideration foreshadowed in the law of Moses in a complete system of commandments and statutes, which were to serve to determine such a plan and to be carried out with all respect and in every point with the plan of salvation, carried out and completed exactly at the time determined by the law in each phase, with true and perfect application, and not to utterly destroy the similarity which must exist between the type and the antitype, until all is fulfilled. (Luke 24:44 and Rev. 16:17)⁸² 83.

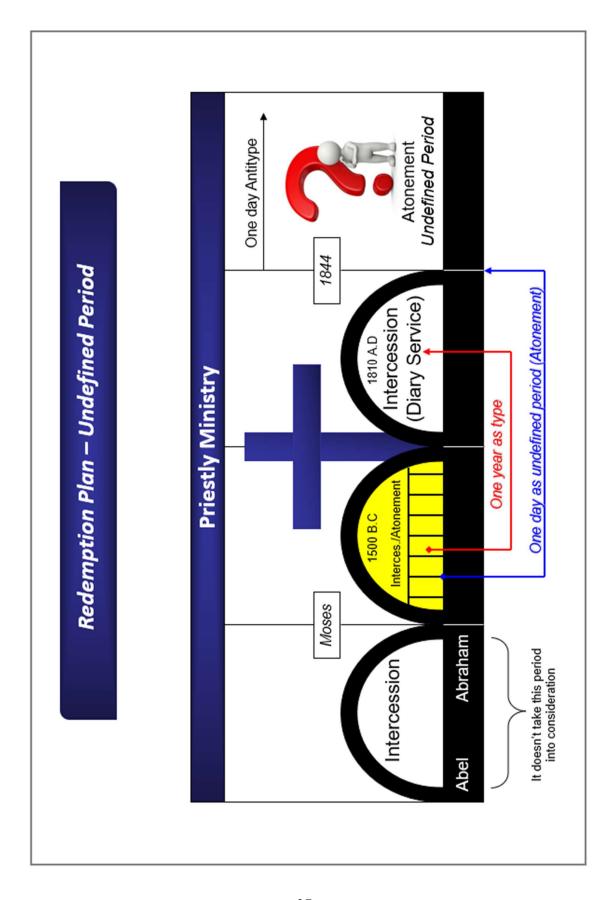
To secure the idea that the great day of judgment (atonement) was twenty-four hours in type, we must go back to the past, for at that time the high priest was mortal. However, a long and indefinite period when it comes to the present time, shows us that the high priest is immortal, not giving us the right to change or destroy the law.

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³² Op. Cit

⁸³ Revelation 16:17: "Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple from the side of the throne, saying, "It is done!"





CHAPTER VII

TWENTY-FOUR HOURS PERIOD

The twenty-four-hour day set forth in the law must remain, as the ministry that belonged to it must continue and be carried out until the plan of salvation and your relationship with it ends.

If the priest died, another took his place and the ministry that belonged to him continued in the same way each year. The natural state of the high priest makes no difference to the nature of the divine law which must be fulfilled until the death of man.⁸⁴

Only then, as the mortal state of the high priest was not intended to make the Sabbath the seventh day an indefinite season neither now nor before, as it ought to be, twenty-four hours always, so ought this great Sabbath of atonement, until all the service that belongs to him is finished, on the very day that the Passover had begun, when Jesus declared, "It is finished."⁸⁵, referring to the entire sacrificial system represented by Passover. So the commemoration of the Passover, as well as the use of it, was extinguished, since the fulfillment was given at that hour and not before; and so it will be with the doomsday investigation.

We further see that this law, so far as that day is concerned, did not cease to be in force at the cross, for our high priest continues to observe it, having commenced His final work on that very day, appointed by law and prophecy, where both rest.

If someone says that this law was fulfilled on that same date, we ask how is this possible, if Jesus began his work of judgment in it, but did not finish it – for all generations – on which day only this work belongs?

How could the accomplishment of this work be possible if Jesus had not even performed the last part of the atonement, which refers to the scapegoat, which cannot be accomplished before the judgment is ended to receive His kingdom of glory? Praise God that we are still in the time of probation and our High Priest continues to minister on our behalf until all is fulfilled in his time, in the near future.

It is possible that someone asks: Do we still have relation with the goat for Azazel? We answer: No. Because this figure as a part of the ceremonial law was restricted to the earthly ministry and the priesthood of Aaron in the typical dispensation. However, we are now under the priesthood of Christ since His ascension. He did not receive His priesthood by virtue of that law because He is of another tribe, and He will not pass His priesthood on to others either, because He lives forever.

⁸⁴ With the coming and death of Christ, what changed was the nature of the sacrifice and not the nature of the Law and its procedures established in the earthly sanctuary, since this was a shadow of the heavenly sanctuary. (Note from organizers) 85 John 19:30: "When therefore Jesus had taken the vinegar, he said, It is finished! And, bowing his head, he surrendered the spirit."

The priesthood of Levi was extinguished with all its practices and ceremonies, when Jesus died, rose from the dead, and, ascending to the Father, received from Him the eternal priesthood.

His ministry as High Priest took another aspect in the antitypical dispensation, and the oath, which confirmed Him, became like a new law for His right to this craft. Nowhere do we see that God has appointed a new day for judgment or for warning the Advent people concerning that day, in place of the day of Trumpets established in the same law! Nor do we find a new law for the congregation of God's people to replace the feast of tabernacles at the end of the three autumn feasts, namely, trumpets, atonement, and tabernacles, in which their dates are set according to the Jewish calendar.

There is no other law that relates to the priesthood of Christ than these three feasts. On the day of trumpets we will hear the seven thunders that make their voices sound, announcing the approach of the last day of grace, ten days before. Then all living believers will be judged, and the devil, typified by the scapegoat, will have the responsibility for the sins of God's people upon him, as the instigator of these very sins, in order to pay the penalty for them as represented by the live goat.

To carry out the plan of salvation, God instituted a complete and perfect system of priestly ministry, which was to serve to the end. This system, and its law, was not confined to the priesthood of Aaron, whose service, connected with his condition as a mortal and sinful man, could not satisfy the ends of this institution, but only represent.

However, this system encompassed the priesthood of Jesus from his ascension so as to represent its continuance to the end, to be perfected and completed by his ministry as our High Priest in heaven. Such a service could only become effective thanks to his empowerment as a powerful intercessor who lives forever.

Thus the law of this sacrificial system concerning the priesthood of Levi, ended as it did, with all that in it referred to the cross of Calvary. This is the only part which has ceased to be obligatory observance, let us see: the part which refers to the priesthood of Jesus in the present dispensation will only end when His work as our High Priest is concluded, and the plan of redemption is fully accomplished through of a perfect ministry.

For this reason, all that relates in that law to His second coming, as well as the investigative judgment, the outpouring of the Holy Spirit in the latter rain, the last part of the atonement, and the other events still binding, will take place in the future, as in proper time. designated. If this is not the case for the law established by God, it has no meaning.

If this is the case, one might ask: Why then does Ellen White claim that Jesus entered the most holy in 1844, to do His final work, not leaving until it was finished? In fact, we have here one of the authoritative statements on the subject that it is necessary to examine more closely. It states the following: "I was caught up in vision to the most holy place where I saw Jesus interceding for Israel. Then I saw that Jesus would not leave that place until every case was settled, whether for salvation or destruction, and that the wrath of God would not be poured out until Jesus had finished His work in the most holy, laid off His priestly garments, and taken the robes of revenge". 86

To understand the representations of this vision, we need to look to Jesus as the Son of God and Heir of all things as much as our High Priest as our sacrifice. Being on earth He could claim His right to the glory that He had with the Father before the world was (1 John

⁸⁶ WHITE, Ellen G. – Early Writings – Chapter 4: The Sealing – Brazilian Publishing House, 2020, p. 36http://ellenwhite.cpb.com.br/livro/index/27/36/38/o-selamento

19:5)⁸⁷. Going to heaven, He sat at the right hand of the throne of majesty, with His glory regained. (Heb. 1:2; 8:1; 10:11)⁸⁸ 89 90

The throne on which he will sit is in the most holy place of the heavenly sanctuary, such as was represented in the ark of the covenant in the earthly sanctuary. When Jesus ascended to heaven he took his place of glory there as a son of God and as our high priest. This throne is not the chariot of God as described in Ezekiel chapters 1 and 10, nor the thrones that were set in the holy place when Jesus receives his kingdom of righteousness in the presence of all the heavenly host (Dan. 7:9)⁹¹, nor the throne which God has set up in heaven, whose basis he represents is justice and judgment. ^{92 93 94 95}

The throne to which we refer is the throne which was figured in the ark of the covenant, because the earthly sanctuary, with all its utensils, was made in the likeness of the heavenly one.

On that immovable throne Jesus sat when he ascended into heaven, for in addition to being the firstborn of the Father, he is also the only sacrifice for humanity who can intercede to God on behalf of penitent sinners when he exclaimed: "My blood, Father, my blood, My blood!".

Through type we follow Jesus, after the ascension, ministering in the holy place as High Priest until 1844. Yet through type, prophecy and visions we see Him pass, or change as High Priest, from holy to most holy on the same appointed day for Him to judge and perform the last part of the atonement.

This part of the atonement, however, will be performed on the last day of the probation, which is the tenth day of the seventh month, as said before because that part likewise concerns that day.

Nevertheless, He will continue to intercede for us, and we too must pray continually, not ceasing or absolutely forsaking the Most Holy and His ministry until the service is finished, to pour out the wrath of God upon the wicked world. He will continue there, not failing to attend to the service that refers to that determined time of the end, on the day designated for the same, which is repeated annually.

Jesus will not leave the Most Holy without finishing His ministry in accordance with the law and order that prevail in heaven. This is what the testimonies mean, not that Jesus, as our representative, breaks with the provisions of the law, doing daily what in the typical dispensation the high priest did only on the day of atonement.

The testimonies do not imply that Jesus does not leave the Most Holy, remaining confined to the same place every day until the end of probation! If this were the case, despite this clarity, it would be necessary to admit that this was not the case during His ministry in the first apartment. His right is to be at home with the Father, and to be seated in the most

⁸⁷ John 19:5: "So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

⁸⁸ Hebrews 1:2: "In these last days he has spoken to us by the Son, whom he appointed heir of all things, through whom he also made the universe."

⁸⁹ Hebrews 8:1: "Now the main point of the things we have said is, that we have such a high priest, who is seated at the right hand of the throne of the Majesty in heaven."

⁹⁰ Hebrews 10:11: "Every priest presents himself day after day to perform the sacred service and to offer the same sacrifices many times, which can never take away sins."

⁹¹ Daniel 7:9: "I looked on until thrones were set, and the Ancient of Days sat down; his garment was white as snow, and the hair of his head like pure wool; and his throne were flames of fire, and his wheels were blazing fire."

⁹² Psalm 103:19: "The LORD hath set his throne in heaven, and his kingdom rules over all."

⁹³ Psalm 93:2: "From of old his throne is established; you are from eternity."

⁹⁴ Psalm 89:14: "Righteousness and justice are the foundation of his throne; grace and truth precede you."

⁹⁵ Psalm 97:2: "Clouds and darkness surround him, justice and judgment are the foundation of his throne."

holy, without being confined to this place all the time, finding to minister at his time in different places, according to the variety of His ministry. (Heb. 8:1; 1:13)^{96 97}

Just as the service for the sinner was done year by year in the earthly sanctuary for the renewal and remembrance of sin, so it is also in the antitypical service because the work of Christ is not completed either in heaven or on earth. The work will continue once a year until its completion on the same particular day which is called "the appointed time of the end".

The question "once a year" once again imposes itself on our consideration, prompting us to ask some questions: How could it be that Christ, the Son of God and Chief of the angels, was busy every day carrying out this investigative judgment, how do you believe and teach, and have nothing else to do? If this were so, what meaning would the law have that commands the high priest not to enter the most holy at all times? (Lev.16:2)⁹⁹. If this law ceased to apply before it was fulfilled, why did Jesus begin His final work on the very day the Advent people kept that year? When would Jesus be exercising His authority or rule over the angels and the universe He created? Could you personally perform this act of being limited to the most holy continuously?

Let us look for a good reason for this idea and ask again: Is it possible that a work done in the typical ministry on a given day will be done in the antitypical ministry at an indefinite period, and without any relation to what the law establishes? For such a question, there is no basis in the typical law, which has been fulfilled, still less in the part which refers to that appointed day which has not yet been fulfilled. What we encounter in the figure of the type must also be found in the figure of the antitype, that is, what we encounter in the shadow must also be visible in reality.

Just as the Day of Atonement, which was also the Day of Judgment, fell once a year on the tenth day of the seventh month during Aaron's typical ministry, so it must be during the antitypical period of Jesus' ministry from 1844 to the last year. The two parts of the priestly ministry are to be practiced and completed on their proper day in both dispensations.

It is true that Jesus is continually interceding for us, presenting His sacrifice to the Father; but He is not exercising judgment, nor performing the service of atonement every day, because this part of His work belongs, as already explained, to a certain day. The final part of the atonement, which concerns the scapegoat, will be made in a single day and at once, at the end of the time of probation and the investigative judgment.

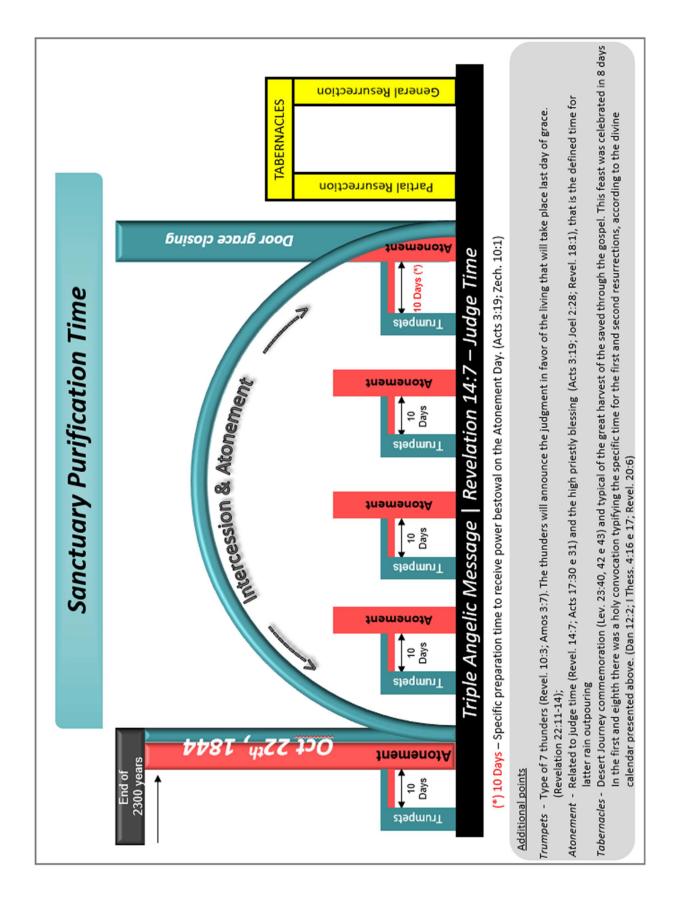
We suggest to the dear reader that you follow the chart at the end of this chapter, meditate and pray about it.

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⁹⁶ On Cit.

⁹⁷ Hebrews 1:13: "To which of the angels did God ever say, "Sit at my right hand, until I make thine enemies thy footstool for your feet?"

 ⁹⁸ Revelation 10:11: "Then they said to me, 'You must still prophesy about many peoples, nations, languages, and kings'.
 ⁹⁹ Leviticus 16:2: "Then the LORD said to Moses, 'Tell Aaron your brother not to enter the sanctuary at all times, inside the veil, lest he die; for I will appear in the cloud over the mercy seat."



CHAPTER VIII

THE FULFILLMENT OF FEASTS

Jesus began His antitypical work to be performed on the same judgment day and continued once a year according to the commandment of the law. ¹⁰⁰ So He did and will continue until the ministry of God on earth is accomplished and the saved are gathered and sealed that very day, through the sealing of perfection.

The Son of God was born in the flesh to honor and obey the law making it great when he was on earth. It is impossible that He should proceed to transgress it in heaven, as our representative and high priest! Such a thing He never did and never will do, for He began His work on the day of atonement and will finish it on that very day, when the decree will go out in which grace will be finished and will impute to the devil the responsibility for the sins of His people, who will be bound and thrown into the abyss. (Rev.22:11; Rev.20:1-3)¹⁰¹ 102

That same day Jesus will receive dominion over the nations (Dan.7:14)¹⁰³, ruling with a rod of iron, pouring out on the world the seven last plagues, in which the wrath of God will be fulfilled, the devil having destroyed his power over this world. It is then that the seventh angel will blow his trumpet and there will be great voices in heaven that will say: "The kingdom of the world has become the kingdom of our Lord Jesus Christ, and He will reign for ever and ever." Many say that such a doctrine puts us under the yoke of bondage to the law of Moses, to which we object: if we observe the times of the Most High in accordance with the law which relates to the priesthood of Christ and the outpouring of the Holy Spirit in the latter rain before His return, this does not mean that we are observing the ceremonial law of Moses, which had its fulfillment at the cross, but that these autumn feasts were instituted in order to serve the plan of salvation both under the priesthood of Christ and under the of Aaron.

Ceremonies were practiced at feasts because of the typical nature of that dispensation and not because their use was confined to that ministry alone. This is confirmed by the apostle Paul who, as an assiduous student of the Bible, knew that the day of atonement was the appointed day of judgment, as recognized by the Jewish people to this day. (Acts 17:31)¹⁰⁴.

¹⁰⁰ Leviticus 26:21-34.

¹⁰¹ Op. Cit.

¹⁰² Revelation 20:1-3: "Then I saw an angel coming down from heaven; he had in his hand the key to the abyss and a great chain. He took hold of the dragon, the ancient serpent, which is the devil, Satan, and bound him for a thousand years; he cast him into the abyss, closed it, and set a seal on him, so that he would deceive the nations no more until the thousand years were completed. After that, he needs to be released for a short time."

¹⁰³ Daniel 7:14: "There was given him dominion, and glory, and a kingdom, that peoples, nations, and men of every language should serve him; his dominion is an everlasting dominion, which will not pass away, and his kingdom will never be destroyed."

¹⁰⁴ Op.cit.

Jesus himself, as our priest, acknowledges this truth, beginning the investigative judgment on the same day of atonement, expressly designated for that purpose, October 22, 1844. ¹⁰⁵

If we ascribe a servility and not a pleasure to keep these days in accordance with the nature of the present dispensation, we are sinning, breaking the Law.

Do we have a set week of prayer? Do we have time for conferences and conventions? Why, we even have days for fasting humiliation! All because we recognize the need for such institutions, and yet we are far from considering ourselves under the yoke, although we are obeying simple human ordinances! Why not then recognize the times of the Most High instituted for the same purpose, not to say better ends, and find even greater satisfaction in obeying these commandments in a spiritual way? We have no need to observe them as the ceremonies of the old dispensation, but as we also observe the Sabbath of the fourth commandment today.

On the Sabbath double sacrifices were offered, and ceremonies were performed according to the nature of that dispensation. When, however, these ceremonies and sacrifices reached their objective with the death of Christ, they ceased to be practiced, leaving the Sabbath of the Lord, for the ministry of the priesthood, to which these practices related, ceased to exist, as well as the sanctuary in which it was exercised.

The Sabbath did not cease to exist, for here we have "the Sabbath of Sabbaths," as the day of atonement is so called in the Hebrew language: *Shabbath shabbathon* which is to say, the principal of Saturdays, or the rest of his rest. Imposing ceremonies and sacrifices were practiced on that day, but all this disappeared, once it reached its fulfillment with the death of Christ, which did not happen with the day of atonement, the greatest of the Saturdays on which these ceremonies were practiced. The law of this great annual sabbath remains unchanged, like that of the weekly sabbath, until the things which refer to it have been fully accomplished. We have no new law concerning the ministry of our High Priest in the present dispensation.

The oath made to Jesus, "Thou shalt be a priest forever after the order of Melchizedek", became like a new law to have the right to that priesthood, which was taken from the descendants of Aaron and given to Jesus, but not a law with new provisions. for the exercise of His priesthood, who leave the law already established without its corresponding fulfillment.

Shall we say that we have nothing more to do with the Law of Moses? From whom did Moses receive this law? Was it not from God? We have the law of tithing, the law of marriage, the law of unclean animals, the law of hygiene, the civil law, in addition to good teachings from the so-called law of Moses. Is it legitimate to say that we have nothing to do with them simply because they appear in this law? Who was the man Moses? Shall we deny the prophet of God to escape our responsibility? God deliver us from such guilt!

One wonders where that law had been during all the past time. Would it be without effect until the present? We'll say she was silent under a seal with the vision of Daniel 8:14. 106

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 ^{105 &}quot;O décimo dia do sétimo mês, o grande dia da expiação, tempo da purificação do santuário, que no ano de 1844 caía no dia vinte e dois e outubro, foi considerado como o tempo da vinda do Senhor". (WHITE, Ellen G. – O Grande Conflito – Capítulo 22: Profecias Alentadoras ou Profecias Cumpridas – Casa Publicadora Brasileira, 2020 – pág. 400 - Capítulo 22: Profecias Alentadoras ou Profecias Cumpridas – Casa Publicadora Brasileira, 2020 – pág. 400 - http://ellenwhite.cpb.com.br/livro/index/1/391/408/profecias-alentadoras.
 106 Op Cit.

But when the time had come when it should be spoken of, our attention was called to it by the prophet Malachi as has been said before. (Mal. 4:4)¹⁰⁷

The law then began to conform to the vision, so that both vision and law continue to mesh and call, louder and louder, like the sound of a trumpet, until the day when they will shake the inhabitants of Zion for the negligence and indifference they have paid them.

God's people have done well to seek at the present time to hold solemn and blessed meetings through conferences, appointed days of fasting, and weeks of prayer. We are in full agreement with such a procedure as these things are not intended to replace the appointed times of the Most High, as for example, Sunday ended up replacing Saturday.

Nothing prevents God from blessing his faithful, taking into account their sincerity, but they must do their best to recognize the time determined by God to receive the latter rain, so that they may seek and beg for it in their own time, and receive the fullness of the Holy Spirit, thus enabling him to do the work of God on earth before the final day arrives.

What is this time? Where is it revealed? Considering the time of the final blessing which ancient Israel used to receive as a typical people, we find it in the ten days from the first to the tenth day of the seventh month (Lev. 23:32)¹⁰⁸ that is, from the day of trumpets to the day of atonement or judgment, a time of refreshing from the presence of the Lord. This is the particular time, the time of the trial that is imminent, presented in a more definite and clear way. It is the word of God that defines and determines him and not man.

The early church obeyed the word of Jesus, waiting for the Holy Spirit for ten days, from the day of the Master's ascension until the day of Pentecost, which was the appointed time for the early rain. The church kept that day according to the law of Moses, more than fifty days after the death of Christ, proving itself faithful to the fulfillment of that law and on that same day the Holy Spirit descended on the disciples in the form of tongues of fire. So it shall be with the last church.

We must meet exclusively for this purpose and wait ten days from the day of the trumpets to the tenth day of the seventh month (biblical calendar) seeking, waiting and eagerly pleading for the promise as the Lord commands. (Zec. 10:1)¹⁰⁹. If this time be observed in a spiritual way, and in accordance with the law of Moses, in the part which has not yet ceased to be in force, the same experience which occurred to the early church will be repeated, and more fully on this very day of atonement.

We reached these conclusions for the following reasons:

1) Just as the apostolic church waited ten days, which was the definite and appointed time for her to receive the blessings in the early rain, so must we follow her example of a virtuous mother and, like the rest of her seed, recognize our definite time to this end, seeking and receiving in him the latter rain; this comparison of the seed with the mother is logical and coherent;

The similarities intertwine particularly in the following points:

¹⁰⁹ Op Cit.

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¹⁰⁷ Malaquias 4:4: "Lembrai-vos da Lei de Moisés, meu servo, a qual lhe prescrevi em Horebe para todo o Israel, a saber estatutos e juízos".

¹⁰⁸ Op. Cit.

- a) The provision of this plan, to wait ten days, must be executed in due time;
- **b)** In relation to the expected result, which must meet the expectation, since the latter differs from the former, as the latter was the initiation of the sowing of the gospel into power, and the former, the completion of the work in the maturation of the harvest. Both are needed in this end time.

In the old dispensation, the people used to have their attention awakened to the approach of this important day by the sound of trumpets, which were blown by the priests on the first day of the seventh month, so that the people would prepare for the arrival of the Day of Atonement with all care and sobriety.

The importance of the day of trumpets is revealed by its relationship with the Day of Atonement, as a precursor to that day, on which the entire religious service of the year ended, and the people received their great and final spiritual blessing. This was after their sins had been carried out of the camp by the scapegoat in a symbolic way.

Herein is revealed their destiny because the importance for God's people during these days of confessing their sins with deep repentance, and having done their spiritual exercises, the latter rain will nevertheless come at its appointed time, after ten days of expectation, though the sins of living believers will not be canceled until the last day of the test, when the last part of the atonement will take place.

2) Because this is the only time, proper and solemn, the sanctification of which is presently observed by the law of Moses as a part of it, which did not and will not cease to be in force, before its final fulfillment, which is still in the future. Thus, there is no other appointed time which has connection with the final work of our High Priest in heaven or on earth, than that sacred time which begins with a remarkable day and ends with a still holiest day, fixed in prophecy, in the law and in history. All this we discover in this time of the end, when the latter rain must take place.

Observing this time as the law commands and the example of the primitive church, which observed and experienced it, will confirm that this was the proper time for such an end, as was the day of Pentecost for the first apostolic church.

By the way, where in the Bible do we find another established order of days, forming the "pivot" of the end time, with its formation as clearly defined as the one we discussed above?

3) For we have seen that the day of judgment or atonement is the time of refreshing or final blessings, consequent on the removal of the sins of the people of God, as well as their cancellation from the books of heaven, on the appointed day, as this is particularly shown by the conjunction adverbial "when" in the passage quoted in Acts 2:19¹¹⁰.

If we observe the expression "time" here applied, to the time of refreshing, we find that it encompasses more than a given day of twenty-four hours, as Ellen White also asserts, we are in full agreement, because that day is repeated in order to prove the faithfulness of God's people.

¹¹⁰ Op. Cit.

Hence, we see that in the end there is no contradiction, especially considering that the receipt and repeated renewal of a blessing from the same source, at any time, after once poured out on that day, honor, honesty and faithfulness to the law. divine on the part of God's people.

- 4) Because observing that day according to the spirit of the law, is the fulfillment of the conditions for receiving the Holy Spirit. We, believers, this day, humble ourselves with fasting, sincere and deep repentance, confession of sins, and abstain from all servile work, looking to Jesus our High Priest, and seeking forgiveness of sins, taking care, in that day so only, to receive this last blessing which is the Holy Ghost, after the ten days' preparation as we were appointed.
- 5) Because typical Israel received on that day, from their high priest, the greatest of blessings after completing the last religious service, with all the conditions of forgiveness and acceptance before God.

So it will be with antitypical Israel in regard to their High Priest. Christ, before dealing with the cases of the living among his people at the judgment, will pour out upon them the greatest of blessings in the latter rain.

The latter rain is not a mere influence of the Holy Spirit, nor of the heavenly eye salve, which is the anointing of the Spirit, since the latter is included in the same gift. It is not a question either of some guidance from angels or of the same rain in its early form, but of the fullness of the Spirit or of the last spiritual blessings that the people of God have to receive before the transformation of their bodies, in a different way distinct from what happened on the day of Pentecost, as a sign of a great spiritual and supernatural phenomenon. (Joel 2:28-32; Acts 2:2-5 and 17-21). 111 112 113

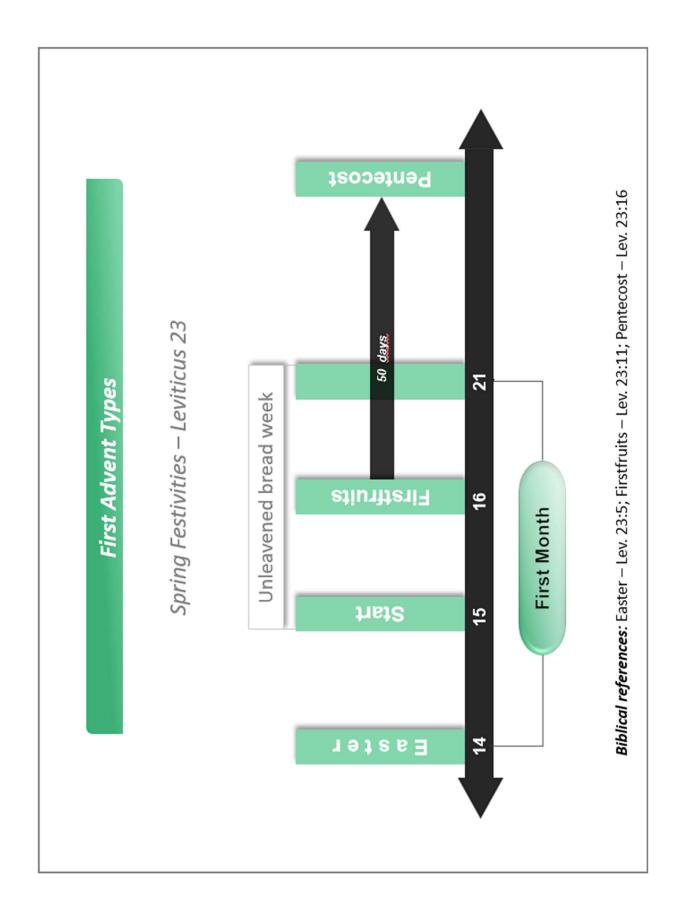
A part of this prophecy was fulfilled in the former rain, but its final and complete fulfillment is still a future event.

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¹¹¹ Op. cit.

¹¹² Acts 2:2-5: "Suddenly there came a sound from heaven like a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared, distributed among them, tongues, as of fire, and one rested on each of them. They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven."

¹¹³ Acts 2:17-21: "And it shall come to pass in the last days, saith the Lord, that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream; even on my servants and on my handmaidens I will pour out my Spirit in those days, and they shall prophesy. I will show wonders in heaven above and signs on earth below: blood, fire, and vapor of smoke. The sun will be turned into darkness, and the moon into blood, before the great and glorious Day of the Lord comes. And it shall come to pass that everyone who calls on the name of the Lord will be saved."



CHAPTER IX

REFUTED OBJECTIONS

The passage in Heb. 9:12¹¹⁴ it is often cited to refute that Jesus' work in the investigative judgment takes place only once a year, on the day of atonement. Christ having as High Priest of the good already accomplished... "Not by the blood of goats and calves, but by His own blood He entered once for all time into the holy place, having obtained an eternal redemption." By this they mean that Jesus entered the Most Holy once on the occasion of 1844.

However, those who argue thus forget that Paul, in his time, announced these words in relation to the past, to an already accomplished fact! He doesn't say that Jesus will come in, but that he has. For us, the date 1844 is already in the past, but for Paulo, if he were referring to it, it would be in the future. This "once" to which the text alludes refers to Jesus' entry into the sanctuary shortly after His resurrection. On that occasion He ascended to the Father taking the captive and captivity, with which He Himself represented the firstfruits of the resurrection from the dead. We suggest that the reader follow along at John 20:17, comparing with Matthew 28:9 and 27:52 and 53, and Ephesians 4:8.

In Ellen White's writings there are some passages difficult to understand in connection with this matter, which we transcribe below: "Let us pray fervently and with contrite hearts that now, at the time of the latter rain, may the showers of His grace fall upon us. At every meeting we attend, our prayers should go up to God, that at the same time he may impart warmth and humility to our souls."

"Church calls at camp meetings, local church assemblies, and every occasion when efforts are made for souls, are God-appointed opportunities to receive the former and latter rains." 115

A good understanding of these passages comes when we consider the following facts:

- a) light on this matter was not given in Ellen White's time for the reasons cited above. But she prophesied of new light, "additional light" which was to be revealed according to old truths, which were to be recovered in connection with the time for the outpouring of the latter rain;
- b) these passages, refers to our time in a general and indeterminate way, as being the time of the latter rain. We must not forget that there is a periodic time or season for the latter rain, and a definite time at which we must ask for it. There is also the appointed time of the end in which the same will take place Daniel 8:17 and 19 says,

¹¹⁴ Hebrews 9:12: "Not through the blood of goats and calves, but through his own blood he entered the Holy of Holies once for all, having obtained eternal redemption."

¹¹⁵ WHITE, Ellen G. – Testimonies for Ministers and Gospel Workers – Chapter 70: Pray for the Latter Rain – Brazilian Publishing House – 2020, p. 508 and 509 - http://ellenwhite.cpb.com.br/livro/index/48/506/512/orai-pela-chuva-serodia

"And he came near where I was; and when he came, I was astonished, and it fell on my face; but he said to me: understand, son of man, because this vision will come to pass at the end of time. And he said, Behold, I will make known to you what shall take place in the last time of wrath; because it will be exercised at the determined time of the end." (Daniel 11:27, 35 and 40). By pleading every day, at every meeting and occasion, the people of God may receive some blessing which may resemble what the people of Israel used to receive on such occasions, either individually or collectively, but this does not properly mean that refers to what was typified by the blessing imparted by the high priest on the particular day of atonement.

What we can understand from the above text is that there is a difference between the time or season of the latter rain and the definite time at which it is to be first supplicated and received. Just as there is a difference between the time of the end and the appointed time of the end, so there is a difference between the time figured in the period in which the day of atonement is observed in the old dispensation, and the day of atonement itself, since one encompasses the other.

All these investigations are designed to bring to our knowledge the lost day of atonement in order to put it back in the framework of truth, because we have the epoch or periodic time of the typical dispensation, which is equivalent to the periodic time of the present dispensation, which goes from 1844 to the end, not missing the day of atonement in the present dispensation returning each year. Why should he lose himself in the present time, if his real end has not yet been attained? There is no reason for this:

c) we must observe that Ellen White in the first passage quoted above, does not say that the people on such occasions receive the latter rain or the fullness of the Holy Spirit, but rather that showers of his grace may descend upon us which God can impart to our people souls warmth and humility. Amen! We may receive the Spirit in good measure, but as an early rain only because it is needed until the end of the probation and because it was poured out at the beginning of the Christian era in its proper day. Since then we are in the early rain season.

It can be poured out at any time, though not with full manifestations as on the Day of Pentecost. All this is possible, however, not in the latter rain, nor in the former and the latter together, because the prophet says that they will be poured out in the first month, that is, in the proper time of the latter rain (Joel 2:23)¹¹⁶. We must recognize the difference between the former and the latter rain or between the former and the latter together, because they will be poured together with the time of the latter rain, and it is up to us to discern the particular time of each rain and the periodic time of both.

In the latter rain, the Holy Spirit will be poured out first on the appointed day, in a supernatural way; then it may fall upon any congregation that sincerely and honestly seeks it, at any time, as it did at Pentecost. This will occur provided that the condition of observing the revealed proper time, which has connection with the last work of grace, is fulfilled, since

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¹¹⁶ Op. Cit.

its observance is obligatory until the end of the judgment and probation of men.

It should be added that no one will receive the latter rain with all its effects in the final work in the marking of God's people, without first having received the former rain, because the purpose of the latter rain is to ripen the fruits and seal the saved.¹¹⁷

We may further add that both rains will descend together at the appointed time of the latter rain to accomplish God's purpose on earth. (Joel 2:23)

The last passage quoted above may be perfectly understood, when the promise is realized in our experience. Then we shall surely understand that it has application to the time following the outpouring of the Holy Spirit, in the former and latter rain on the day of atonement. Thereafter it may be received on any of the occasions mentioned by Ellen White in the aforementioned passage.

There are still other passages quoted by Ellen White where she says: "It is not for us to know the definite time either of the outpouring of the Holy Spirit or of the coming of Christ". ¹¹⁸ In this passage she tacitly confesses that there is a definite time for the outpouring of the Holy Spirit. If there is a definite time for this outpouring, it cannot take place at any and every time, according to the commentary of other personalities on the same passages mentioned, prior to the writings of Ellen White. By an erroneous understanding of these passages, such people who comment on them and who do not admit a definite time, make the servant of the Lord contradict herself, when in reality there is no contradiction in her statements.

Interpreting the above passage, let us observe the first part, which says "It is not for us to know" – Surely what was not revealed, but that was sealed up as to Daniel was sealed up the vision that could not be understood until the present time. However, when this is revealed, it is up to us to recognize it. The second part says: "definite time" - this time concerns the latter rain and when its date is made known, we must not close our eyes to these revelations. Now, we cannot say that the Holy Spirit will descend this year, or the year after, because this depends on God's determination of the last day that is repeated annually, in the year that will be the time of refreshing.

Not only as to time, but also as to the condition of his people, for they must respond with determination to him as did the early church on the Day of Pentecost. For this reason, we must be aware and recognize the sanctified times that are repeated each year, conducting ourselves in accordance with the word of God because in any year the latter rain will take place.

Another passage quoted for the same purpose is as follows: "We are not to set a time for the Lord to fulfill His word concerning His coming, or concerning any other promise of the Holy Spirit in the latter rain is concluded here." As to this question shall we say that it is in the power of man to set the time for the descent of the Holy Spirit? No, but this does not mean that we will know nothing about time, because it itself admits the existence of a definite time for this purpose. Moreover, how can the people be exhorted to ask for himself the latter rain in time (Zec.10:1)¹¹⁹, if he can know nothing about this time? This would be absurd!

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¹¹⁷ WHITE, Ellen G.- Testimonies for Ministers and Gospel Workers – Chapter 70: Pray for the Latter Rain – Brazilian Publishing House, 2020 – p. 506 and 507 - http://ellenwhite.cpb.com.br/livro/index/48/506/512/orai-pela-chuva-serodia 118 "We are not know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ". (Review and Herald, March 22, 1892, part 7 - https://m.egwwritings.org/pt/book/821.11800#11811).

119 Op. Cit.

God will do nothing without revealing his secret to his servants. (Amos 3:7)¹²⁰. Thank God for revealing His secret to us!

If He has determined a time, we must recognize it, but not establish it, for people who misunderstand things, giving them a wrong application, end up accusing others of what they themselves do.

Some will argue what Ellen White observed about Acts 15:24, commenting on what the apostle Peter says, which there refers to the ceremonial law which was annulled and made void by the crucifixion of Christ. Even more, "The Holy Spirit saw that it was good not to impose the ceremonial law on converts from among the Gentiles, and the opinion of the apostles in this regard agreed with that of the Holy Spirit." ¹²¹

Hence many conclude that we have nothing more to do with the three autumn solemnities, reputing them to be of the same nature as the ceremonies performed in them. They do not understand the reality as to the purpose of their institution. They regard it only as serving the plan of salvation under the priesthood of Aaron, with exclusive reference to the death of Christ, when such is not the case, as has already been shown.

The ceremonies are intended to serve the plan of salvation under the priesthood of Christ, in connection with His return and the outpouring of the Holy Spirit in the latter rain. Here are some other statements by Ellen White showing us which part of the law of Moses was void at the cross: "The ceremonial system was composed of symbols that pointed to Christ, to His sacrifice, and to His priesthood. This ritual law with its sacrifices and ordinances were to be practiced by the Hebrews until it realized its antitype in Christ, the Lamb of God, who takes away the sins of the world, for in this way all offerings and sacrifices were to cease. Sacrifices and laws that Christ took from the midst, nailing them to the cross." (Col. 2:14)¹²² ¹²³

"In the middle of the week he will put an end to sacrifice and meal offering." In the 31st year of our era, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered on Calvary, that ceremonial system of offerings, which for four thousand years had pointed to the Lamb of God, ended. The type has overtaken the antitype, and all the sacrifices and offerings of that ceremonial system were to cease." 124

They, the Jewish believers, were "very late in discerning that all the sacrificial offerings had but foreshadowed the death of the Son of God, in which the type met the antitype, after which the rites and ceremony of the Mosaic dispensation were to endure no more." 125

From these quotations we conclude that the ceremonial law, which consisted of sacrifices as well as its ministry, was rendered invalid by the cross, because it had only one purpose, which was to foreshadow the death of Christ. But if holy days were instituted for another purpose, they are not included in these statements, because the meaning of the law

¹²⁰ Amos 3:7: "Surely the Lord God will do nothing, without first revealing his secret to his servants the prophets."

¹²¹ WHITE, Ellen G. – Acts of the Apostles – Chapter 19: Jews and Gentiles – Brazilian Publishing House, 2020, p. 194 http://ellenwhite.cpb.com.br/livro/index/5/188/200/judeus-e-gentios

¹²² Op Cit.

¹²³ WHITE, Ellen G. – Patriarchs of Prophets – Chapter 32: The Law and the Concerts – Brazilian Publishing House, 2020 – p. 365- http://ellenwhite.cpb.com.br/livro/index/2/363/373/a-lei-e-os-concertos

¹²⁴ WHITE, Ellen G. – Chapter 18: A Very Significant Prophecy – Brazilian Publishing House, 2020, p. 327 and 328 - http://ellenwhite.cpb.com.br/livro/index/1/317/342/uma-profecia-muito-significativa

¹²⁵ WHITE, Ellen G. – Acts of the Apostles – Chapter 19: Jews and Gentiles – Brazilian Publishing House, 2020, p. 189 - http://ellenwhite.cpb.com.br/livro/index/5/188/200/judeus-e-gentios

and its institution goes beyond Calvary. They are shadows of things that are still in the future, of events that have not yet been completely fulfilled in the past.

Such solemnities relate to Jesus, now occupied with the investigative judgment, the outpouring of the Holy Spirit in the latter rain, and the preparation for His second advent, which we cannot confuse with the ceremonies and sacrifices that were practiced in them, as being participants of the same nature. Nor can we confuse the ceremonies and sacrifices that were practiced on Saturdays with the institution of the Sabbath. Nor are we permitted to confuse these holy days with those which served the plan of redemption only under the priesthood of Aaron, though they were shadows of things to come.

Some people violate the sacred text by using the passages in Gal. 4:10-11¹²⁶ e Col. 2:16¹²⁷, and others, in order to combat the present truth, as the other denominations use them to combat the Sabbath of the Lord, forgetting that what the apostle Paul dealt with in these connections was salvation by faith. This motivated the fact that the Galatians and others were affected by the doctrine of Jews who preached salvation by the works of the law. We suggest to the dear reader the reading of At. 15 and Gal. 3 and 4.

These Jews understood that the law and the times prescribed in it should be kept as a condition of salvation, when in fact true believers keep the law because they have been saved by faith in Jesus Christ, looking to Him in a special way on that day, as He who is engaged in His final work for them, accompanying Him thither.

However these references have already been fulfilled, no one is given the right to judge believers for any reason whatsoever, but the Spirit of God according to each one's individual conscience as observed in Rom. 2:4 and 5¹²⁸. This question goes beyond our subject, as we are here considering a part of the law which has not ceased to be in force, because its fulfillment is still in the future, it testifying, with the other part of the law, of our salvation by faith, through from which the law is established and not annulled. Rom. 3:31. 129

In Gal. 4:8-11, we conclude that the reference of the tenth verse is to the poor and weak rudiments, which are like the festivals and seasons of time that the Gentiles used to keep in honor of false gods or, for example, something similar to Christmas and new year from now, among other Roman feasts.

These Galatians were confused by the doctrine of the newly converted Jews, who thought to keep such seasons of time in order to be saved by their works, as they understood the references of the law at that time, especially the part which was fulfilled, where it ceased.

Both did not deliberate that in doing so, they would lose the only condition of salvation, which is by faith, for they mix true faith as Christians, with semi-pagan doctrine and false religion, to enslave themselves again with poor customs and principles, as well as with petty religious rudiments for which they deserved the rebuke of an apostle.

The text mentioned did not refer to the three autumn solemnities which God commanded to be observed until the whole law was fulfilled in his time, putting an end to the plan of salvation in respect of them at the end of the trial; because they are fundamental rudiments of the heavenly sanctuary, solid and firm belonging to his ministry; they are from

¹²⁶ Galatians 4:10, 11: "Keep days, and months, and times, and years. I fear from you that I have labored in vain for you."

¹²⁷ Colossians 2:16: "Therefore let no one judge you in food and drink, or in respect of a feast day, or a new moon, or sabbaths."

¹²⁸ Romans 14:4 and 5: "Who are you that judge another's servant? For his own lord stands or falls; but he will stand, for the Lord is able to sustain him. One makes the difference between day and day; another judges every day alike. Each has a well-defined opinion in his own mind."

¹²⁹ Romans 3:31: "Do we then make void the law through faith? No, not at all! Before, we confirmed the law."



¹³⁰ Daniel 7:25: "He will speak words against the Most High, he will bruise the saints of the Most High, and he will change times and the law; and the saints will be delivered into his hands for a time, two times, and half a time."

CHAPTER X

IN SEARCH OF THE TRUTH

In Col. 2:16 and 17 we have perhaps the most difficult passage to understand in connection with our subject. "Therefore let no one judge you in meat and drink, or in regard to a feast day, or a new moon, or sabbaths, for all these are a shadow of things to come, because the body is Christ's." Let us consider this passage which has served as a seal to cover up part of this law from the past to the present time. We have to understand its true meaning in the light of God, which comes to us from the sanctuary.

In considering that the three autumn feasts are understood in this passage in a specific sense, so as to deny their application in reference to the cross under the priesthood of Aaron, we are right, because it is so. But if we do so in a general sense, so as to absolutely deny the observance of the content of the text, especially with regard to the Sabbaths and annual autumn feasts, we err, not knowing their place and benefits in the plan of salvation under the priesthood. of Jesus in relation to his people on earth, since they have not yet received their final blessing in their antitypical character, as these feasts have not yet reached their definitive fulfillment. They have a dual application in the sense that they are not yet realized as the antitype.

If we consider such feasts as they are understood by most, we make the Bible contradict itself, because we say that the believer can eat and drink all he wants. They understand that we can eat pork, mice, dogs and all kinds of unclean animals, drink alcohol and other things used by the world. Now such an interpretation is mistaken, because these things are condemned by the world of God in other passages, such as are found in the law of Moses and the prophets.

This is the conclusion we reach as we seek to understand the text. However, the text refers to the food and drink that were connected with the sacrifices. This is true, but what shall we say about the new moon, for example, by which time was computed according to the law of nature established by God, and adapted in the Bible as the only means of fixing the legislative calendar? We will say, perhaps, that we have the most generalized modern calendar, and that it makes no difference whether we adapt this one or that one, as long as we don't miss Saturday, even though the whole world is arguing to change it. They forget that one is pagan and the other is of Divine origin. Let us remember also that the new moon will be, on the new earth, the sole basis of the true calendar (Isa. 66:23)¹³¹ and that the enemy changes not only the law, but also the times of the Most High (Dan.7:25)¹³² that man should lose sight of God's Sabbaths and holy times? We now have to consider two words from our text: "Feasts and Saturdays declared to be shadows of things to come". If we also consider

¹³¹ Isaiah 66:23: "And it shall come to pass, from one New Moon Feast to another, and from Saturday to Saturday, shall all flesh come to worship before Me, says the Lord."

¹³² Op. Cit.

this part of the text in the negative sense, we shall come to the same conclusions. But if we say that we no longer have the duty to keep Sabbaths and feasts, we have the right to eat and drink everything without any restrictions. It is here that many get confused and stumble, disregarding the health reform assumed by this people according to Ellen White and as it is in the Bible. If we say that we are free from this confusion on account of unlawful things being prohibited elsewhere in the Bible, and confirmed by the spirit of prophecy, we would say that this is true. If our text refers to the Sabbath of atonement and the feasts of which we have been dealing, we will say further: it was forbidden under threat of extirpation from the midst of the people of God to do any work in them. (Lev. 23:23-39; 16:29-31). They were likewise confirmed by the spirit of prophecy. (Patriarchs and Prophets p. 540). We could separate the last part of this text from the first, which naturally does not assist us, and say that the Saturdays and feasts mentioned are shadows of things to come, with which we have nothing more to do. For the same reason that these festivals are considered "shadows" that we must keep them, because the shadow cannot cease before its fulfillment is reached.

We ask: Is this shadow reaching its goal year after year until the end? We answer that it is now reaching the culmination of its importance. Note that the apostle Paul does not say that they are a shadow of things to come and that therefore they have ceased to exist or force, but only says that they are shadows. He wrote this epistle many years after the death of Christ, and yet he says they are shadows of things to come.

In any case, we must understand this passage in the sense that we, Christians, should not give ourselves the right to judge ourselves regarding these things because it is a personal matter, of conscience. The right to judge belongs to the Holy Spirit, who works on our conscience in his time, in order to discover the exact meaning, for "it is the Spirit that penetrates all things, even the depths of God. But the spiritual man judges all things, but he himself is not judged by anyone." (I Cor. 2:10 and 15)

I pray that God will reveal to us by His Spirit our guilt in transgressing His commandments concerning these hallowed times, showing us that without repentance for sins we cannot receive the latter rain.

It is for this reason that the angel of the church at Laodicea addresses the warning of repentance (Rev. 3:14-17)¹³³. The seal on this part of the law is now being removed and we are without excuse. We may now observe what sort of shadow these feasts and sabbaths represent, and we shall understand that they are not a shadow of the cross, because the shadows which referred to the cross ceased to exist with his ministry; we are now looking at the important things that are about to happen in connection with this shadow by virtue of the ministry of Jesus, our high priest, in the heavenly sanctuary.

There are people who use other passages in Ellen White's writings to, through erroneous deductions and forced interpretations, discredit present truth. It would be better if such persons, instead of endeavoring to find a way of escaping this light, because it is too strong for their sick eyes, should seek the remedy to be cured, and show us the definite time for receiving the latter rain, if they have discovered any more proper than this, for we desire

the rest of the Scriptures, to their own destruction. You therefore, beloved, being forewarned as you are, take heed; lest, carried away by the error of these insubordinate ones, you fall from your own steadfastness".

¹³³ Revelation 3:14-17: "Therefore, beloved, while you are waiting for these things, strive to be found by him in peace, blameless and blameless; and count the long-suffering as salvation which our Lord and ours also have. Brother Paul, according to the wisdom given him, wrote to you in speaking of these matters, as indeed he is wont to do in all his epistles, in which there are certain things difficult to understand, which the ignorant and unstable misrepresent, as well as they pervert

to obey the Lord's commandments and experience the result (Zach. 10:1), for "any day" cannot be the proper time defined, nor can an indefinite period be the specified end time.

If such persons fail to seek the truth, it would be better to humble themselves with us, and with a free conscience to acknowledge it, which can only be accomplished through the influence and anointing of the Holy Spirit. If after all this we lack understanding of these things and continue to accuse the servant of God of opposition to this truth, we are in danger of being deprived of our spiritual sight (Rev. 3:17). If this is our condition of blindness, we should readily accept the advice of the faithful witness, seeking to obtain eye salve that we may see, and the mind of Christ to discern spiritual things by carefully comparing them, in order to deduce from them the true meaning as was done in the present study. We suggest to the dear reader that you read Apoc. 3:14-20 and I Cor. 2:14-16.

We must look to Jesus, so that the light of heaven and his healing virtue can penetrate, leading us to recognize our dangerous condition and seek a way out of this state of self-satisfaction and threatening lukewarmness.

CHAPTER XI

THE AUTUMN FEASTS IN OUR DAYS

The autumn feasts, as we have already said, are: trumpets, atonement, and tabernacles. Such feasts were not instituted by God only under the priesthood of Aaron, but to serve the plan of salvation of humanity under the priesthood of Jesus, because the religious practices in those days did not refer only to the sacrifice of the cross, but to the results of that sacrifice in the future.

The autumn feasts referred to the judgment of the house of God at the time of refreshing and the last part of the atonement, in which the devil is held responsible for the sins of God's penitent people, who believe in the blood of Christ.

Just as the day of trumpets was intended to warn the people of the approach of the last day of the most important religious service, it is also a symbol of the seven thunders that will speak again announcing the last day of grace, when the people of God on the earth, will be judged when the last decree goes out with which the door of probation will be closed forever.

Then will come the time for the gathering of God's people from all the face of the earth, at the time of the harvest, symbolized in the Feast of Tabernacles, which follows the Day of Atonement.

For this reason we must observe these feasts, which are as a type under the priesthood of Aaron which is already in the past, as a law established also for antitypical Israel under the priesthood of Jesus until the fulfillment of their object in the plan of salvation; which means that the law will not pass until all is accomplished.

For our entire certainty, let us see what Ellen White has said in connection with these autumn feasts in connection with our subject, and we see that she agrees with our view, though she did not have a clear light on it, for the reasons presented at the beginning of this study. (Patriarchs and Prophets - Page 540 to end of chapter).

Ellen White also speaks of the relationship between the Feast of Tabernacles and the Day of Atonement. She says: "This feast should primarily be an occasion for rejoicing. It would take place just after the great day of atonement when they had been given the assurance that their sins would never be remembered. At peace with God, they came into his presence to acknowledge his goodness and praise him for his mercy." And she continues: "God's people would do well to celebrate a feast of tabernacles at the present time."

Why not say that the people of God must celebrate the feast of tabernacles at the present time, if in the Bible it is a feast alluding to the future and recognized equally as typical by Ellen White? We suggest to the dear reader the reading of Lev. 23:33-41 and Zec. 14:16-19.

In the last paragraph on page 541 of Patriarchs and Prophets, Ellen White explains her relationship to the time of harvest. She says: "The feast of tabernacles was not only

commemorative but typical. It not only points to the past, but as the feast of the harvest of fruits. It celebrated the harvest of the fruits of the earth and pointed to the great day of the final harvest, when the Lord will send His reapers to gather the tares into bundles for the fire and gather the wheat into God's storehouses."

This type cannot cease until its antitype is realized, and it must be observed under the foundation of the Day of Atonement, because, referring to it, it continues: "They (the children of Israel) rejoiced at this feast for the conscience that they had of your forgiveness and acceptance, thanks to the service of the atonement. But when the redeemed of the Lord are gathered safely into the heavenly abodes, freed forever from the bondage of sin, they will rejoice with a joy unspeakable and full of glory. The great work of Christ's atonement will be finished, and your sins forever extinguished..."

What we can see from these references is that the Day of Atonement, as well as the Feast of Tabernacles, have not yet achieved the purpose of their institution, because they are types of future events, which point not only to the cross. They are, therefore, to be regarded as interdependent, and in a way that corresponds to the present dispensation and the priesthood of Jesus, until they are fulfilled in their proper time and date. 134

If we want to know why the feast of tabernacles has on both sides a day that must be sanctified, we must remember that for the gathering of God's people, at the time of harvest, there are two resurrections: one partial and the other general, which is the resurrection of the righteous or first resurrection. (Dan. 12:2; Rev. 20:4-5; Luke 14:14)¹³⁵ 136 137

If we believe this, we can prove it by obeying the Lord's command by keeping these feasts! What an immense joy the Feast of Tabernacles will be for God's people after the outpouring of the Holy Spirit in the latter rain on the Day of Atonement! That day shall find them in holy convocation, afflicting their souls, confessing their sins, looking to Jesus their high priest, accepting by faith righteousness in perfect harmony with each other and with the principles of God.

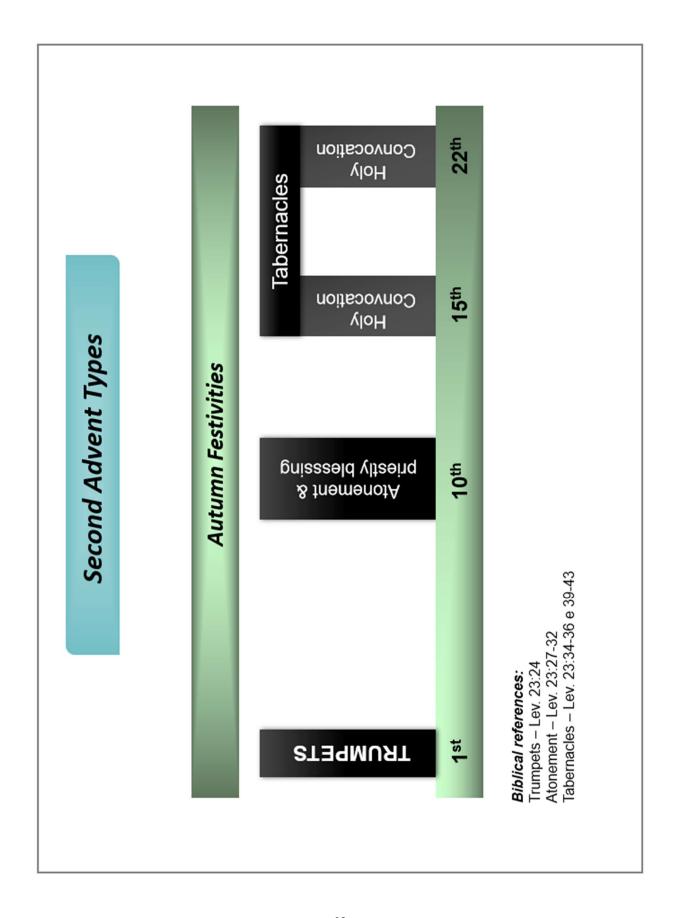
For this reason Jesus will descend upon His church a second time in all His fullness, and all flesh will receive His last visitation.

^{134 &}quot;De igual maneira, os tipos que se referem ao segundo advento devem cumprir-se ao tempo designado no culto simbólico. No cerimonial mosaico, a purificação do Santuário, ou o grande dia da expiação, ocorria no décimo dia do sétimo mês judaico (Lev.16:29-34), dia em que o sumo sacerdote, tendo feito expiação por todo o Israel, e assim removidos seus pecados do santuário, saía e abençoava o povo. Assim acreditava-se que Cristo, nosso Sumo Sacerdote, apareceria para purificar a Terra pela destruição do pecado e pecadores e glorificar com a imortalidade a Seu povo expectante. O décimo dia do sétimo mês, o grande dia da expiação, tempo da purificação do santuário, que no ano de 1844 caia no dia vinte e dois de outubro, foi considerado como o tempo da vinda do Senhor. Isso estava de acordo com as provas já apresentadas, de que os 2300 dias terminariam no outono, e a conclusão parecia irresistível". (WHITE, Ellen G. – O Grande Conflito – Capítulo 22: Profecias Cumpridas – Casa Publicadora Brasileira, 2020, pág. 399 e 400 - http://ellenwhite.cpb.com.br/livro/index/1/391/408/profecias-alentadoras

¹³⁵ Daniel 12:2: "Muitos dos que dormem no pó da terra ressuscitarão, uns para a vida eterna, e outros para a vergonha e horror eterno".

¹³⁶ Apocalipse 20:4 e 5: "Vi também tronos, e nestes sentaram-se aqueles aos quais foi dada autoridade de julgar. Vi ainda as almas dos decapitados por causa do testemunho de Jesus, bem como por causa da palavra de Deus, tantos quantos não adoraram a besta, nem tampouco a sua imagem, e não receberam a marca na fronte e na mão; e viveram e reinaram com Cristo durante mil anos. Os restantes dos mortos não reviveram até que se completassem os mil anos. Esta a primeira ressurreição".

¹³⁷ Lucas 14:14: "E serás bem-aventurado, pelo fato de não terem eles com que recompensar recompensar-te; a tua recompensa, porém, tu a receberás na ressurreição dos justos".



CHAPTER XII

THE LATE RAIN: WORK COMPLETION

Is it possible, to see now, the new additional light shining before your eyes? Can you see how the picture was filled with the old truths retrieved and placed where they appeared before, and how they all relate harmoniously, forming a crown for the Advent message?

Praise be to God for His goodness to us, and for the revelation of present truth which fills every sincere heart with joy and satisfaction! To God be all the glory; praise his holy name!

The remnant church will be able to experience it, having to undergo all these experiences and wait its ten days at the proper time of the year, in order to see the wonderful results so long awaited. I cry out to the living God, in the agony of my soul, hoping that she will make at least a remnant of her seed, because the present truth is destined for her, and the promise belongs to us and our children, that we may carry the last message of grace. to its ultimate triumph and then Jesus will come.

This event will take place in the manner indicated in the holy scriptures for that purpose, and this must then be the definitive message of the faithful servant of Matthew 24:25¹³⁸.

Do you want to accept it? Oh! Not all who heard this trembling message repented of their sin and transgression of the law of Moses, the servant of the living God. Such people will never receive the promise and will be cut off from among His people, because they have not walked in the light of this law to discern the acceptable time. ¹³⁹

The transgression of the Law of Moses and its consequences are compared to the parable of the virgins, who did not supply themselves with oil in due time, because they understood that after the legitimate cry of midnight they still had time to prepare. Hence they continued in the dark, even as those who reject the light of this law will continue, by heeding their own ideas, seeking out those who do business with them through the religion of Christ, mistakenly thinking that the day of the end of grace is still far off, and all this because they refused to take the law of God written by Moses as their guide and compass, being left outside to beat, hearing the desolate answer, "I don't know you" (Mat. 25:12).

But those who wake up from sleep to follow the light will not be surprised by that day, for they are prepared, walking in the light as children of the day and children of light. This message will be food for them, and they will rejoice in it, seeking the rain at the definite time of the latter rain, whereupon they will receive it abundantly. For all to be regularly blessed, being scattered throughout the world, the opportunity is repeated once every year by the grace of God, in order to prove the faithfulness of all.

¹³⁸ Mateus 24:25: "Vede que vo-lo tenho predito".

¹³⁹ WHITE, Ellen G. – Primeiros Escritos – Capítulo 11: O Fim dos 2300 Dias – Casa Publicadora Brasileira, 2020 – pág.

^{55 -} http://ellenwhite.cpb.com.br/livro/index/27/54/55/o-fim-dos-2.300-dias

Those who become aware of this fact during the time of the year, are ready to obey the law of Moses concerning this hallowed time, and will receive the promise by seeking the Lord, especially with those who received it in its own time, before to end the grace. However, this will continue for a little while, for those who have afflicted their souls with fasting, confessing their sins, humbling themselves before God, and abstaining on that day from all servile work, will receive the blessing of promise from Jesus our Supreme. Priest, for they entered by faith into the most holy place in due time!

So they come to Jesus pleading His cause whence He sends His Holy Spirit, who proceeds from the Father's presence, with all the authority of His supreme position, to the left of the throne of the Majesty! Then He will call all His heavenly hosts to make the last and mighty invasion of the earth, descending like a mighty wind in the latter rain, with the appearance of tongues of fire that will hover over the faithful. All those found at that time in an attitude of expectation will be possessed by these heavenly spirits, and will be filled with the power and life of the Holy Spirit.

What a wonderful scene there will be in heaven, and what a glorious manifestation on earth! Then Joel's prophecy will definitely be fulfilled and Ellen White's visions realized in our experience.

All the gifts of the Spirit will be distributed and manifested (1 Cor. 5:7)¹⁴⁰ among God's people, for His ministry on behalf of others, to complete God's work on earth.

In this way, the third angel's message will have its final triumph, the field will be prepared for the harvest, and true believers will meet the Savior in glory. These will be the ones who will hear the trumpet blast on the first day of the seventh month, and who will prepare for the day of judgment and of refreshing. They will hear the voice of the seven thunders, because they will meet in holy convocation on that very day of the trumpets.

These trumpets are the types of the seven thunders, whereby God will speak again from heaven, revealing to His people, ten days before, the final day of the test, as well as the day and hour of Christ's return. These voices will be recognized and understood by the faithful, while others think it is a clap of thunder.

Finally, the obedient faithful are to be filled with the Holy Spirit at the glorious results of their works, and ready for translation, having the name of God imprinted on their foreheads in perfect characters. These are they who will sing with great joy the song of Moses and of the Lamb, which is the song of eternal salvation, because they are saved in the kingdom of God, happy, full of joy and gladness of glory.

May the Lord use His infinite mercy with us, for there is still time to accept the last invitation so that we can meet together with the faithful in eternal glory. Amen.

I hope you will study this message with the meditation and patience of the saints before forming any idea of it.

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¹⁴⁰ 1 Corinthians 5:7: "Cast out the old leaven, that you may be a new lump, as you are, in fact, unleavened. For Christ, our Passover Lamb, was also sacrificed."

APPENDIX

The debt writing of Colossians 2:14 which was against us, showing our guilt and sentence to death for the sacrifices and offerings with their ordinances, and the matter of eating and drinking in connection with them, is that which was nailed and canceled on the cross and not the seventh day of the week nor the tenth day of the seventh month which is the day of atonement and judgment, on which such things were served as on other days because of the nature of that dispensation.

This day was not the reason for the sacrificial system with its ordinances, because the sacrifices to atone for sins existed before it, but the plan of God who appointed the day to show, through it, how to banish sin. and save mankind from its dominion and penalty.

Just as sacrifices and ordinances came without this day, they may end without it. God's plan will continue its march so that the saving plan may be fulfilled in it. Such a day was specified and determined for atonement and judgment, not only in the typical ministry of Aaron, but also in the actual ministry of Jesus in the heavenly sanctuary, because while atonement and judgment still exist in the true ministry, the day must exist for the same. end which, as we have already seen, began at the end of the 2300 evenings and mornings, in the year 1844, and continues once a year through an effectual ministry in order to finish this glorious work.

We cannot take as one day the entire period from 1844 to the coming of Christ or to the end of the millennium, calling it the day of atonement or judgment, because such reasoning does not correspond to the fate of the tenth day of the seventh month, as day designated for this purpose as it has been unfolding once a year for 1500 years of typical ministry.

When Ellen White said that the judgment is now passing in the heavenly sanctuary, she was speaking in a general sense, referring to the present time of the judgment, which began in 1844 - the same day of atonement - to the end, without any specification, just as she says, "We are in the great day of atonement," meaning that we are in the antitypical period or time which was typified by the period of 1500 years in which the day of atonement fell once a year. The word "day" in the Bible, which means only time or any time without any specification in relation to some date or fact that took place, has nothing to do with the word "day" determined or specified by the law, when it says from one to another afternoon. Lev. 23:32.

A known fact is that a year makes a complete time. The priestly ministry of an annual cycle was a complete ministry given and exercised with a complete system of statutes, commandments and fixed feasts, which were to declare and serve to complete the plan of salvation to the end, representing it in all its phases throughout the of the typical time, finishing the gathering of the fruit of the field, which is the people of God, and the gathering of the wicked and their destruction in the time of harvest.

The tenth day of the seventh month, instituted and appointed for the expiation of sins, and for judgment on proper occasions, is recognized by Jews and Adventists even now. Thus it was used annually on the same plane during the 1500 year period for which the typical ministry was carried out. And when the sacrificial service which was used on it as well as on

the Sabbath, and on the other days of the week, was finished finding its object in the cross, both Sabbaths stood firm, because they were established for different ends, for the tenth day of the seventh month is for atonement and judgment in the heavenly sanctuary as Jesus is appointed to do in the antitypical ministry.

Ellen White mentioned that "Jesus went into the most holy to judge and make atonement for his children." That is to say, where there is atonement and judgment there is also the day appointed for the same, and so it will be until the services for the people of God are finished when in some future year, on the same day, the door of probation will be closed.

After this, another movement will be declared to take its place there in heaven for the judgment of the wicked, just as the judgment of the house of God was declared in 1844 on the same day, and so it will take place in it at the beginning of the millennium for the wicked because there is no there is another day in the year appointed for judgment but the tenth day of the seventh month. So it will be until it's all over because order and obedience in heaven are for all time of eternity. We can see whether the judgment of the wicked will take place during the millennium as there is no doubt about it (Rev. 2:4; Dan. 7:22; 1 Cor. 6:2) not every day throughout this period, because there are both occupations during this time for the saints of the Most High. If there will be no atonement during this period, it will make no difference when a judgment that belongs to you still exists until the end of the millennium.

In reflecting on Patriarchs and Prophets, pages 540-542, we must understand Ellen White's writings according to the word of God, when the use of the three annual autumn feasts are not to be restricted by the ministry of Aaron, because the plan was to be completed beyond that time. When the Bible says that the tenth day of the seventh month is appointed from evening to evening for atonement and judgment, it must always be so, as the law determines.

When Ellen White spoke against setting a time, she was referring to the error of God's people in 1844, which marked the tenth day of the seventh month for the coming of the Savior, not understanding the true event of that date. In what I write now, there is no day or year marking for his coming, but there is something with reference to the last day of probation, on which human probation will end and the door of probation will close. It is true that we cannot mark any year in history, nor can we now say that we know it, because we do not know on what day or year it will fall. If we declare that the day of probation will be known ten days before, it is because God will do nothing without revealing his secret to his servants (Amos 3:7). We depend on the sounding of trumpets on the first day of the seventh month to warn the people of the coming day of atonement; ten days before corresponds to the fact (Lev. 23:24) repeated in another figure and what the seven thunders will speak to give more light to this truth in due time. (Rev. 10).

The angel Gabriel, who did not give a right and satisfactory answer to Daniel in his days on this matter, now roared here like a lion, causing the seven thunders to sound their voices echoing the same message. Very vividly impressed with her, he lifted up his voice and declared (still with reservation) the time that God would fulfill His ministry at the end of the probation when the seventh angel sounds the trumpet. Then the seven thunders will not speak of the day of the coming of Christ, which no one knows, but of the day of the fulfillment of the ministry of God, which the prophet Daniel was very concerned to know, the end of the mystery of iniquity, which will be fulfilled in the last day of grace which is the last day of atonement and investigative judgment.

The seven thunders spoke and will speak, because they are intelligent beings, wise and that roam the whole earth. They are the seven spirits represented by the seven-lamp candlestick, which was placed in the earthly sanctuary before God. (Ex. 40:24,25; Zech. 4:2,10; Rev. 10:3,4; Rev. 8:2; Rev. 4:5; Rev. 5:6) They know and John knew why he was going write what you heard and the end-time sages will understand. (Dan. 12:10).

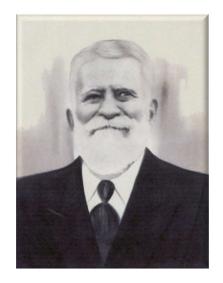
The seven thunderstorms are pictured by the sounding of trumpets blown on the first day of the seventh month to warn the people that the day of atonement representing the last day of grace will come on the tenth day of the same month, because this is the only religious and spiritual application for the use of the day of trumpets. So these seven angels who spoke like thunder will announce on the first day of the seventh month that their work will be finished within ten days.

Those who will know nothing of the last day of grace are the ungodly, for none of them will understand, for they pay no heed to the admonition of the prophet (Mal. 4:4) and have not kept that part of the law which pertains to the antitypical ministry of our high priest. They will realize their error too late, after probation is over, and they will look for the word of God and never find it. (Amos 8:11,12)

Though the faithful sages still live, they will not be able to preach the word to supply their lack, because they know that the time of probation has passed, and they will not fail to take care to hold before them a lost hope. When Ellen White said that "men will be found planting and building, eating and drinking – referring to the last day of grace, which is the day of atonement – all unaware that the final and irrevocable decision has already been pronounced in the sanctuary" (The Great Conflict - page 491) - it referred to the wicked and not to the righteous who will be found keeping the day, fasting and praying in communion with God, by the revealing Spirit.

If anyone is confusing the day of the end of grace with the day of the Saviour's coming, he should be warned to meditate well on passages like Matt. 24:36-42, which are exclusively referring to the second coming and not to the end of grace, because in this there will be no rapture to heaven. Yet that day will not come upon the righteous suddenly, but upon the wicked (1 Thess. 5:2-6), and it will come upon them imperceptibly and as a thief in the night (Rev. 3:3; Matt. 24:50,51) or as a snare (Luke 21:34-36). It will be about the indifferent who do not pray fervently and do not watch soberly being classed as unfaithful servants. God keep us from such danger.

your servant, Elias Thome Zorub, 1938.



Elias Thomé Zorub, was born in Alma al Chaab, South Lebanon, in 1867. He went as a student to the Presbyterian Institute in Beirut, majoring in Theology and serving as professor of Arabic, religion and pastor in that denomination. He married Martha Haddad with whom he had eight children. One Saturday, two Seventh-day Adventist missionaries showed up at his house and preached to him about the observance of the fourth commandment and made an appointment for the following Saturday to study the Bible. At the agreed day and time, the two missionaries were there, when Elias Zorub, upon receiving them, reported that he was already observing that Sabbath, becoming the first Arab Seventh-day Adventist in the world.

As he was a Presbyterian pastor, he informed the leaders that he could not remain an elder in that

denomination in view of the truths he had just accepted. As they urged him to stay, he accepted. However, as he began to preach on the doctrines concerning the Sabbath and food reform, it was not possible to continue in that ministry.

A man of austere personality, dedicated to reading, oratory and studies, he temporarily immigrated to the United States of America where he completed his adaptation course in Theology at Emmanuel College, currently Andrews University in the State of Michigan and, upon returning to Lebanon as worker, in 1903, preached the truth about the Sabbath in Beirut and in several cities in the interior of the country, accompanied by colporteur John Harry Krum, an Adventist missionary who was serving in Palestine at that time. The fact that Elias Zorub had printed some literature adapting the Adventist message to the local culture and customs made it appear to the colporteur that he was idealizing an independent ministry, an action interrupted with the arrival of Walter K. Ising, from Germany, who understood that the applied contextualization by Elias Zorub for preaching the gospel in that locality was not in accordance with the development concepts of the work¹⁴¹.

After his brother Jorge came to Brazil, he also immigrated to this country with his family in 1911, first residing in the city of Porto Feliz, in the interior of São Paulo, where the first Seventh-day Adventist chapel in the State of São Paulo was built. Finally, Elias Zorub moved to the Capital, in the Santo Amaro neighborhood, because it was close to the Adventist Brazilian College (ABC), currently the Adventist University of São Paulo – UNASP Campus I, so that he could teach there as a professor and that the children could complete higher studies, first in Theology and, later, the professional choice they made. Of the eight children, he formed seven pastors and workers.

Devoted to prayer, he had a vast ministry of deliverance and some visions from the year 1890 onwards, the most important being about the completion of Christ's work in the

NAZIRIAN, Manoug H., - The Seventh-Day Adventist Church in Lebanon 1897-1997 – Middle East University. Published by The East Mediterranean Field of Seventh-day Adventists, 1999, Beirut, Lebanon, pág. 12.

heavenly sanctuary in connection with the outpouring of the Holy Spirit in the Latter Rain and the closing of the door of grace. After completing his studies, he was unsuccessful in getting the work published. Ununderstood at the time, he continued to instruct his children and grandchildren to remain faithful, claiming that the Seventh-day Adventist church was the last church, according to the book of Revelation.

With advanced age, he worried about how the message would be carried, and asked God in prayer to show him so that he could rest in peace. In response, he was taken in vision to a room without light, where he tried to put the lamp in the socket, however, his average height did not allow it to be reached. Around him he couldn't see the way to reach to put the lamp, when someone of greater stature entered the room behind him and taking the lamp from his hand placed it in the socket illuminating the whole room. Asking the Lord what was the meaning of the vision, he had the answer that the light he had obtained was not for his time, for it was not yet time for the people to understand that truth, but that in the future other Zorubs would come after him and complete the work he had received from God.

He died on October, 20, 1949, aged 82, in São Paulo, leaving this work so that we could, after him, share this light to all who want to accept it and who hope for salvation in Jesus Christ.

The Organizers