

The Final Testimony (part two)

Let us begin the second part of the message titled "The Final Testimony" and we will begin with the Bible's words:

"By his wisdom my righteous servant will lead many to righteousness, and he himself will bear their debts" (Isa. 53:11, NBG). He will take "the burden of their faults" (BP).

Who are these words talking about? Of course, about Jesus Christ, our Savior. He was as we read: *"pierced for our sins and crushed [smashed, EŚP] for our faults" (Isa. 53:5, BWP).*

So, will all people be saved for eternity? After all, the Scripture says that the true Light *"which enlightens every man" (John 1:9, BP)* has come into the world. Isn't it so? So, every man was enlightened with the light of God's glory; with his Word full of grace and truth, which *"became carnal nature and pitched a tent among us. So we saw His glory, glory of an only child of the Father" (John 1:14, NBG).* We saw and we are still seeing/looking... and what? What came out of this looking? What resulted from this looking? Nothing, because as we read *"... the world knew him not" and "his own did not receive him" (John 1:11, NBG).* This is the end. All is swept away.- as we colloquially say in Polish. The world did not recognize Christ as its Creator, and His chosen and beloved ones ... did not accept Him, because something did not suit them in Him. For them He was weird and He talked strange things, andstrangely enough- crowds of people followed Him what the leadership members considered dangerous for *their* position of the chosen nation - so the nation was faced with a threat of destruction and a loss of identity and the temple, so?

"If we leave Him alone, everyone will eventually believe in Him, and then the Romans will come and destroy not only our holy place but also the entire nation" (John 11:48, BWP). Oh, what a tragedy it will be for the nation then, if the nation believes in Him. So, suddenly a distinguished man, the spiritual leader of the nation, had an unconscious flash of inspiration -metaphorically and seriously. And he said:

"You understand nothing and have not thought that it would be better for one man to die for the people than for the whole nation to perish" (John 11:49-50, BWP). So let us crucify that usurper! *"Later that very day the decision was made to extinguish him [kill, BW]" (John 11:53, BWP).*

Do you remember when I told you in the first lecture that God's plan of redemption is so precise and accurate that sometimes it seems as if we were God's puppets that He sets up when and how he wants? And in fact, both His opponents and declared supporters carry out **His** plans, not their own, because *"You know, O Lord, that man's ways are not in his hands and he cannot direct his steps [it is not a man who makes his way, BP ; it is not in the power of man his way; it was not given to a frail man to direct his step, NBG]" (Jer. 10:23, BWP).*

So this is precisely why we read further that Caiaphas *"did not say it on his own, but as the high priest in office at that time, he prophesied that Jesus would die for the nation. And not only for the nation, but also to gather into one the scattered children of God " (John 11:51-52, EŚP).*

Our Creator is an Almighty God: all-powerful, all-knowing and all-seeing. He knows the past, the present and the future in an instant because He lives beyond time. He also knows those who belong to Him.

"Humble yourselves therefore [bow yourselves, BW] before the mighty hand of God, that he may exalt you in due [due time, BP] [that he may exalt you in the time (kairos) of visitation, BJW]!" (1 Pet. 5:6, UBG).

So, we see that the time of the visitation is here also defined as the time of *kairos*. If it passes without our recognition of that very moment, we will not be exalted, but ... I guess that I do not need

to recall what happened to the chosen people in 70 AD. They did not repent neither humble themselves, so ... they died as a nation.

Comparing to the power of our Creator, Lucifer's rebellion seems... simply ridiculous and absurd. In fact, he has nothing to say except lies and slander. Just as Caiaphas in his stupidity and absurdity unintentionally uttered the prophecy, so did satan in his fierce hatred – so to speak: "saved" us, because by murdering the Son of God he contributed to our redemption. Do you see this paradox?

I want you to grasp the incredible sense of being aware of the fact that you participate in the greatest battle or controversy of all, fighting with an already defeated opponent. In fact, in every skirmish/controversy/fight or battle, we can enjoy the sweetness of victory, for as we read: "*thanks be to God, we are victorious at all times in Christ*" (2 Cor. 2:14, NBG). Yes or no? Do you believe it? Does this Word have power for you or is it just a dead letter ?!

Not only that our opponent is already defeated, but whenever we oppose him, he does ... what? He escapes! Why? For he is disarmed. Do you remember when we read it? He has no weapon against us as long as our lives are hidden with Christ in God (see: James 4: 7; Col. 2:15; 3:3). "*Submit yourselves therefore to God*" (NBG), for only then we receive the power to resist the powers of darkness, having **the** authority over them. Only then can we become witnesses of the Most High God. And for what purpose?

Why does God need witnesses so He could complete His work. In other words so He could put an end to the rebellion that brought a split followed by pain, suffering, death and hopelessness in His Kingdom? We have read that "... *the world did not know Him,*" and "*His own did not receive Him*" (John 1:11, NBG). Does it mean that God's adversary is still triumphant? Let's continue reading:

*„But to those who **did** receive Him He gave them power [gave them this dignity, BB; authority PI] to become children of God, that believer of His Name; who were not of blood, nor by the will of the inner flesh, nor by the pleasure of a man [neither by the lust of the flesh nor by the will of a man, a husband, BP, BG], but were born of God [they were not born of men, BP]" (John 1:12, NBG).*

And now, my Dear Ones, we could devote the entire Feast of Tabernacles to the study of what it means to be a child of God, begotten by Him. And as I mentioned in the first lecture, this year's message is endless and will continue in our everyday reality for years to come until Jesus returns. But in the eternal reality, it will never have an end, because God's Word is infinite. What we have started to study this very year will not end with the end of this year's Feast of Tabernacles. God has opened for us the door of knowledge through which we can enter His Temple and there, as the last generation of God's people, we can receive directly the light of truth emanating from the throne of His glory in order to testify to the peoples of this world about the Creator of heaven and earth, and to warn them of the planned destruction that will take place in the fall of 2027. So we have entered a special time of revelation. Therefore, those who recognized and accepted the true Christ were given power, dignity, and authority to become children of God who were begotten by Him.

In various Bible translations, the word "children of God" is also translated as "sons of God." Anyway the Greek word used here: *téknon* [τέκνον] means simply *a child* that is someone who lives in full dependence on the heavenly Father, relies on Him completely out of his/her own will; submits serenely to his will -the One Who gave birth to him. A child of God, or a son of God, cannot mean anything less than sonship which Christ revealed. For those who are born of God were conceived of the same seed as the Son of Man, and it/the seed is spotless about which we read here: (see: 1 Pet. 1:23). Rebirth or new birth takes place by the authority of God's word which is God's life because it is His Spirit. Such a child of God grows to maturity from his birth, revealing ever more clearly the image of his Father; grows in his likeness. The word "*téknon*" emphasizes the childlike attitude of the heart that willingly submits to Father's plans. They are children born by the power of God's promise (see: Rom. 9:8; Gal. 4:28). The word means a child of natural origin, and in the sense of the Hebrew

word for it,- בְּנֵי־אֱלֹהִים means offspring (see: Matt. 2:18; 3:9) who are very closely related to God because He made them alive, gave birth to them with or by His Spirit (see: Rom. 8:14,16). And *"his offspring [seed, BJW] shall endure forever" (Ps. 89:37, BT)*. So, *"Follow God [your Father] as His beloved children" Eph. 5:1, BP)*. On the basis of such rebirth - an intimate, mutual relationship is created; the relationship which is based on the bonds of love, friendship, and trust that exist between a parent and a child. They are children who are enlightened by light, who love that light, are moved by a desire to obey, and who are obedient (see: Eph. 5:8; 1 Pet. 1:14). Let's read a fragment from the Testimonies:

„God stands toward His people in the relation of a father, and He has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered God requires from human beings today... He only serves who acts up to the highest standard of obedience" (E. White, Christ's Object Lesson p. 282-283).

And who revealed to us the highest standard of obedience? Jesus Christ. This is true sonship.

We have briefly defined the meaning of the Greek word "téknon", and now we know what it means to be a born child of God the Father.

And this is only the first, but fundamental factor in determining what it means to be the witness of God. You cannot be His witness if you do not belong to His family. And you do not belong to His family, if you are not born into that family. Without birth, and therefore without kinship with your Heavenly family, you are simply a stranger, not related, so you cannot be the witness to a family to which you do not belong. And God's family includes only those who do the will of their Father (see Matt. 7:21; 12:50). I hope you remember that in these words Jesus said to others: *„depart from me" . He knows only those ones who belong and constitute His family. Let's read another fragment from the Testimonies:*

"All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is made manifest there the divine relationship is revealed" (E. White, The Desire of Ages, p. 638).

I am sure you know the story of the blind man who was born like this. If we only see **ourselves** in this story, we will be able to learn a lesson from it which will lead us to understand our need. Do you know what it means to be blind from one's birth? You can't know, because you can see. And even if you close your eyes or blindfold yourself and try to function without looking for a while, you will still see and remember in your imagination what the objects around you look like; You will still have images of the road, the tree, the flower and what colors accompany everything that you have already known and seen. But the blind person from his/her birth, has never seen anything, so he/she knows no color, cannot even imagine it, nor any object, thing or person. And in exactly the same way, we come into this world as blind from birth. There is only one Miracle Worker who can restore our sight. The problem, however, is that - we think that we can see, therefore as Laodicea we are called *blind*, and this is not only one term used there, because, as we know, there are many more of them. Dear Brothers and Sisters, Jesus Christ, as *"the faithful and true witness" (Rev. 3:14, BW)*, calls us "the blind." But the problem is much more complex, very deep and very serious as **we do not know that we are blind**. And this is what Jesus tells us: *"... You don't know,"* says Christ therefore He continues and adds: *"I advise you ..."*. But do we want to listen to advice? And do you remember these three witnesses? Let's remind ourselves: God's Word, Servants of God and God's Spirit .

Are you aware of the fact that: *"To reject the Lord's servants is to reject Christ Himself" (E. White The Desire of Ages, p. 489)?*

To reject the Testimonies of Christ – the Spirit of Prophecy also means to reject Jesus Christ. And then you go on blabbing: *„ Lord! Oh Lord!"* as much as you want andbe cast out of His sight. Can

you imagine the nonsense of our religious existence? Did the born blind person know that he was blind? Yes, of course. It couldn't be otherwise, so he was in a better position than we are, and that's why ...*not only had his natural sight been restored but also as we read:*

"... the eyes of his understanding had been opened" (E. White The Desire of Ages, p. 475).

And that is why he was able to become a *living witness*, because Christ:

"... gave him grace and utterance, so that he became a witness for Christ" (E. White The Desire of Ages, p. 474).

He became a witness to Christ because his eyes of spiritual understanding were opened to him. Obviously, a blind person cannot be anybody's witness because he cannot see anything, so what can he testify about?

Therefore, the testimony of this man who was blind and started to see after the contact with the Saviour and the Truth had such power that:

"The Pharisees were astonished, and they held their peace,—spellbound before his pointed, determined words" (E. White The Desire of Ages, p. 474).

Spiritual understanding.... of a man who was sitting in the street all his life begging. Look, who became a witness of Christ! But this is precisely how the power of Christ's touch works. Do you remember what Christ put on his eyes? Mud. We would probably like to be anointed with oil, ordained and sent in power to perform miracles. I am sorry to say that, but most of us do not recognize the "mud" which Jesus wants to apply to open our eyes of "*spiritual understanding*." So far, even if we have eyes we cannot see, and having ears we cannot hear (see: Jer. 5:21).

Do you remember what Judas' problem was? Let us recall:

"Judas had the same opportunities as had the other disciples. He listened to the same precious lessons. But the practice of the truth, which Christ required, was at variance with the desires and purposes of Judas... but lesson after lesson fell unheeded on the ears of Judas" (E. White, The Desire of Ages, p. 294).

I am sorry to say this, but having in mind all the truths that God's nominal people received through or in the Testimonies, it shows that God's Word written there has not been applied in practical lives of the professed followers of God.

In the past years God has also instructed us with many practical truths which we were to implement in our lives and have we done it? In many of us there is no sign that we have let these truths reform our lives. So all these lessons just flowed through our ears/ *fell unheeded on our ears*, just as they did with Judas. It refers to many truths concerning our daily life, our habits, behaviors, attitudes, words used, health reform, dress reform, the functioning of our marriages, families, etc. I do not know if we are aware of it, but showing such **neglect** and this kind of attitude towards God's Word we show **resistance** in letting God adjust us to live in His presence; in His holiness which is His righteousness and at the same time the fire devouring sin.

"It is to be feared that the people of God are not prepared for what is coming upon the earth... We desire to walk too much by sight. We must walk more by faith. ... Let us each examine our own hearts and look carefully to our own lives and see how they will compare with the true Pattern who wore a plain seamless coat, whose life was a life of sacrifice, who went about doing others good, and making others happy. Let us search closely and see if we have the fruits of the Spirit" (E. White, The Review and Herald, June 12, 1855, par. 1).

In order to see the invisible, we need the eyes of *spiritual understanding*. What does it mean to take a closer look at our lives? What does it mean to examine ourselves and see if we have the fruit of the Spirit, the fruit of Christ's life? Now, I will read to you three examples from Testimonies concerning

spending money and maintaining cleanliness and order - linked with pride, to show us the scale and seriousness of the problem, and at the same time the effects or consequences resulting simply from a simple lack of sense of cleanliness or order, both personal and in our homes, workplaces, etc.

"Just as soon as pride enters the heart, the Spirit of God is shut out. Are there not those among us who indulge in pride and needless expense? They will soon regret it; for trying times are just before us, and they will then need, and desire to have, the misspent means, for they will feel want, and pinching want will be all around them" (E. White, The Review and Herald, June 12, 1855, par. 2).

Another fragment:

"While some indulge in pride and needless expense, some are on the opposite extreme, and by their lives and appearance act as though neatness and order are pride and sin. This is not so. They can be neat and orderly, and not have pride in their hearts. The poor can keep tidy as well as the more wealthy. They should not neglect their houses and persons, but should be neat and cleanly. Their dwellings should be kept neat and in order, and then the servants of God can find pleasure in coming to their houses and kneeling upon their floors to ask the blessing of the holy and pure God to rest upon them. He is a God of order and those who suffer themselves to be unclean and disorderly deprive themselves of many blessings they might otherwise enjoy. (jeden slajd)

Filthiness among God's professed people is displeasing to him. Our God is a jealous God, he will have a clean, pure and holy people: a filthy and unclean person he will not acknowledge as his child. Those who profess to be converted to God and take upon themselves the name of Christians (Christ-like) should be the neatest people in the world. It is a dishonor to God, and a stain upon his cause, to profess to be converted to God and the truth, and yet go with slack, untidy habits uncorrected. (Drugi slajd)

Such must have a reformation, and their conversion must be more thorough. The fruits of religion are not disorder and uncleanness. Those who have had no ambition to appear in a becoming manner before their brethren and sisters, should, for Christ's sake, and for the sake of the truth take hold of the work in earnest, and thoroughly reform. The world is watching for their faults, they despise God's children, and to give them occasion to reproach the religion of Christ is a sin in the sight of God. If these slack habits have grown with their growth and strengthened with their strength, there is greater necessity for decided efforts to correct these habits. Begin in earnest; do not reform in only a few things, but commence the work at once, and continue it until these slack habits are all rooted out and there is a thorough reformation" (E. White, The Review and Herald, June 12, 1855, par. 3).

You might think that these words are a bit too exaggerated and you don't need to change your habits that much. Yet, it is precisely what most believers do not understand that a truly newly born heart is a reflection of what is heavenly in every aspect of life, *"behold, all things have become new"* (2 Cor. 5:17, BW) – This is what the Word says to us the very moment we become a new creation in Christ, new humanity.

So, if we ignore only one of all our duties and we want to become witnesses of the holy God so we could represent His Kingdom of Heaven - we are missing the goal. So my Dear Friends, without introducing even the tiniest bit of the Truth in its general and unfathomable concept into our daily lives, we are simply not fit to represent the Kingdom of God, neither can we be witnesses to the

Invisible. And if our pride prevents us from accepting reproofs, admonition, exhortations, remarks and advice - we are marked with Judas' stigma/mark, not the Spirit of God. Let's read:

"Those who have indulged in pride should speedily reform, and put away their pride. They have no time to lose. They should separate themselves from the world, and not mingle with worldly company more than is actually necessary. Soon all the proud, and all that do wickedly will be as stubble, and the day that cometh shall burn them up, saith the Lord" (E. White, The Review and Herald, June 12, 1855, par. 4).

And let me add something else in the subject of raising children. Something very important, kind of a final touch:

"Many among us put off the coming of the Lord too far, and their works correspond with their faith. There is a great responsibility resting upon parents. Their children are watching them, and any encouragement of the parents, by their example or advice to their children, a neglect to live out their faith themselves, and a mingling with the world is noticed and has its effect upon the children. Parents, do not, by your silence or consent, suffer your children to associate with those who have no love for God or for the truth which is so dear to us; the truth which is to test us, to purify us, and, by our obedience to it, make us finally overcomers. The straight and narrow path does not lay along side of the broad road. The first leads to heaven, the second to death and hell. Parents, do not try to bring these roads any nearer together. Let the contrast between the followers of the meek and lowly Jesus and those whose god is this world, be kept ever before them. Keep up the distinction between the Christian and sinner. Parents whose duty it is to train up their children, should subdue their passions early. This is greatly neglected" (E. White, The Review and Herald, June 12, 1855, par. 5).

It is very difficult for us to see that Christ is the truth, although we recognize it theologically. But we need to see the fact that this Truth has to transform itself into a very practical, everyday life and find its application in various circumstances. We need to make equal - the Truth with all traits of our character, habits, behavior, words, attitudes. The truth can not be for us just a cluster of theological doctrines – because it would mean that we are just blind .

"God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become co-workers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God" (E. White, The Desire of Ages, p. 523).

"Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being" (E. White, The Desire of Ages, p. 523). Sometimes we hear: „Brother, Sister how dare you speak to me like this?"

Unconditional submission and obedience. If I tell someone or point out that he/she should not behave in this or that way; or that he/she should not use certain words; or that he/she should learn to be silent; or that he/she should keep his/her house clean and tidy; or that he/she should perform his/her duties much more precisely than so far and take care of tools - then I tell them the Truth. If they do not accept it, it means that they do not accept Christ. How do we react to these reproofs or pieces of advice? **We take them as offense!** And this shows that we are blind but still - we lead our religious life drowning the truth in our religious talk!

And the truth should be rooted in our hearts. It has to take over and conquer our entire mind and guide our words. The principles of God's Kingdom should permeate our entire character. In our daily lives we should implement all the seemingly least important principles of God's Word. We know about it but:

"Let all remember that God is holy and that none but holy beings can ever dwell in His presence" (E. White, *Early Writings*, p. 71.2).

Many Adventists believe that they will achieve perfection of their characters only under the influence of the latter rain. Other Adventists think that they will get the perfect character from Jesus at His second coming! But this is a cardinal error, a critical mistake which immediately closes the door for the tares / the foolish virgins, and if continued will result with the closed door for the "sons of the kingdom" and all will be thrown away (see Matt. 8:11-12), if for any reason they will sleep through their time of visitation.

The same also applies to the wedding/supper guests who will have turned out to be unworthy because they excused themselves with something far more important to them than the value of the heavenly supper or the wedding of the Lamb (Luke 14:15-24; Matt. 22:2-8). I am sure you know these parables.

"Not one of us will ever receive the seal of God while our characters have how many? Two, three?? one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost" (E. White, *Testimonies for the Church*, V. 5, p. 214.2).

Do you know why God needs witnesses? To sentence the guilty ones to eternal death! Therefore, the witness must be *not guilty*. What does it mean? Who took responsibility for our sins? We've already read about it. Let us return to the beginning of this lecture. Certainly, it was Jesus Christ, but we know that "... the world did not know Him," and "His own did not receive Him" (John 1:11, NBG).

And those who did receive Him were given the power to be born of God to represent Him as their Father, to be His witnesses at the end of the age of sin. To place your guilt on Christ does not mean to get rid of a sin or even many sins, but it means to give Him all our sinful life/nature which continuously/permanently gives birth to sin, for as we read: "*Behold, I was born in iniquity, and in sin my mother conceived me*" (Ps. 51:7, BT). There is only one way to lay the blame on Jesus, this way is to lay down your old, sinful, miserable life/nature on the cross, and to take part in His death, because only then can you experience in yourself His resurrection to a new life, to be reborn. It means that you will be cleansed of the old nature and given a new one. Everything will become new, so you will be blameless. And only the *not guilty* person can testify against the guilty ones.

Do you remember the woman caught in adultery? No one could throw a stone at her because none of her accusers were blameless... so they could not be witnesses against this woman (see: John 8:4-9).

Thus, "*he is to be sentenced to death on the testimony of two or three witnesses*" (Deut. 17:6, EŚP).

This is God's principle of righteousness, and this world is to be judged fairly, and for justice to be done, witnesses are needed.

For example, "*the testimony of just one witness is not sufficient to condemn him to death*" (Deut. 17:6, BWP).

Therefore, God needs at least two witnesses to complete the work. And His work will involve putting to death by returning Christ - billions of ungodly people who will perish in the consuming fire of His glory. We can read about it in these verses: (see: Heb. 12:29; 2 Thess. 2:8; Isa. 11:4; Mal. 3:19). Why will they die? For they did not know and did not accept the One on whom they could have lain down all their sins so they could live forever. They didn't want their lives to be renewed. They thought they didn't need it.. Blinded by daily bread winning, they focused on earthly life and on religious activities that helped them to feel better and feed their conviction about doing good. They did not notice what is most important in life. Working for Christ, they forgot about Him. It was not He who stood at the center of their lives, at the center of their zealous religiosity. He was not their Truth, but a dead letter in their doctrines and dogmas.

"The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed" (E. White, The Desire of Ages, p. 600).

They cry out: "Lord, Lord ..." but they do not have Christ in their hearts, they are not partakers of His divine nature, they did not do what He told them, did not do His Father's will - they are strangers. They do not belong to the family. Let's read:

"But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne" (E. White, The Desire of Ages, p. 509).

This is the entire endeavor of the religious world today- to establish an earthly and temporal reign as a supposed kingdom of God. If the world does not recognize and accept Christ and those who profess to believe in Him and await His return will focus all their religious energy on establishing an earthly kingdom for their own glory - they will have to appoint for themselves another king in place of the Son of God. For the true Christ will never take the earthly throne. There is, however, someone who fully meets the aspirations of the powerful of this world and will help them to establish the earthly dominion. He is the prince of darkness, the erstwhile "son of the dawn," Lucifer, who became a rebel - cast out of Heaven (see: Isa. 14:12; Rev. 12:7-9). Soon the mighty people of this world will proclaim him their ruler in his personification. *"These ten have one thing/goal/intention [they have one mind, UBG]: to surrender their power and the rulership to the beast" (Rev. 17:13, EŚP).* And remember that the number ten symbolizes everything and everyone within the application of that number to a specific message. Please notice also that this allied world union, in its rebellion against the Creator, will fight against the Lamb and against those who were called by him and chosen for this final confrontation remaining faithful to the very end. Therefore they will overcome. (see: Rev. 17:14).

Looking at the world today, one can confidently say that it is rotten to the core. There is common oppression, abuse, injustice, extortion, intolerance, immorality, cruelty, apostate religion. It also looked this way in the time of Christ:

"Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart" (E. White, The Desire of Ages, p. 509). This is the range and scope of our service.

If we aspire to be the called and the chosen ones to testify to the Truth in this final conflict in which we will have to face lies and deception, then we must start to seek very earnestly recognition of our God and we must properly understand what this clash of these two opposing armies will be all about. Therefore, in order not to miss the scope of proper preparation and the direction in which we are to follow - in order to reach the goal of our pilgrimage, we desperately need heavenly navigation.

Our whole commitment, as well as all our energy, effort, sacrifice cannot blindly strive for victory, but we should act according to a predesigned plan which God - in His grace wants to reveal to us. Otherwise, we will miss the goal instead of reaching it, achieving it, and getting to it.

Our hope for eternal life must rest on a firm foundation. A shaky hope will cause our doom, so we are to strive for: *ever more perfect hope* - a hope that will become certainty. God's Word must be a firm foundation for our conduct in life. It is from God's Word that we learn what God requires from us to be true believers of the true God.

Let's read another passage from the Testimonies:

"Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit...And the human agency for the accomplishment of this work is the teaching and practicing of the word of God...Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring [spiritual truths (as it is written in the Polish Translation)] to the people in His name" (E. White, The Desire of Ages, p. 509-510). which or what will be understood only by those who have spiritual understanding namely open eyes.

And these declared to the people spiritual truths are to introduce man into the experience in which he will testify: *"I am crucified with Christ, so I no longer live, but Christ lives in me" (Gal. 2:20, NBG)*. Only in such an experience can you think of proclaiming the truth as a witness of the Most High, for you become its embodiment. This is the foundation upon which you can begin building a temple, a spiritual home, both in symbol and in reality, and then you can proceed to its eternal existence. As our families and homes are to symbolize and represent the Heavenly home and family.

All that you have heard so far, can be considered by you as an introduction to the ever deeper layers of God's matters, the matters of His kingdom. These things, as well as the truths, messages and light connected with these matters, God wants to discover to those *"who want to see and understand them"*, the rest of people are stuck in darkness and errors. So let's read this entire key passage from the Testimonies which actually has been cited a few times so far but these are the key words:

"The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error" (E. White, Early Writings, p. 124.2). You will not find the light there.

So we can clearly see that it does not matter which group of Adventists you belong to, for each group has only a little Truth. The most important thing is whether you are preparing yourself for the day of Christ's return, whether you live with it, and whether only **this** hope lives in your soul, mind and heart. If so, then every piece of revealed truth in every detail and practical message meets your need for change and reformation. So you accept with humility and give thanks to every word of admonition, reproof, advice, every word that carries the truth about you and is true for you. You accept the truth about yourself because you have only one goal, i.e to welcome the returning Christ in the clouds of heaven and ... not to be burned from the glow of the fire of His glory! So there is no discussion but listening, acceptation and implementation – if this is your goal.

But my dear brothers and sisters, not all of us can receive full/whole/complete revelation, and not all of us can participate in the final testimony. Not all of us will be alive until Christ's return. Someone who is not reborn in Christ is unable to understand it, and so unable to accept it.

Let us read two passages from the Testimonies:

“Not all, even of the twelve, can receive the revelation He desires to give. Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount” (E. White, The Desire of Ages, p. 419.4) Was it just and fair?

In the experience of these three apostles we have an example in which we are shown that not all Jesus’ disciples experience the same privileges, not all are called to the same tasks. Thus, not all of the last generation of God's people will be selected to give the final testimony. And out of those who will be chosen, not all will remain alive until Jesus returns.

Choosing these three disciples in order to reveal them: Christ in glory - was to prepare them for next experience they encountered in the Garden of Gethsemane where Jesus Christ suffered an unimaginable trial/torture/anguish/tribulation up to the cross.

It may seem strange to us, but Christ despite that:

“He loves all the human family, but to some He is bound by peculiarly tender associations” (E. White, The Desire of Ages, p. 524).

We shouldn’t be interested in finding out why this is so. It is not for us to inquire as to why only these three disciples were selected to participate in the experience on the mountain of transfiguration and later in the garden of Gethsemane. It is not our task nor duty to inquire why some of us will see Jesus alive and others not or why some of us will not experience death, while others will experience death and the tomb, and many of the last generation of God's people will experience martyrdom.

But ***it is up to us*** to recognize our own destiny, for this involves certain preparations aimed at giving the final powerful testimony to the Truth in the power that this world has not seen yet. Since as we read:

“but the latter rain will be more abundant” (E. White, Christ’s Object Lesson p. 120) - than the early rain.

Unfortunately, in the case of these three disciples, they did not fully pass the test of the confidence placed in them, and the privilege they experienced did not turn into the full blessing which was to be poured on them. Let’s read:

“Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. Failing to watch and pray, they had not received that which God desired to give them,—a knowledge of the sufferings of Christ, and the glory that should follow. They lost the blessing that might have been theirs through sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them” (E. White, The Desire of Ages, p. 425).

What astonishing words! And yet they were the chosen ones from among the others, and still they were not able to keep watch effectively; still they were not able to believe and appreciate this incredible privilege which they were bestowed on. And yet:

“They were given a clearer insight into the work of the Redeemer” (ibid). What an amazing grace! Still they had deeper understanding despite the neglect which they were guilty of.

So, not everyone gets a deeper insight into God's work. What condition must be fulfilled so we could get a deeper insight? I do not know. But I am sure that those who are to participate in the final testimony among whom there are those who are not to experience mortal death – have been and will be **as favored as** these three disciples. Only this time they will receive full insight into every detail of the completion of God's work, because they will be participants and witnesses to the very end. We must therefore go to the mountain of transfiguration, to see the majesty of Heaven, to see the light of glory shining on the face of our Savior, and to listen to His voice, to listen to His Word, which will tell us things that do not come from this world.

So, who will be able to represent God at the end of His work? How many witnesses does God need to end the age of sin? God's Word tells us that two or three witnesses are needed to sentence someone to death. So, we need to discover how many witnesses God will want to use in completing His work. And where are we to look for the Word of God in relation to the time of the end? We need to find the characteristics of these witnesses in order to be able to define later who they are, what their task is and at what time. Perhaps I will come ahead a little in our study by getting straight to Revelation 11, in which we read that when the two witnesses in this chapter *"have testified, the beast that comes out of the abyss will fight with them and conquer **and kill them**"* (Rev. 11:7, BW).

So, I don't think this is the end of the testimony which the living witnesses are to give since Satan is triumphant at this point. It is true that the ungodly were condemned to eternal death under this testimony, but Satan managed to get rid of these witnesses. So, does God not need one more -a third witness? Here we see that after their testimony Satan kills these two witnesses. But in Revelation 17:14, it is Christ who overcomes the allied forces of evil who *"will go to fight the Lamb"* (Rev. 17:13, BWP) under the command of this the very beast which they had given authority earlier. But there is someone else who is also mentioned and will contribute to the victory of the Lamb: *"those who are called by him and the chosen and the faithful shall triumph with him"* (Rev. 17:14, BWP).

Then the third witness must be the one who will not, however, suffer mortality. And the testimony of apostle Paul clearly confirms this to us. I hope you understand that despite the fact that the two witnesses will die, we see that the powers of darkness will want to fight the Lamb but the Lamb conquers them with those who have been called and chosen and stayed faithful till the very end. Let's read:

"Well, we wish to assure you, based on the Lord's teaching, that we who are alive until the coming of the Lord, will not precede those who will then be dead. At the voice of the archangel and the trumpet of God, the Lord himself will descend from heaven, and the dead in Christ will be the first to rise. Then we, who are still alive with them, will be lifted into the air, into the clouds [into the skies, BP], to meet the Lord with whom we will remain forever. It is with these words that you should encourage one another" (1 Thess. 4:15-17, BWP).

So, these can not be the two witnesses who although had given the testimony – but died from death that the beast had inflicted on them. Therefore we need to find the third witness.

It is an enormously extensive study of God's Word, which we should actually start from the beginning from the moment of the creation of Adam and his wife. But first we will characterize two witnesses, and only then the third. And this is what we will do in the next lecture on God's revelation. Amen.

*In Blessed Hope
Piotr Paweł Maciejewski*