

Between the porch and the Altar

Introduction

Barnes's Commentary on Joel 2 :17

Let the priests, the ministers of the Lord, weep between the porch and the altar - The porch in this, Solomon's temple, was in fact a tower, in front of the holy of holies, of the same breadth with the temple, namely, 20 cubits, and its depth half its breadth, namely, 10 cubits 1 Kings 6:3, and its height 120 cubits, the whole "overlaid within with pure gold" 2 Chronicles 3:4. The brass altar for burnt-offerings stood in front of it 2 Chronicles 8:12. The altar was of brass, twenty cubits square; and so, equal in breadth to the temple itself, and ten cubits high 2 Chronicles 4:1. The space then between the porch and the altar was enclosed on those two sides 2 Chronicles 7:7; it became an inner part of the court of the priests. Through it the priests or the high priest passed, whenever they went to sprinkle the blood, typifying the atonement, before the veil of the tabernacle, or for any other office of the tabernacle. It seems to have been a place of prayer for the priests. It is spoken of as an aggravation of the sins of those 25 idolatrous priests, that here, where they ought to worship God, they turned their backs toward the Temple of the Lord, to worship the sun Ezekiel 8:16. Here, in the exercise of his office, Zechariah was standing 2 Chronicles 24:20-21; Matthew 23:35, when the Spirit of God came upon him and he rebuked the people and they stoned him. Here the priests, with their faces toward the holy of holies and the temple which He had filled with His Glory, were to weep. Tears are a gift of God. In holier times, so did the priests weep at the holy eucharist in thought of the Passion and Precious Death of our Lord Jesus, which we then plead to God, that they bore with them, as part of their dress, linen wherewith to dry their tears .

<https://www.godvine.com/bible/joel/2-17>

Eze_8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, **between the porch and the altar**, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Joe_2:17 Let the priests, the ministers of the LORD, weep **between the porch and the altar**, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

I. Between the porch and the altar EGW 62 hits

Used in two different applications

A. Abominations

B. Return to the Lord

II. Abominations

Eze 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Eze 8:1 And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Eze 8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

Eze 8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

Eze 8:4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

Eze 8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

Eze 8:6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

Eze 8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Eze 8:8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

Eze 8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

Eze 8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

Eze 8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Eze 8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

Eze 8:13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

Eze 8:14 Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

Eze 8:15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

Eze 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Eze 8:17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Eze 8:18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

A list of Abominations

1. Image of jealousy

Vs 3 where *was* the seat of the image of jealousy, which provoketh to jealousy.

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am a jealous God*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

2. Pictured idols

EGW: The chambers of images, and the pictured idols, "every form of creeping things, and abominable beasts, and all the idols of the house of Israel"--all these in rapid succession passed before the astonished gaze of the prophet. Ezekiel 8:10. {PK 448.2}

3. Offering incenses

Egw: Those who should have been spiritual leaders among the people, "the ancients of the house of Israel," to the number of seventy, were seen offering incense before the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple court. "The Lord seeth us not," the men of Judah flattered themselves as they engaged in their heathenish practices; "the Lord hath forsaken the earth," they blasphemously declared. Verses 11, 12. {PK 448.3}

4. Women weeping for Tammuz

EGW: There were still "greater abominations" for the prophet to behold. At a gate leading from the outer to the inner court he was shown "women weeping for Tammuz," and within "the inner court of the Lord's house, . . . at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they **worshipped the sun toward the east.**" Verses 13-16. {PK 448.4}

Who is Tammuz?

The name of a Phoenician deity, the Adonis of the Greeks. He was originally a Sumerian or Babylonian sun-god, called Dumuzu, the husband of Ishtar, who corresponds to Aphrodite of the Greeks. The worship of these deities was introduced into Syria in very early times under the designation of Tammuz and Astarte, and appears among the Greeks in the myth of Adonis and Aphrodite, who are identified with Osiris and Isis of the Egyptian pantheon, showing how widespread the cult became.

<https://www.biblestudytools.com/encyclopedias/isbe/tammuz.html>

Tammuz birthday

25th December

Cronus is an alias for **Tammuz**. **Tammuz** was Nimrod reborn - alias, his son. His wife and mother was Rhea (Semiramis). Egyptian and Babylonian antiquities recognize his mother as Semiramis, and his **birthday** is celebrated on 25th December. <https://www.google.com/searchq=tammuz+in+the+bible&oq=tammuz&aqs=chrome.1.69i57j35i39j0l4.7111j0j1&sourceid=chrome&ie=UTF-8>

Who is the mother of Tammuz?

It was Ishtar's Sunday and was celebrated with rabbits and eggs. Ishtar also proclaimed that because **Tammuz** was killed by a pig, that a pig must be eaten on that Sunday. Ishtar, (Semiramis, widow of Nimrod, **mother of Tammuz**) came to be represented as the bare breasted pagan fertility goddess of the east. <https://www.google.com/search?q=tammuz+in+the+bible&oq=tammuz&aqs=chrome.1.69i57j35i39j0l4.7111j0j1&sourceid=chrome&ie=UTF-8>

American Sentinel 2 May 1887 ATJ

The grandson of Nebuchadnezzar-Belshazzar- **In the midst of the riotous feast of Tammuz**, was told by the prophet of the Lord, "God hath numbered thy kingdom and finished it", and, "Thy kingdom is divided and given to the Medes and Persians

5. Land filled with violence

And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Verses 17, 18. {PK 449.1}

III. Return to the Lord

Joe_2:17 Let the priests, the ministers of the LORD, weep **between the porch and the altar**, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

1. Burden for souls

EGW: Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, and know so little of want or wearing labor or burden of soul, that when they have an easy time, when they are favored of God and almost entirely free from anguish of spirit, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as His self-sacrificing servants, but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. **God's servants must feel the burden of souls, and weep between the porch and the altar, crying, "Spare Thy people, Lord."** {CET 159.3}

2. Deep sleep, paralysis, that is upon the people of God

EGW: What is to be done! Shall the president of the General Conference carry the burden of the neglects of presidents and ministers, **and weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach?" Shall he feel that he is responsible for the deep sleep, the paralysis, that is upon the people of God?** {ChL 66.5}

Sleep

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five *were* foolish.

Mat 25:3 They that *were* foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

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

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

3. Spiritual blindness and backsliding

EGW: Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. **You would weep between the porch and the altar, confessing your spiritual blindness and backsliding.** 611 {CCh 343.6}

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

4. Spiritual lethargy

EGW: In view of that great day the Word of God, in the most solemn and impressive language, **calls upon his people to arouse from their spiritual lethargy, and to seek his face with repentance and humiliation:** "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the bridegroom go forth of his chamber, and the bride out of her closet. **Let the priests, the ministers of the Lord, weep between the porch and the altar.**" "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." [Joel 2:1, 15-18, 12, 13.] {GC88 310.3}

5. Made void thy law

EGW: Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work: for they **have made void thy law**" (Psalm 119:126). Let the servants of God **weep between the porch and the altar**, crying, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). {HP 351.4}

6. Call to reformation

EGW: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "Turn ye even to Me with all your hearts, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and

merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Joel 2:15-17, 12-14. {PK 627.2}

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding." {GC 148.4}

7. Jealous for His cause

EGW: Some of our ministers carry too light responsibilities, they shun individual care and burdens; for this reason they do not feel that need of help from God that they would if they lifted the burdens that the work of God and our faith require them to lift. When burdens in this cause have to be borne, and when those who bear them are brought into strait places, they will feel the need of living near to God, that they may have confidence to commit their ways to Him and in faith claim that help which He alone can give. They will then be daily obtaining an experience in faith and trust, which is of the highest value to gospel ministers. Their work is more solemn and sacred than ministers generally realize. They should carry with them a sanctified influence. **God requires that those who minister in sacred things should be men who feel jealous for His cause. The burden of their work should be the salvation of souls.** Brother R, you have not felt as the prophet Joel describes: "Let the priests, the ministers of the Lord, **weep between the porch and the altar**, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." {3T 234.1}

8. Discern the purposes of God and the judgments that are about to fall upon a doomed world

EGW: **Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding.** {6T 408.3}

9. Need a transformation of character

EGW: **Our ministers need a transformation of character.** They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike. Such a minister will pray. **He will weep between the porch and the altar**, crying in soul anguish for the Lord's presence to be with him; else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit. {TM 143.3}

10.embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness

EGW: **By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness.** At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land

tremble: for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Let the priests, the ministers of the Lord, **weep between the porch and the altar, and let them say, Spare thy people, O Lord**, and give not thine heritage to reproach." {RH, June 5, 1894 par. 10}

11. Refuge in time of trial

EGW: My ministering brethren, arouse the people,--those who know not the present truth, those who are strangers to the blessings of the gospel, and those who are neglecting their work for God. **God is waiting to give to men and women the riches of his grace, that truth may become to them a sure refuge in time of trial** and need. "Let the priests, the ministers of the Lord, **weep between the porch and the altar**, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. . . . Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." {RH, October 7, 1909 par. 10}

12. Violation of the Fourth Commandment

EGW: **All that is brought against the validity of the fourth commandment is of human invention.** There is not one word in the Bible to sustain the first day of the week. It is a spurious sabbath, baptized by human enactment, and given to the world to be kept holy. But, false though it is, the world cherishes it, thus pursuing a blasphemous course. The sins of the inhabitants of the cities and towns have reached to heaven, and it is time for men to pray in humility before God. "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, **weep between the porch and the altar**, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

13. Pride and formality

EGW: " Oh, that all could see this and embrace the message given them of God! **He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel's message.** Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. **Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar**, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou

wilt, but withhold not Thy Holy Spirit from us, Thy people." Pray, oh, pray for the outpouring of the Spirit of God!--Ms 27, 1889. ("The Need of a New Concept of Righteousness by Faith," September 13, 1889.)

14. Indulgence of appetite

EGW: It is our privilege to understand the great responsibilities that God has placed upon us, so that we shall not be in darkness as to what is coming upon our world. We cannot afford to meet that day without a preparation. But when we think of this great and solemn event of Christ's coming in the clouds of heaven with power and great glory, we should live in great humiliation before God lest we fail of the grace of God and prove ourselves unworthy of eternal life. **When we see that the world is given up to the seeking of pleasure and the indulgence of appetite, we should weep between the porch and the altar**, crying "Spare thy people, O Lord, and give not thine heritage to reproach" [Joel 2:17]. {1SAT 26.1}

15. Unwilling to be laborers

EGW: "What is the matter? The truth we advocate is not popular; it is unpopular and ever will be, because the Sabbath truth ever involves a cross. **There are enough men who are willing to preach, but they are unwilling to be laborers; they shun the working part. They are not willing to visit by the fireside, to take the Bible and try to teach its sacred doctrines in the family, to carry the burden of souls upon them, to weep between the porch and the altar**, crying, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). They are not willing to feel an interest for those who listen to their discourses, to become acquainted with the individual member of families, to put forth personal efforts for them, to pray for them and with them, to show the youth that they have a deep love for their souls, to lead them kindly, tenderly, lovingly, to the fold of Christ. {2SAT 11.3}

16. little sense of their great need of the divine blessing

EGW: There are some of our ministers who are true burden bearers, whose hearts go out in prayer to God, and who **weep between the porch and the altar**, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." **There are a few who are in earnest. But there are many who have but little sense of their great need of the divine blessing.** {PCO 53.6}

IV. Consequences

A Those that sigh and cry receive a "mark upon the foreheads" (seal of God)

Eze 9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

Eze 9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Eze 9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

Eze 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a **mark upon the foreheads** of the men that sigh and that cry for all the abominations that be done in the midst thereof.

B All others are destroyed

Eze 9:5 And to the others he said in mine hearing, Go ye after him through the city, and **smite**: let not your eye spare, neither have ye pity:

Eze 9:6 **Slay** utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

V. Remedy

A John the Baptist

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

Mat 3:2 And saying, **Repent** ye: for the kingdom of heaven is at hand.

B Jesus

Mat 4:17 From that time Jesus began to preach, and to say, **Repent**: for the kingdom of heaven is at hand.

C Paul

Eph 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Eph 5:7 **Be not ye therefore partakers with them.**

D John the Revelator

Third Angel's Message

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 14:12 **Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.**

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

E EGW

A Distinct People With a Testing Message—The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image,

who bear God's sign, keeping holy His Sabbath—the seventh-day to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, **“Here are they that keep the commandments of God, and the faith of Jesus.”**—Letter 98, 1900. {Ev 233.3}

VI. Summary

A. The problem

Abominations done by the professed people of God

Ignore or acknowledge

Condemn or Plead for conversion

C The solution

1. Pray for reformation “weep” “sigh and cry”

2.. Repent

3. Be not partakers

4. “come out of her my people”

5. Put on The Robe of Christ's Righteousness, (The Third Angel's Message/Christ our Righteousness)

VII. Conclusion

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.