

Published by
SANCTUARY AWAKENING FELLOWSHIP

Box 43-615 Hyde Park Station
Los Angeles 43, California



A DOCTRINAL ANALYSIS

of

"The History and Teachings of Robert Brinsmead"

by

Robert Daniel Brinsmead

AUTHOR'S PREFACE

COMMENTS ON THE PERSONAL CHARGES IN

THE HISTORY AND TEACHING OF ROBERT BRINSMEAD

The most simple thing to do would be to dismiss the personal charges that the officers of the General Conference have raised against me with the honest confession: "Few and evil have been the days of my life." In a rather vigorous attack on my character, a leading officer of the Australasian Division claims that I have "another side" to my nature. He is perfectly right. This nature is identified by the Word of God as "the old man." He is desperately wicked, past all cure, fit only to be crucified with Christ. As far as righteousness is concerned, that which is not the product of the divine nature is only "filthy rags." The officers have the credit of establishing my humanity beyond any doubt.

If the spirit of a document gives any indication of its true character, we invite the reader to consider the plentiful supply of expressions found in *The History and Teaching of Robert Brinsmead*. These are apparently designed to have a certain psychological effect:

- "bitter toward the Seventh-day Adventist church" (p.2)
- "refused to work in harmony" (p.2)
- "offshoot activities and teachings" (p.2)
- "spirit of criticism" (p.3)
- "subversion and disloyalty to leadership and organization" (p.3)
- "attempted to change some of the teachings" (p.3)
- "to attack the leaders" (p.3)
- "continued to prejudice students against the institution" (p.4)
- "unauthorized meeting" (p.4)
- "source of division" (p.4)
- "hostility to organized church" (p.5)
- "underlying hostility of spirit" (p.6)
- "offshoot language" (p.7)
- "Brinsmead propaganda" (p.8)
- "subversive nature of his work" (p.10)
- "opposition meetings and propaganda" (p.13)
- "subterfuge" (p.13)
- "offshoot and rebellion" (p.13)
- "predetermined campaign against the church" (p.13)
- "critics" (p.14)
- "poison their minds with so many distortions, false reports, and downright untruths" (p.14)
- "aggressive campaign" (p.14)
- "strange teaching" (p.14)
- "to insinuate their own work" (p.15)
- "specious errors" (p.17)
- "he violated both our denominational publishing policy and the plain and positive instruction given us by the Lord through the Spirit of Prophecy." (p.17)
- "hurled against the leaders of the church" (p.24)
- "undermine confidence" (p.24)
- "unrestrained attack" (p.24)
- "Brinsmead appears to be ignorant" (p.30)
- "dangerous doctrine" (p.37)
- "offshoot leader" (p.42)
- "the Brinsmead faction" (p.43)
- "he arouses hostility to the church, brings in division" (p.44)
- "tricks of controversial writing" (p.45)

"critical and subversive elements" (p.47)

We believe that the above language speaks for itself, and affords a comprehensive bird's eye view of the flavor and spirit of the G. C. Booklet *The History and Teaching of Robert Brinsmead*.

ROBERT BRINSMEAD

As touching the specific points raised by the officers, it can be established that they have gathered together false information. I am not impugning their motives. I do not know how they have gathered the material for their document. These things could be due to improper investigation and a failure to be careful about reports.

Not wishing to waste the reader's time in personal issues which will profit no one, I will cite only two or three illustrations of false information, and pass on to the doctrinal section. Certain documents pertaining to these personal charges may be found in Appendix A.

ALLEGED MISUSE OF E. G. WHITE MATERIAL

On pages 42-44 of their document, the officers state: "It is common for offshoots to take Mrs. White's reproofs of certain selfish leaders in the old Battle Creek days and apply them to leaders today, as Brinsmead does repeatedly . . ." (p. 42) (then they cite a certain document by way of illustration)

"Thus the Brinsmead document deliberately uses Mrs. White in a sense quite contrary to what she clearly intended . . . and is used by Robert Brinsmead to show that his message must not be opposed . . ."

I did not write the article they cite as evidence to prove that I deliberately misuse Mrs. White. Further, I have never seen this article, and cannot find out who wrote it.

ALLEGED CHANGE OF DENOMINATIONAL TEACHING

Not only do the officers attack an article which I did not write, but they have said things about other documents that are not even found in the documents. A classic example of this is found on page 3.

" . . . he attempted to change some of the teachings of the denomination and to attack its leaders in a twelve-page document entitled 'The Seal of the Holy Spirit' . . ."

Those who will take time to read this little study on the sealing will realize that what the officers say about this document is fictitious. As soon as the above charge appeared in print, this same article was sent to many of our leading Bible teachers and theologians for a candid appraisal. Not one of our learned teachers mentioned criticism, or a change of historic Adventist doctrine. (The study in question may be obtained by writing to the distributors of this booklet and some comments of leading Seventh-day Adventist theologians may be read in Appendix B.) It might be added that most of the Bible teachers and theologians gave the study a first-class recommendation. There is not even a hint of criticism in the study.

ALLEGED CAMP MEETING, ETC.

The officers' document discusses an unauthorized camp meeting which did not exist, followers who I do not have, my workers who are non-existent, titles which I have never seen, hearsay extracts from a private letter which they have never

seen, a business manager and campaign manager that does not exist, an offshoot which is imaginary, my leadership which is fictitious, a document which I did not write, rumors which I do not propagate, teachings that I do not espouse, and altogether things that are wide of the mark and completely irrelevant. It seems that any endeavor to answer such things here would be unprofitable; and, therefore, the reader is invited to proceed to the real issue - - the "Doctrinal Analysis."

However, since numerous people have expressed interest in where the officers got some of the stories and allegations they have made, I have included in this reply a number of documents in Appendix A. If the reader cares to take the time to compare the documents with the reference made to the subject matter by the officers, he will be able to form an accurate picture for himself of the objectivity of the personal history section of the General Conference report.

A DOCTRINAL ANALYSIS OF

THE HISTORY AND TEACHING OF ROBERT BRINSMEAD

The purpose of this document is to analyse the doctrinal points raised by the officers of the General Conference in their recent document, *The History and Teaching of Robert Brinsmead*.

The officers have raised 15 points pertaining to doctrine. For the convenience of the reader, their points will be summarized as **Objection 1**, **Objection 2**, and so on, with the page numbers of their document beside each **Objection**. An analysis will appear after each **Objection**.

Objection 1. The enforced worship of the image of the beast through enforced Sunday law does not coincide with the commencement of the judgment of the living. (pages 17-18)

The above objection is proved invalid by the consideration of two straight-forward facts:

1. God's people are sealed as they face the great test of the image of the beast.

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided . . . (Rev. 13:11-17 quoted) . . .

"This is the test that the people of God must have before they are sealed." Bible Commentary, Vol. 7, p. 976.

"While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." Great Controversy, p. 605.

"The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image." Testimonies, Vol. 5, p. 451, 452.

2. God's people are also sealed in the judgment.

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous." Testimonies to Ministers, p. 234. (See also Testimonies to Ministers, p.444-446.)

Therefore, the formation of the image of the beast will bring

"the great test for the people of God, by which their eternal destiny will be decided." Bible Commentary, Vol. 7, p. 976. Only the judgment can decide eternal destiny. That the judgment is associated with the seal of God as opposed to the mark of the beast and is the great test, is seen from the following statement:

"Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril? In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God." Testimonies, Vol. 6, p. 130.

We also invite the reader to notice Testimonies, Vol. 5, pages 472 to 475 and Testimonies, Vol. 5, p. 81, where the judgment of the living in the church of God is put into the setting of the time when "the mark of the beast will be urged upon us." The first passage shows the triumph of the faithful; the second, the purging out of the unfaithful.

If we were diligent students of the Scriptures, we would find the same truth shown in the Bible, even apart from the Spirit of Prophecy. Revelation 14 must be studied in the light of Revelation 13. When Revelation 13 is fulfilled, Revelation 14 will "be repeated with distinct utterance." Bible Commentary, Vol. 7, p. 978. Then the judgment will have come to all them that dwell on the earth, Babylon will have fallen completely, and God's servants can point to the confederacy of the beast and his image. When the test of Revelation 13 comes to each soul, he will receive either the seal of God or the mark of the beast.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:8.

"The beast . . . shall ascend out of the bottomless pit . . . and they that dwell on the earth shall wonder, whose names were not written in the book of life . . ." Rev. 17:8.

These Scriptures show us that the many professed Christians (including Seventh-day Adventists) Testimonies, Vol. 5, pp. 81, 136, who are deceived into worshipping the beast in the testing time, must have had their names blotted out of the book of life. By this we know that the judgment coincides with the great final test. As the Spirit of Prophecy says: "It is to be the great test for the people of God, by which their eternal destiny will be decided." Bible Commentary, Vol. 7, p. 976.

The officers have quoted the passage which says: "Soon - none know how soon - it (the judgment) will pass to the cases of the living." Great Controversy, p. 490. That is perfectly true. We do not know how soon it will be; neither do we know how soon the mark of the beast will be urged upon us. But the statement does not say that God's true people will not recognize the event when it comes. It is significant that the officers left off quoting the paragraph in Great Controversy, on page 490, just before the servant of the Lord added: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Thus, we are given to understand that if God's people do not watch, Christ will come upon them in judgment as a thief, and they will not recognize the event. But mark: only "if they do not watch!"

"But ye, brethren, are not in darkness, that that day

should overtake you as a thief." 1 Thess. 5:4.

"We must be ever ready, that that day may not overtake us as a thief." Testimonies to Ministers, p. 233.

"They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, 'the day of the Lord so cometh as a thief in the night.'

"Come when it may, the day of God will come unawares to the ungodly." Great Controversy, p. 38.

"Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief." Desire of Ages, p. 635.

"As a snare shall the day of judgment come upon all who dwell on the face of the earth." Testimonies, Vol. 4, p. 51.

By a failure to notice God's signal for the commencement of the sealing among the living, the officers are preparing, yea, they even expect, to be taken unawares by the judgment. Christ will come upon them as a thief, and they will not recognize that hour when He comes upon them.

"There will be faithful ones who will discern the signs of the times." Testimonies, Vol. 5, p. 10.

The Scriptures which describe Christ's coming as a thief are used by the Spirit of Prophecy in reference to both the judgment of the living, and the second coming of Christ. This fact shows that the same principles apply to both comings.

Objection 2. A believer is fully and entirely "married" to Christ at conversion. (page 18)

The officers challenge the thought that the union of Christ and the believer is not consummated at the commencement of the Christian pathway, but is consummated at the judgment. Three statements from the Spirit of Prophecy show clearly that the "marriage" takes in the special work of Jesus in the most holy place:

"By the marriage is represented the union of humanity with divinity." Christ's Object Lessons, p. 307.

"The investigative judgment is clearly represented as taking place before the marriage." Great Controversy, p. 428.

"While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people, and blotted out their sins. . . The marriage of the Lamb was consummated." Early Writings, p. 280.

Thus we see that the marriage of Christ to His people is not consummated until the blotting out of sins. The union begins at the commencement of the Christian life, but the union is not complete until sins are blotted out for eternity.

The same truth applies when we take any figure used to represent Christian experience. When a soul accepts Christ, he is converted; but this conversion is not completed until the work of grace is finished in his life.

"Every living Christian will advance daily in the divine

life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality." Testimonies, Vol. 2, p. 505.

When a soul accepts Christ, he receives the atonement, (Lev. 4:35), but he does not receive the *final* atonement until the judgment, (Lev. 16:27, 30).

"In the sin-offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim *had not made full atonement for the sin* . . . he (the repentant sinner) was not entirely released from the condemnation of the law." Patriarchs and Prophets, pp. 355, 356. See also page 358; Great Controversy, pages 419-422, 480, etc.

Upon accepting Christ, a man enters the experience of the new covenant, but the new covenant experience is not complete until the judgment. After describing how Christ stands for His people in the judgment and blots out their sins, Mrs. White says: "Thus will be realized the complete fulfillment of the new covenant promise." See Great Controversy, pp. 484, 485.

The sanctuary service illustrates a progressive union with Christ. It begins when the repentant sinner steps through the gate into the outer court. It deepens as day by day he follows on in the work of the continual service. It is consummated when finally the High Priest makes the final atonement and blots out his sins forever.

Objection 3. Brinsmead is not to be charged with the "holy flesh" doctrine specifically, but his teaching could create that impression. (page 19)

The officers are to be commended for modifying their charge of "holy flesh" heresy. We can hope that they will come to see that the awakening message has nothing to do whatsoever with "holy flesh." It is based on the conviction that the translated saints must have absolutely perfect characters while still in their mortal state. Holy characters while living in the flesh, must not be confused with holy flesh itself. At the risk of being tedious in repetition, let me state again that I do not believe, nor have I ever believed in "holy flesh" this side of translation or the resurrection. Our vile bodies must remain until they are changed at the coming of Jesus. The clearest statements setting forth perfection of character while still living physically in the flesh are perhaps the following:

"Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me.' Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble." Great Controversy, p. 623.

"Everyone who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression." Signs of Times 7:21-02

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities [tendencies, inclination, bent] of sin . . . not for one moment was there in Him an evil propensity." Bible Commentary, Vol. 5, p. 1128.

Since Jesus had no propensities to sin, no bent to evil, this condition must be attainable by His people. "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him." *Desire of Ages*, p. 664. We can take that statement for all that it implies, and accept the fact that we need not retain propensities to sin.

"We need not retain one sinful propensity . . .

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made aliving power for good." Bible Commentary Vol. 7, p. 943.

David prayed for the Lord to take away his bent to sinning when he said, "Incline my heart unto thy testimonies, and not to covetousness." Ps. 119:36. Are we to stop singing that wonderful hymn, "Take away our bent to sinning" (Church Hymnal, No. 142) for fear that it might give the impression of "holy flesh"? The difficulty exists because some do not grasp the precious thought that Jesus can take away our propensities and tendencies to sin, not by giving us "holy flesh", but by taking away our "stony hearts" and giving us His divine nature, wherein there is no bent or propensity to sin (2 Peter 1:4). Christ takes away the propensities to sin, not by changing the flesh, but by changing the heart. "The flesh, of itself, cannot act contrary to the will of God." E. G. White. (taken from Unpublished Manuscript Testimonies, Private Collection of Sutherland, Magan, Paulson, Johnson, and Spalding, p. 209)

At the beginning of this century, "holy flesh" heresy did appear in the church. The basis of this heresy was a false teaching on the nature of Christ. Certain people claimed that Christ did not partake of man's fallen human nature, that He did not possess the flesh of men with all its tendencies to sin. Since they believed that they were to have perfect characters like Jesus, they concluded that they would have to have this "holy flesh" which they supposed Jesus to have had. They thought that if they could only have "holy flesh" like Jesus they would then be able to have a holy character like Jesus, too. If they had known that the flesh of Jesus was exactly the same kind of flesh that they had to get the victory over, they would not have fallen into this pitiful error.

As will be more fully explained under Objection 7, the officers of the General Conference now espouse the theory that Jesus did not in reality partake of man's fallen nature. Their belief on this point is akin to the doctrine held by the "holy flesh" people. Such an understanding of the nature of Christ during His incarnation must lead to one of two conclusions:

1. In order to be fully perfected in character, man would have to have "holy flesh" - the same as they think that Jesus had.

2. Or since man has sinful flesh, he will always retain in his character some sinful propensities and tendencies to evil. The best that man can expect in this life is that Christ will make up for his deficiencies in character with His own divine merit.

It seems that the officers are going the way of the second conclusion. They read the statements where Mrs. White says that Christ did not have any evil propensities to sin, and conclude that she is referring to Christ's flesh. If they considered this in the light of her many other statements, together with the fact that the same author says that we, too, need not have any evil propensities, they would realize that she is not referring to the flesh, but to the heart and mind.

"Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart . . ." *Evangelism*, p. 192.

Christ's flesh was the same as ours, but He crucified it constantly and trod it underfoot, for in His mind and heart, nothing responded to the drawings of the flesh. This may be our experience in Him.

Past history has proven that it is the officers' teaching on the nature of Christ that leads to the "holy flesh" heresy.

Objection 4. When a person confesses his sins, he is completely cleansed so that nothing remains in the life of the believer to be cleansed away at some subsequent time. (pages 19, 20)

By basing their claim solely upon 1 John 1:9 the officers do the same thing that many Protestants do who base their belief of the state of the dead solely in Philippians 1:23. The apostle John, being a Jew, thoroughly understood the lesson of cleansing through the blood of the lamb, as illustrated in the sanctuary. When sin came to a man's knowledge, he bore the guilt of that sin. When he confessed his guilt over the head of the sin-offering, his guilt was sent into the sanctuary. He was cleansed from the guilt of that particular sin. The word "forgive" as used in 1 John 1:9, means "to send away." The sending away of sin was demonstrated in the daily service at the tabernacle. (See Leviticus 4.) So too, the servant of the Lord says, "Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ . . ." *Desire of Ages*, p. 322.

Do the officers expect us to believe that the work of cleansing grace is completed in the life when a believer first starts out in the Christian life? Indeed, the work is only just begun.

"When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare." Bible Commentary, Vol. 6, p. 1111.

In the original, 1 John 1:7 reads: "If we keep on walking in the light . . . the blood of Jesus Christ His Son keeps on cleansing us from all sin." We are exhorted to purify our souls by obeying the truth. (8 Peter 1:22) Jesus does not reveal immediately all that He might, but if we follow on to know the Lord, He will day by day send us the conviction of His Holy Spirit to point out the hidden evil of our hearts. He will place us in the furnace of trial to reveal the "hidden selfishness of the heart", that we might "come forth from the trial purer, holier, happier." Christ's Object Lessons, p. 175.

"To remove the stains of sin requires the work of a lifetime," (Testimonies, Vol. 4, p. 429) - not just the work of a moment, as we would gather from the officers' claim. One has only to read the epistle to the Corinthians to realize that Paul was writing to those whom he called "sanctified in Christ",

yet constantly he pointed out their need of further cleansing, purifying, elevating, and refining. (See *Steps to Christ*, p. 64.)

The experience of Peter and the other disciples of Jesus illustrate how subconscious sin does exist in the hearts of Christ's followers. At the time when Jesus was washing the feet of the disciples, Mrs. White points out the fact that "Peter and his brethren had been washed in the great fountain opened for sin and uncleanness." (*Desire of Ages*, p. 646) But a serious defect still existed in Peter's character. While it was true that Jesus accepted him and covered him with His righteousness, the *hidden selfishness* of his heart still existed.

Peter was unconscious of his real self, and before this fault could be cleansed from his life, it had to be exposed through a humiliating experience. Such experiences could be multiplied by way of illustration. This all shows that purification of the soul is not only an act which takes place at justification, but it must be a continuing process. Consider the following: *Testimonies*, Vol. 1, pp. 355, 706; *Testimonies*, Vol. 2, pp. 269, 472; *Testimonies*, Vol. 4, pp. 84, 85, 285, 429, 496. *Testimonies*, Vol. 8, pp. 312, 314; *Patriarchs and Prophets*, pp. 129, 130. *Acts of the Apostles*, p. 524.

Further, Christ washes away the guilt of confessed sin immediately, but He does not blot out the record of sin then. This record of sin is not just something which exists in a book in heaven; there remains a real record of sin in the mind. Notice:

"Every mistake, every error, unimportant though it may be regarded, leaves a scar in this life and a blot on the heavenly records." *Our High Calling*, p. 227.

"But even if pardon is written against your names, you will sustain terrible loss, for the scars you have made upon your souls will remain." *Testimonies to Ministers*, p. 447.

"The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." *Desire of Ages*, p. 302.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart." Jer. 17:1.

"The children of this world are in their generation wiser than the children of light." We are slow to learn lessons that soon none, but a fool, will want to deny. Here is one, of many statements, of undeniable facts, from an outside source:

"Neurologists have for some time maintained that the human brain records completely everything the eyes see and the ears hear. All is kept for reference in our subconscious mind, even though we may never need to remember it again.

"Lately, however, these experts have gone one step further by saying that it is possible actually to stimulate the memory in a mechanical way. By applying electrical impulses to a certain part of the brain, it is possible to make a person remember a situation in such detail that he actually feels he is reliving it.

"Cynics of a by-gone day scoffed at the idea 'that every idle word that men shall speak, they shall give account thereof in the day of judgment.' (Matt. 12:36). When they read, 'Do then every one of us shall give account of himself to God,' (Rom. 14:12), they laughed and said, 'How on earth

can all our past life be brought up again?'

"Now, according to modern science, we are keeping the complete record our selves." *The Christian Weekly*, London, July 23, 1960.

The Bible and the Spirit of Prophecy abound in statements that show us the same thing. This record of sin will be blotted out for God's people in the investigative judgment. This accounts for the fact that the living righteous will not be able to remember their sins after they have been blotted out, and the righteous dead will not remember them when they are resurrected. *Patriarchs and Prophets*, pp. 202, 358; *Great Controversy*, p. 620; *Spiritual Gifts*, Vol. 3, p. 135; Rev. 21:4.)

The claim that nothing remains to be cleansed from the mind of the worshiper after he is justified is to teach contrary to all sound doctrine. This teaching received would unfit God's people for the deeper calls for sanctification that must come in a true Christian experience, and especially would it make of none effect the call to God's people to enter into the heart experience of the cleansing of the sanctuary. Be it known that the cleansing provided for Israel on the great day of atonement (Lev. 16:20) was for those who had already confessed all known sin, — for those who had been cleansed from all guilt. Christians who stand back and say, "I am not in need of a further cleansing," put themselves in the category of the following passage, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov. 30:12,

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God." *Testimonies*, Vol. 5, p. 211.

Objection 5. The judgment does not determine who shall have absolute character perfection. (page 20)

In answering this objection, the first point that should be made very clear is that the officers do not believe that God's people will ever attain to absolute perfection of character in this life. This, of course, is contrary to fundamental Adventism. Anyone who considers that God's people have to stand sinless through the time of trouble without an intercessor in the sanctuary above will realize that this absolute perfection of character is a positive necessity for the last generation.

The point which the officers dispute is the fact that the judgment decides who will have absolute perfection of character for eternity.

While it is true that all are required to be perfect in Christ before the judgment, no believer will ever attain to absolute perfection of character before the judgment. Two statements from the Spirit of Prophecy will clarify this point and remove all doubt on the subject:

"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." *Testimonies*, Vol. 4, p. 367.

"The reception of the penny by the laborers represents the character that God will give to those who follow Him." *Review and Herald*, July 10, 1894.

If the reader will take the time to read *Testimonies*, Vol. 5,

pp. 472-475, and *Great Controversy*, p. 484, he will see that Mrs. White uses Zechariah 3 to show how God's people are clothed eternally with absolute perfection of character* as they stand in the judgment. It is in the judgment that the record of sin is blotted from the minds of God's people forever as they are refreshed with the showers of the latter rain. (Acts 3:19; *Early Writings*, pp. 269-271) The Holy Spirit imparts righteousness. The fullness of the Holy Spirit imparts the fullness of righteousness.

In all ages God has given to believers the former rain to prepare them for the judgment. His dealings with men in every age are ever the same. The former rain is given to sanctify the believers in Jesus. The last generation will receive the latter rain. This will perfect forever those who are sanctified by the former rain. It is this gift of the latter rain, bestowed in the judgment (Acts 3:19), which completes the work of God's grace in the soul and brings the seed to perfection. (*Testimonies to Ministers*, p. 506) (See *Objections 13 and 15.*)

The former rain prepares for the judgment.

The latter rain prepares for translation.

The former rain sanctifies.

The latter rain perfects forever.

The former rain must be received before the judgment.

The latter rain is received at the judgment.

* ABSOLUTE PERFECTION OF CHARACTER" is used here in the sense of character without imperfection, I.E., sinless; and is not employed to denote full development of faith, knowledge, etc.

Those who oppose these plain truths like to bring up the objection that dead men cannot receive the latter rain, and such like. At the judgment, the righteous (sanctified) dead are given the robe of Christ's righteousness for eternity - it is placed to their account. (*Christ's Object Lessons*, p. 180; *Great Controversy*, p. 484.) They are accounted worthy of eternal life. They are raised in the resurrection having absolute perfection of character - the full impartation of the life of Christ. For them, the hope of David is realized, "I shall be satisfied, when I awake with thy likeness." *Psalms 17:15.*

Objection 6. While there was some opposition to the message of righteousness by faith which came to the church in 1888, opposition gradually ceased; decided victories were gained, and today there is no opposition anywhere in the church to this message. (pages 20-23)

There is not space here to go into all the ramifications of the history of the 1888 message. If the reader wants a thorough record of this matter, he is advised to secure *A Warning and its Reception*, from Hudson Printing Company, Baker, Oregon, Box 408, U.S.A. This 400 page document contains the representations of Elders R. J. Wieland and D. K. Short, as well as the replies by the officers of the General Conference. It certainly gives both views that exist in the church today.

If only we could realize the blessing which God had for His

people in the message of 1888, the whole problem would vanish. In short, God offered us the latter rain. This is clearly stated in *Testimonies to Ministers*, pp. 91, 92. Under the power of the latter rain, the church would have arisen in its pristine purity having the gift of prophecy and all of the other gifts of the Spirit bestowed on its members (See *Joel 2:28, 29*), the work of God in the earth would have been finished before the turn of the century and God's people gathered home to the heavenly Canaan.

Now what is the use of our pretending that we accepted the message? The verdict of time contradicts all self-congratulatory pretense. Elder Taylor G. Bunch points out in *The Exodus Movement in Type and Antitype*, pp. 82-94, that in our history, the Minneapolis experience was our Kadesh-Barnea, - the parallel to Israel's refusal to enter Canaan and their being turned back into the wilderness by divine decree. The only real difference between us and Israel of old is that they knew they were in the wilderness and we do not. Is it not time that we become honest with God and with ourselves?

In their attempted build-up concerning the acceptance of the 1888 message, the officers have given three main points that will not stand investigation.

1. They point out that there was no action taken to reject the message. How could they take action against it when the prophet was there testifying that the message was of God? One does not have to take official action against a message to reject it. Even "to be wavering and half-hearted in allegiance to truth, is to choose the darkness of error and Satanic delusion." *Desire of Ages*, p. 313. "Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God." *Testimonies*, Vol. 3, p. 281. Therefore the officers' claim that no action was taken against the message proves nothing.

2. On page 22 of their document they quote the following statement to show that decided victories were gained through the 1888 message:

"We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories." G. E. White, letter 40, 1893.

Elders Wieland and Short have already pointed out to the officers that this statement has "no burden of discussion of the acceptance or rejection of the message of Christ's righteousness." (See *A Warning and its Reception*, p. 360.)

The letter is concerned "with encouragement to a certain family to take hold of health reform. It speaks of progress in the presentation of the principles of health reform at American camp meetings following the 1888 session, when Dr. Kellogg doubtless labored in co-operation with Mrs. White and the other brethren." The immediate context of the letter is found in *Counsels on Diet and Foods*, p. 369. If the reader will look this up, he will wonder what the eating of cheese and kindred matters has to do with the construction that the officers endeavor to put on the one-sentence statement from Mrs. White.

3. Again, on page 22 of their document, the officers quote *Selected Messages*, Book 1, pp. 361, 362 to show that there was no failure to accept the message at the 1889 General Conference. To use the words of Elders Wieland and Short: "This statement means just what it says; but it does not mean

what it does not say . . . It does not say that the light of the loud cry was in the end accepted." *A Warning and its Reception*, p. 358. Some months after the Conference, Mrs. White appraised the situation in the following words:

" . . . I know that He [the Lord] has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference [1889] here, but there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back. And their position has given confidence to others to talk unbelief, and cherish it . . ." *A Warning and its Reception*, p. 358.

On page 21 of their document the officers state:

"According to Brinsmead, he (Elder A. G. Daniells) did not understand the experience of righteousness by faith!"

I have stated no such thing. They have used a statement which I made in my college notes, written in 1955. Here it was pointed out that Elder Daniells' *Christ Our Righteousness* was a very fine little book, containing much valuable material, but evidence pointed to the fact that Elder Daniells did not grasp the full significance of that special message of 1888. This is not a disparagement of Elder Daniells. There are many people who have in measure an experience in righteousness by faith, but do not understand the significance of the 1888 message. It is doubtful that any among us today fully understand it, and the writer certainly includes himself.

It is time that we, one and all, admit that we have not received the latter rain. In making this admission we are not being critical of anyone, but only sensible and honest, in the face of plain facts. This confession is a necessity, preparing us to receive the blessing of the latter rain, — the 1888 message.

Objection 7. The authors of *Questions on Doctrine* did not compromise on any point of the Adventist message, especially in the area of the final atonement.

Since *Questions on Doctrine* did not mention the expression "final atonement", it is in good company with the Bible which does not mention the expression either. (pages 24-26)

We sincerely wish that the above statement were true. In claiming that this book represents a compromise of our faith, we are only stating what many officers of the church privately admit. There are five major areas of doctrine that must be seriously challenged in *Questions on Doctrine*.

1. The Nature of Christ

Until 1956 it was the general teaching of Seventh-day Adventists that Christ, by inheritance through Mary, took upon His divine nature, the fallen, degenerate nature of man. This teaching appeared in our *Sabbath School Quarterlies*, our official denominational books, and the writings of our most prominent theologians. Write to Hudson Printing Co. Baker, Oregon, to secure compilation of our past positions clearly stated. It will be observed that our past writers clearly expressed the opinion that to deny this cardinal doctrine constituted the mark of *antichrist*. *Questions on Doctrine* espouses what our past writers declared to be the mark of *antichrist*. It teaches that Christ took the nature of Adam before the fall; — did not partake of man's fallen nature. It claims that when we read in the Spirit of Prophecy that Jesus took man's fallen nature, we must understand that this merely was imputed to Him, or that He took this fallen nature only vicariously. (See *Questions on*

Doctrine, pp. 59-62, 650, 655. Notice the headings in the Appendix on pages 650 and 655.)

Of course we all have the liberty to change our theological views. It is the honest thing to do if we are convinced that we ought to change. But for the officers to change their position completely and then to pretend to the people that they have not changed is most inexcusable. On April 23, 1956, one of the authors of *Questions on Doctrine* wrote to the President of the North New Zealand Conference confessing that our past writers and theologians had generally been wrong in their position on the nature of Christ. This officer wrote thus: "It is a point of faith in which our preachers and writers have expressed themselves very emphatically at times but usually on the wrong side of the truth."

My publications have upheld the historic position of the Seventh-day Adventist Church on the nature of Christ. This is doubtless the reason why the officers state in their document on page 13, that they cannot accept my position on the nature of Christ. But I cannot retract from it because:

A. It is Biblical

Christ was made of a woman who had a fallen human nature. Gal. 4:4. He was not only made flesh, but was made of the seed of David, according to the flesh. Rom. 1:3.

He was not only made flesh, but was made in the likeness of sinful flesh. Rom. 8:3.

He partook of the same human nature as all the fallen sons of Abraham. Heb. 2:14, 15. R S V

He was made in *all* things like unto His brethren, according to the flesh. Heb. 2:17.

He was tempted in all points like us. Heb. 2:18; 4:15, 16.

B. It is in the Spirit of Prophecy

He accepted the results of the working of the great law of heredity. *Desire of Ages*, p. 48.

He took upon Himself the degeneracy of the race after four thousand years of sin. *Desire of Ages*, p. 117.

He took "man's fallen nature." *Early Writings*, p. 150.

He took "fallen man's nature." *Early Writings*, p. 152.

"Christ . . . took our nature in its deteriorated condition". *Selected Messages*, Book 1, p. 253.

He bore the weakness, infirmities, and degeneracy of the race. *Selected Messages*, Book 1, pp. 267, 268.

"The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weakness and necessities of fallen man." *Selected Messages*, Book 1, pp. 272, 273.

On His human side, His enmity against Satan was not natural, but supernatural, showing that He had the nature of fallen man. *Selected Messages*, Book 1, p. 254.

"The nature of God, whose law had been transgressed, and nature of Adam, the transgressor, meet in Jesus." *Bible Commentary*, Vol. 7, p. 926.

In an endeavor to teach that Christ did not partake of man's fallen nature, but of the nature of Adam before the fall, state-

ments are cited from Mrs. White which declare that Jesus did not have evil propensities or passions to sin. (See Bible Commentary, Vol. 5, pp. 1128, 1131; Testimonies, Vol. 2, pp. 508, 509.) These statements should be viewed in the light of what the same writer says, — that we, like our Example, need not retain sinful propensities and passions. (Bible Commentary, Vol. 7, p. 943; Evangelism, p. 192; Medical Ministry, p. 143.) These statements concerning Christ and man, are not referring to the flesh, but to the mind and heart. The flesh of itself cannot sin. Propensities and passions can exist only as sin in the heart. Christ's heart and mind were free from every taint of, or inclination to sin. He crucified the flesh, and trod it underfoot. There was nothing in Him that responded to temptation. All this may be our experience through Him. (Great Controversy, p. 623) He developed a perfect, sinless life while partaking of man's fallen nature. This is the assurance that we, too, may develop such a character through His grace, and stand without sin through the time of trouble without an Intercessor in the sanctuary above.

As pointed out under Objection 3, the officers' position on the nature of Christ must either lead to the belief that a sinless character in this life is an impossibility, or that in order to live without sin we must have "holy flesh."

Our early writers pointed out that the view, now being espoused by the officers, separates Christ from the people, and lays the foundation for human intercessors and mediators. Catholic doctrine can be expected to lead to the expression of Catholic sentiments. For example, a recent issue of *The Ministry*, December 1961, states:

"We see here that his [Aaron's] principal responsibility was to act as a mediator, as a link between the holy and the profane, between God and man . . .

"In like manner the minister of the gospel today is the high priest . . .

"Today we [the ministers] are the high priests . . .

"God desires that we who are His high priests today learn the same lesson . . .

"What a tremendous responsibility to act as mediators between God and man!"

In direct contrast to this teaching, the Scriptures state plainly that under the gospel dispensation or the new covenant, "there is . . . one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

2. The Remnant

If the reader will examine pages 186 to 196 of *Questions on Doctrine*, he will find no clear-cut statements as to what constitutes the "remnant church." It is clearly an attempt to placate the Evangelicals, and make them feel that they could be classified as belonging to the "remnant", too.

3. Babylon

Instead of stating the real Adventist position that all religious bodies who cling to Sunday observance, the belief in the natural immortality of the soul, and eternal torment, constitute Babylon (See *Testimonies to Ministers*, pp. 61, 62. *Early Writings*, pp. 273, 274), *Questions on Doctrine* gives an extremely evasive answer, and allows the Evangelical bodies to believe that we do not hold that their communions form a

part of Babylon. One of the authors of *Questions on Doctrine* wrote to a President in New Zealand:

"We have come to the time in our history and the history of of the Evangelical Church in general, that we are moving into the experience of the pentecostal outpouring of power." April 23, 1956.

4. The Third Angel's Message

One reading *Questions on Doctrine* is lead to conclude that the mighty third angel's message is of little consequence. This book contains no presentation of the solemn warning against apostate Protestantism, as it is given in Revelation 13. One of these days we shall be compelled to face the fact that this book was an effort on the part of some, to secure the favor of Babylon.

5. The Final Atonement

This will be dealt with under Objection 8. It is sufficient here to say that the issue of the Advent message to all the world is to enter the most holy place of the sanctuary or to be lost. *Questions on Doctrine* did not focus the importance of the perfecting ministry of Christ in the most holy place. It did not challenge the reader with the test of salvation as found here (See *Early Writings*, pp. 55, 56), nor did it show any urgency to enter there on this day of atonement.

Furthermore, in *Questions on Doctrine*, the position taken on the scapegoat transaction is not at all that which is taught in *Early Writings*, p. 178, *Great Controversy*, pp. 422, 485, 658, and *Patriarchs and Prophets*, p. 358.

I am sorry if I have offended the officers with any statement I have made concerning *Questions on Doctrine*. It is true that on two or three occasions I have vigorously protested against what I am constrained to believe constitutes compromise and error. In this, there has been no attempt to cast reflection on the character of the officers.

Objection 8. The special work of Christ called the "cleansing of the sanctuary" is a work accomplished in heaven only, and is not a work accomplished for and in the believer. (pages 27-30)

As this is the focal point of the present awakening, and also of the opposition to the sanctuary awakening, we should consider this section very carefully in the brief space available. **Is the cleansing of the sanctuary an experience for God's people, or is it merely something that transpires in heaven?** Since the Bible is our rule of faith, it is proper that we demand a plain "thus saith the Lord" to answer this vital question. We are told to establish truth in the mouth of at least two or three witnesses. Here are eleven clear passages of Scripture, all showing that the cleansing of the sanctuary is for God's people.

1. Leviticus 16:30, 33.

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord . . . And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."

Thus the day of atonement was not just to cleanse the tent where the high priest ministered. It was a special service to

cleanse those people who afflicted their souls around the sanctuary. God showed them that it was to be a heart experience, – “For you, to cleanse you.”

2. Daniel 8:11-14.

“Yea, he (the man of sin) magnified himself even to the prince of the host [Christ], and by him the daily sacrifice [mediation of Christ in the heavenly sanctuary] was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

“Then I heard one saint speaking and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [put right, restored to its rightful state].”

That the work, called the “cleansing of the sanctuary”, brought to view in this passage embraces a work for the people of God is evident for three reasons:

(a) Being the antitype of Leviticus 16, it is “for you, to cleanse you, that ye may be clean . . .”

(b) The context of the passage shows that it is for God’s people. Since the treading down of the sanctuary in verses 11 and 12, brought about the treading down of the people of God (the host), it must be evident that the restoration and cleansing of the sanctuary, would include the restoration cleansing of God’s people who worship in that sanctuary. The question was asked, “How long shall . . . both the sanctuary and the host . . . to be trodden under foot?” The answer in verse 14 must include the host. God’s people cannot be separated from the sanctuary. What affects the sanctuary, affects them.

(c) We are all agreed that the sanctuary to be cleansed at the end of the 2300 years is the new covenant sanctuary spoken of in Hebrews 8:2, “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” There seems to be a definite failure on the part of the officers to comprehend what this sanctuary is. Here is this new covenant sanctuary:

“The Jewish tabernacle was a type of the Christian church . . . The church on earth, composed of those who are faithful and loyal to God, is the ‘true tabernacle’, whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform.

“This tabernacle is Christ’s body, and from north, south, east, and west He gathers those who shall help to compose it . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour.” Bible Commentary, Vol. 7, p. 931.

Notice that the servant of the Lord is commenting on Hebrews 8:2. In this she plainly declares that the new covenant is the church. Says one, “I thought that the temple was in heaven.” Yes, it is; at least the inner court

of this temple is in heaven. Notice carefully the following statement:

“The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth . . .

“We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple.” Testimonies, Vol. 6, pp. 366, 368.

This is not to deny the existence of a building in heaven. Just as we know that the real New Jerusalem is composed of the people who belong in that beautiful city, just so the real temple are those who worship God in the temple. In heaven there are the millions of angels around the throne of God. These comprise the inner courts. The lightnings proceeding out of the throne of God, (Rev. 4:5) are the angels speeding to earth at God’s word, and returning swiftly at His command. God’s temple is a living temple. Even His throne is a living throne, with living wheels, (See Ezek. 1.) Behold the temple pictured in Revelation, chapters 4 and 5, pulsating with life and activity, all organized for the redemption of God’s people on earth – the outer court. God’s church on earth is just as much a part of God’s temple and its service as is that part of God’s church which is in heaven. In fact, the whole service of the temple is for God’s people in the outer court.

When the man of sin trod down the sanctuary, he did not scale the heights of heaven with his unholy feet, but he succeeded in causing God’s people in the outer court to lose sight of the great service of Jesus in the inner courts of heaven, – a service which was for them. By so doing, the man of sin put himself in the temple, in the place of God. (2 Thess. 2:2-5.) Referring to this desolation of God’s church on earth, the Revelator said, “But the court which is without the temple leave out, and measure it not: for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” Rev. 11:2.

In 1844 Christ began the cleansing of the sanctuary. This is not just a work for the inner court of the temple; it is especially a work for the outer court that was trodden down and defiled, – God’s church on earth. The whole sanctuary is included in Daniel 8:14. Leviticus 16 shows that on the day of atonement the whole tabernacle was cleansed, including the outer court; and God, showing the significance of this to us, said, “On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean . . .” Lev. 16:30.

The officers of the General Conference want to have a cleansing of the sanctuary that does not affect the outer court. Why they insist on putting themselves off from the blessing is one of the greatest mysteries of the ages! Be it known that Christ is, indeed, going to cleanse the outer court of His temple “by the spirit of judgment and by the spirit of burning” (Isa. 4:4) and those who want no part in this great service on the day of atonement, by the cleansing of their own hearts of all defilement, will be purged out of the temple. His “fan is in His hand, and He will thoroughly purge His floor.” Matt. 3:12.

On page 30 of their document, the officers state:

"Brinsmead's teaching is erroneous in various ways. The word 'sanctuary' in Daniel 8:14, in both the Hebrew text and in the translation, is a noun singular in form. It is neither dual nor plural. Nevertheless; Brinsmead reads into the sacred text that two different sanctuaries, – the soul temple of the believer, and the heavenly sanctuary wherein Christ ministers – are specified in that prophecy. This is interpretation based on fanciful speculation."

Thus saying, the officers demonstrate that they have missed the point altogether. Of course the word *sanctuary* in Daniel 8:14 is singular. We have just considered the clearest statement from the pen of Inspiration that this new Covenant sanctuary is God's church. There is only one church. How could it be dual or plural? But, – and here is where the officers have misunderstood the awakening message – God's temple is made up of living stones. (1 Peter 2:4, 5; Eph. 2:19-22) "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator." *Desire of Ages*, p. 161. Christ, the Living Stone is the foundation of the whole temple. He is the Pattern Stone, and every other stone that goes into the temple must be a perfect reflection of the Pattern. So, God has one temple where He is to be all in all, but every stone in God's temple is to be itself a temple for the indwelling of the Creator.

3. Revelation 10:5-7.

"And the angel [which had the unsealed book of Daniel] which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . . that there should be time no longer [referring to the prophecy of the 2300 days]: but in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God should be finished.*"

Revelation unseals Daniel (*Testimonies to Ministers*, pp. 115, 116). Daniel 8:14 is unsealed in Revelation 10. In this passage of Scripture the cleansing of the sanctuary is declared in these words: "*The mystery of God should be finished.*" The mystery of God is "Christ in you, the hope of glory." Col. 1:27. Hence the finishing of the mystery of God, or the cleansing of the sanctuary, is the work of finishing or perfecting the image of Jesus "in you." Mark: not just Christ finishing His work up in heaven, but Christ finishing His work "in you." This is the grand object of His glorious ministry.

We have come to the time when God's people must reflect the image of Jesus fully (*Early Writings*, p. 71), and be sealed with the seal of the living God. The emphasis given to the cleansing of the sanctuary in the book of Revelation is this perfecting work for God's people, – the development of the firstfruits of the harvest. (Read Revelation 14.)

The cleansing of the sanctuary is *Christ fully formed "in you," the hope of glory.* The Holy Spirit implants the life of Christ in the believer. "The impartation of the Spirit is the impartation of the life of Christ." *Desire of Ages*, p. 805. The former rain begins the work of grace in the soul; the latter rain completes it. The latter rain brings the seed to perfection (*Testimonies to Ministers*, p. 506). The finishing of the mystery of God, which is the work of perfecting the image of Christ in the soul, points to the bestowal of the latter rain. To those of the living, who will receive it, the cleansing of the sanctuary is accomplished in the latter rain. Only by this outpouring of grace from the heavenly sanctuary can God's people be restored to their rightful state (Dan. 8:14, RSV). The latter rain

will implant the full image of Jesus in the lives of God's people, and "in their untainted purity and spotless perfection" they will reveal to the world the "full and final display" of Christ's mercy, His love, His grace." (*Testimonies to Ministers*, p. 18.)

4. Malachi 3:1-3.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he *shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*"

Mrs. White plainly states in *Great Controversy*, pages 424 to 426, that this work foretold by Malachi is the cleansing of the sanctuary. Here God's word says that Christ's work of cleansing the sanctuary constitutes the cleansing of the sons of Levi (God's people); – the purging of them as gold and silver in readiness for His second coming. Read the description of this in *Great Controversy*, pages 424 to 426. The testimony of the servant of the Lord contradicts the officers' pronouncement: "We do deny that the cleansing of the soul temple is the cleansing of the sanctuary as foretold in Daniel 8:14." *The History and Teaching of Robert Brinsmead*, page 32.

5. Isaiah 4:2-5.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering". (margin).

This passage is identical with Malachi 3:2-4. The Spirit of Prophecy also uses this Scripture in connection with the cleansing of the sanctuary, and the triumph of God's people in the last days. (See *Great Controversy*, p. 485; *Patriarchs and Prophets*, p. 283; compare *Early Writings*, pp. 43, 44.) Again the Scriptures are specific that the cleansing is for God's people.

6. Hebrews 9:7.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." (Or "for the people's sins of ignorance" – *New English Bible*.)

Now, does not the apostle say that the high priest's work in cleansing the sanctuary on the day of atonement was for the people? Assuredly! The sprinkled blood always accomplished something for the worshiper. In the daily service, the blood which was taken into the first apartment secured the worshiper's cleansing from known sin – sin which had come to the trans-

gressor's knowledge. (See Leviticus, chapters 4 and 6.) But the yearly service typified a deeper work to be accomplished for the human heart – that of cleansing the worshiper from sins of ignorance, or subconscious sin. Hence the preparatory work of great soul-affliction and searching of heart on the part of the people on the day of atonement while the high priest went in before God to make the final atonement which was to cleanse them from *all* their sin before the Lord. (Lev. 16:30)

God's people still have a very vague conception of what constitutes sin, especially the subconscious sin of the human heart. It is best described in the prayer of Christ, "Father, forgive them; for they know not what they do." Luke 23:34. The worst sin of the universe is this subconscious one, for it is the root of all sins. It is this hidden, deep-seated enmity against God (Rom. 8:7), – this subconscious unbelief and alienation from God, which is to be blotted out of the life through the special work of cleansing the sanctuary. (As to how the righteous dead fit into this, see *Early Writings*, p. 254.)

7. Hebrews 10:1-4, 14.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually [the day of atonement] make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year . . . For by one offering he hath perfected forever them that are sanctified."

Here the apostle points out that the earthly day of atonement could not "bring the worshipers to perfection for all time." (New English Bible) For if it had perfected them, the worshipers would have had no more conscience of sins, and they would not have had "a remembrance again made of sins every year." Thus Paul implicitly associates perfection with having "no more conscience" or remembrance of sin.

The earthly service could not perfect the worshipers for all time – it could not purge them so that they had no more conscience or remembrance of sin. But the heavenly ministry of Jesus, being the reality, will accomplish this for God's people – it will perfect forever them that are sanctified.

Hebrews 10:1-3 is doubtless the passage upon which Mrs. White bases the statements that God's people will not be able to remember any sins after they have been blotted out (*Patriarchs and Prophets*, pp. 202, 358; *Great Controversy*, p. 620; *Spiritual Gifts*, Vol. 3, p. 135). This Scripture clearly shows that the cleansing of the sanctuary is to purge the mind of the worshiper so that he will have no more conscience or remembrance of sin.

8. Zechariah 3.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre

upon his head. So they set a fair mitre upon his head, and clothed him with garments."

Although this parabolic prophecy may be used to represent the experience of any sinner, in any age, who comes to Christ for pardon and justification, it does apply especially to the work of cleansing of the sanctuary. (See *Great Controversy*, p. 484. and *Testimonies*, Vol. 5, pp. 472-475.) Mrs. White says: "Zechariah's vision of Joshua and the Angel *applies with peculiar force to the experience of God's people in the closing up of the great day of atonement.*" *Testimonies*, Vol. 5, p. 472. Note the words "*the experience of God's people.*" Zechariah 3 shows that the cleansing of the sanctuary is an experience for God's people. Read the vivid description pages 472 to 475 in *Testimonies*, Vol. 5 of this experience of change of raiment and receiving the fair mitre. It constitutes an accurate description of the special cleansing brought to view in Hebrews 9:7 and Hebrews 10:1-3, 14.

9. Daniel 7:26.

"But the judgment shall sit, and they shall take away his dominion."

Daniel 7 and 8 are parallel chapters. Both depict the desolation brought upon the church of God through the work of the man of sin. Both chapters show the change that was to come through the work which commenced in heaven in 1844. When Christ stands for His people in the judgment, Satan is rebuked; their sins are blotted out for eternity; they are clothed with the righteousness of Christ forever. Speaking of God's people at this time, the Spirit of Prophecy says, "Now they are eternally secure from the tempter's devices." *Testimonies*, Vol. 5, p. 475. The dominion of the man of sin will be forever removed from God's people.

10. Joel 2:15-30.

"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, . . . Then will the Lord be jealous for his land, and pity his people, . . . He will cause to come down for you the rain, the former rain, and the latter rain . . . And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

In this passage the Holy Spirit wonderfully unveils the significance of the cleansing of the sanctuary. Its message is wholly related to the great day of atonement – the blowing of the trumpet, the fast, the solemn assembly, the gathering of the whole congregation, the sanctification of the people, and the affliction of their souls. Joel 2 first depicts the Laodicean condition, and then expounds the only remedy. God calls His people to the sanctuary for the final atonement. (Read the description of Joel 2 in *Testimonies*, Vol. 1, pp. 179 to 183. Notice the related texts given at the bottom of page 180.)

God says, "Sanctify the congregation." When Israel puts away all sin, she will receive the final atonement. Behold how God will be moved in response to the solemn assembly around

the sanctuary! He promises to do great things. (Verses 23-32) The blessing of the cleansing of the sanctuary is the latter rain (See also *Testimonies*, Vol. 1, pp. 180-183.) This measureless outpouring of God's Spirit restores all the spiritual powers of the soul (verse 25), perfects the worshiper by the full impartation of the life of Christ (*Desire of Ages*, p. 805; *Testimonies to Ministers*, p. 506), and bestows the gift of prophecy upon the believers. This indeed is the final atonement—at-one-ment—in the experience of the children of God.

If Israel will co-operate and "sanctify the people," the Lord will respond and perfect the people with the showers of the latter rain.

Certainly the cleansing of the sanctuary is "for you."

11. Acts 3:19.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Peter is preaching from Joel 2. His clear cut utterance expresses God's purpose for our souls through the cleansing of the sanctuary. The blotting out of sins is the cleansing of the sanctuary. (*Great Controversy*, pp. 421, 422, 480, 485; *Patriarchs and Prophets*, p. 358) The apostle repeats the message of Joel in calling for repentance and conversion, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The original word for *when* means *That*. Acts 3:19 calls us to repentance and conversion — that your sins may be blotted out — that times of refreshing may come from the presence of the Lord.

The blotting out of sins and the latter rain are declared to be one and the same thing. It is through the power of the Holy Spirit that the worshipers are purged so that they have "no more conscience" or remembrance of sin. The blotting out of sins is the great refreshing for the people of God. It is not only a work performed in heaven; it is the final work of grace in the soul.

Here is a summary of what is accomplished by the latter rain:

(a) It completes the work of God's grace in the soul—blots out the record of sin, etc. Acts 3:19; Joel 2:25; *Testimonies to Ministers*, p. 506.

(b) "I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord,' . . ." *Early Writings*, p. 271.

(c) It imparts the fullness of Jesus' sinless life. *Desire of Ages*, p. 805; *Testimonies to Ministers*, pp. 506, 507; *Early Writings*, p. 271; Rev. 10:7.

(d) It perfects those who receive it. *Testimonies to Ministers*, p. 506.

(e) It seals those who receive it. Eph. 4:30; *Testimonies*, Vol. 3, p. 267.

(f) It empowers the saints to give the loud cry. *Early Writings*, p. 86; Rev. 18:1.

(g) It strengthens and protects for time of trouble. *Early Writings*, p. 86; *Testimonies*, Vol. 1, p. 353.

(h) It prepares for translation. *Testimonies*, Vol. 1, p. 187.

All this, as far as the living saints are concerned, is comprehended in the great work of the cleansing of the sanctuary.

Eleven passages of Scripture, all dealing with the cleansing of the sanctuary have been considered. All, without any exception, show in the clearest way possible that the cleansing of the sanctuary is "for you." Let us leave the emphasis where God has placed it.

Lev. 16:30 - *For you*, to cleanse you. Daniel 8:14 - *For you*, to restore you. Rev. 10:7 - *Mystery finished - Christ in you*. Mal. 3:1-3 - Purify sons of Levi - *For you*. Isa. 4:2-4 - Purge daughters of Zion, spirit of judgment and burning - *For you*. Heb. 9:7 - "Which he offered . . . for the people" - *For you*. Heb. 10:1-3, 14 - Worshipers purged, perfected - *For you*. Zechariah 3 - Take away filthy garments, etc. - *From you*. Daniel 7:26 - Take away the dominion of the man of sin - *From you*. Joel 2:15-30 - Sanctify congregation, then perfecting latter rain - *For you*. Acts 3:19 - Refreshing experience of sins blotted out - *For you*.

This is what the officers utterly deny, and denounce as heresy. Yet it is as clear as the truth that "the seventh day is the Sabbath." Upon its relation to this great truth, the destiny of the Seventh-day Adventist church hangs.

The Cleansing of the Sanctuary as Taught in The Spirit of Prophecy.

The statements of the Spirit of Prophecy are so clear and explicit on this subject that we will let them speak for themselves without comment.

Does the sanctuary (tabernacle, temple) and its service have any relation to the soul temple of the believer?

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol — that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy seat, between the figures of the bowed, worshipping angels, the glory of the Holiest. *In all, God desired His people to read His purpose for the human soul*. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17." *Education*, p. 36.

"In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator . . . God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride." *Desire of Ages*, p. 161.

"To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God." *Selected Messages*, Book 1, p. 228.

"The religious services, the prayers, the praise, the peni-

tent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God . . . All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ." Selected Messages, Book 1, p. 344.

"Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law . . ." Sons and Daughters of God, p. 313.

"Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform." Signs of the Times, February 14, 1900.

How much of the sanctuary and its services is God's object lesson for the human soul?

"In all, God desired His people to read His purpose for the human soul." Education, p. 36.

Is the Church (and every member of the church) the new covenant sanctuary, of which Christ is now the Minister?

"The Jewish tabernacle was a type of the Christian church . . . The church on earth, composed of those who are faithful and loyal to God, is the 'true tabernacle', whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform.

"This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour." Bible Commentary, Vol. 7, p. 931.

What is the inner court and what is the outer court of this new covenant sanctuary?

"The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below . . . Oh, that we could all realize the nearness of heaven to earth! . . .

"The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple." Testimonies, Vol. 6, pp. 366, 368.

Since God's new covenant sanctuary is the church in heaven (inner court) and the church on earth (outer court), are we then to understand that God's temple is a real, living temple?

"Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries, and see the living

stones of which it is composed gleaming like jets of light through the darkness of error and superstition. Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God . . .

"Paul and the other apostles, and all the righteous who have lived since then, have acted their part in the building of the temple." Acts of the Apostles, pp. 598, 599.

What service began in the most holy place of the sanctuary in heaven in 1844?

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary." Early Writings, p. 253.

"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel." Early Writings, p. 251.

Is this special work for the sanctuary in heaven only, or is it for the soul temple also?

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, . . ." Counsels to Writers and Editors, p. 30.

"Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming." Life Sketches, p. 63.

". . . to make a final atonement for all who could be benefited by His mediation, . . ." Early Writings, p. 253.

". . . where He had gone to cleanse the sanctuary and make a special atonement for Israel." Early Writings, p. 251.

"We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people . . . Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man . . ." Review and Herald, January 21, 1890.

"Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement." Review and Herald, February 11, 1890.

"But the people [believers in 1844] were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven, and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

"Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a

refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing." *Great Controversy*, pp. 424, 425.

Is anything done for God's faithful people when Jesus stands for them in the judgment?

"... but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only *pardon and justification, full and complete*, but a share in His glory and a seat upon His throne.

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, and separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."' And to the accuser of His people He declares, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' *Christ will clothe His faithful ones with His own righteousness*, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' . . .

"Thus will be realized the complete fulfilment of the new-covenant promise, 'I will forgive their iniquity, and I will remember their sin no more.'" *Great Controversy*, pp. 484, 485.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to *the experience of God's people* in the closing up of the great day of atonement . . .

"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The

tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. . . .

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf . . .

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, '*Take away the filthy garments*' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, Now they are eternally secure from the tempter's devices . . . While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God." *Testimonies*, Vol. 5, pp. 472-475.

Are the dead included in this special work of cleansing the sanctuary?

"The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided." *Great Controversy*, p. 482.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above." *Great Controversy*, p. 487.

"... in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind." *Patriarchs & Prophets*, p. 358.

"This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." *Early Writings*, p. 254. (Compare Hebrews 9:7.)

Are we to understand that when Christ blots out the sins of His people, that these sins will never again come into their remembrance?

"... in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered, or come into mind, . . ." *Patriarchs and Prophets*, p. 358.

"Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." *Patriarchs and Prophets*, p. 202.

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have

gone beforehand to judgment, and have blotted out; and they cannot bring them to remembrance." *Great Controversy*, p. 620.

"They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance." *Spiritual Gifts*, Vol. 3, p. 135.

Does this blotting out of sins take place following the verdict of the investigative judgment?

". . . it is impossible that the sins of man should be blotted out until after the judgment at which their cases are to be investigated." *Great Controversy*, p. 485.

"Repent ye therefore, and be converted, that your sins may be blotted out (in the investigative Judgment), when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." (Ellen G. White's words in brackets.) *Great Controversy*, p. 611, 1888 edition.

Some Observations

These statements from the Spirit of Prophecy are so explicit that comment is needless. They all testify that the cleansing of the sanctuary "is for you, to cleanse you." *Leviticus* 16:30. Let us thank God with all our hearts that this wonderful work of the cleansing of the sanctuary is indeed for us. That men who profess to believe the third angel's message can flatly deny that *Daniel* 8:14 includes a work for the soul-temple, is incomprehensible. That they will go further still and consign this glorious truth to the realm of "specious errors" (see page 17, their document) is very tragic indeed.

Objection 9. A. T. Jones' teaching on the cleansing of the sanctuary as found in his *Consecrated Way to Christian Perfection*, published in 1905, is erroneous, and should be considered in the light of the fact that he left the denomination the year after (1906). (pages 29-31)

On page 30 of their document, the officers state: "Mr. Brinsmead appears to be ignorant of some significant history in connection with the Seventh-day Adventist Church (referring to A. T. Jones)." This is virtually an admission that the officers know the history surrounding these times. They should consider the words of Jesus, "Now ye say, We see; therefore your sin remaineth." *John* 9:41. The General Conference Committee, meeting in Switzerland in 1907, asked Elder Jones to hand in his ministerial credentials. He appealed against the action in 1909. The brethren heard his appeal, but upheld the action taken at Switzerland in 1907. However, the brethren made it clear in 1909 that "the action was not in the nature of a condemnation for heresy," but it was because of Jones' disagreement on organizational procedure. Elder Jones was opposed to the plan of organization adopted in 1903. (See *General Conference Bulletin*, 1909, p. 271.)

The denomination published the book, *The Consecrated Way to Christian Perfection*, in 1905. There was never any question about its doctrinal validity. For many years it has been esteemed by many prominent Adventists as a wonderful publication. Some older men among us, whose lives go back to those times, state that this book contains perhaps the nearest and clearest presentation of the message that came to us in 1888. The officers find themselves in the strange predicament of

professing to accept the 1888 message, but rejecting the very truths that God brought to us in 1888. The message of *The Consecrated Way to Christian Perfection* is certainly not in harmony with the theology of *Questions on Doctrine*.

The subsequent history of an erring, mortal man proves nothing about the doctrine he espoused. O. R. L. Crosier was the first Adventist to publish the light on the cleansing of the sanctuary, in 1846, and Mrs. White stated that it was God's will that Crosier write the article. Soon after this, Crosier apostatized. Does that make error out of the light which God had endorsed?

The officers should produce evidence to prove their point against *The Consecrated Way to Christian Perfection*, rather than make unsubstantiated assertions against it. If the book speaks evil, bear witness of the evil!

Objection 10. It is significant that just the year after the publication of Jones' book (*The Consecrated Way to Christian Perfection*), Mrs. White warned against erroneous teaching concerning the sanctuary. (pages 31, 32)

This sort of reasoning would be somewhat similar to the following:

1. The thief had red hair.
2. Bill Jones has red hair.
3. Therefore Bill Jones must be the thief.

The statements from Mrs. White which the officers cite on pages 31 and 32 of their document refer to A. F. Ballenger (as they admit). The facts are that the teachings of A. T. Jones were entirely opposite from those of A. F. Ballenger on the subject of the sanctuary. Elder Jones was upholding the historic position of the church (and there is no evidence that he ever changed his position on it), while Ballenger was bringing in views contrary to the historic Adventist teaching.

Objection 11. While God will remember sins no more when He blots them out, we must not conclude that the saints will not remember them after they are blotted out. They will simply not be able to remember any sins which they have not confessed. (pages 33, 34)

If the officers would admit that when the sins of God's people are blotted out, they will not be able to bring them to remembrance, they would have to admit that the cleansing of the sanctuary is also to include the minds of God's people. But this they have bent every effort to deny. Here is a simple proposition: If the record of sin is to be blotted from the minds of God's people, then it must follow that the cleansing of the sanctuary is for God's people; hence the whole argument as set forth by the officers falls. Let us see what the plain word of Inspiration has to say on the subject:

"The righteous [in the time of trouble] will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance." *Spiritual Gifts*, Vol. 3, p. 135.

". . . while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." *Patriarchs and Prophets*, p. 202.

“. . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, . . .” *Patriarchs and Prophets*, p. 358.

“But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal; Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance.” *Great Controversy*, p. 620.

Now in each instance, the servant of the Lord shows that it is the sins which are blotted out which cannot be brought to remembrance. Only the sins which are confessed will be blotted out. Hence it is these confessed sins that the righteous will not be able to bring to mind. Therefore the cleansing of the sanctuary is not just for the records in heaven, but for the records of sin in the minds of God’s people.

Objection 12. Sins are blotted out at the close of the High Priest’s ministry in the most holy place, by “the judicial blotting out of the sins . . . and the final disposing of them in dooming the scapegoat to everlasting punishment.” (pages 34, 35)

On pages 34 and 35 the officers discuss, “When Are Our sins Blotted Out?” This is a vital question; but what they say is very vague. Perhaps they intended this section to be vague. It is difficult for the reader to determine whether they mean that sins are blotted out at the close of probation, or at the time they are placed on Satan, or both. Whatever their meaning, - it is not in harmony with the Inspired record. The blotting out of sins began in 1844, and will be finished before the close of probation:

“At the time appointed for the judgment – the close of the 2300 days, in 1844 – began the work of investigation and the blotting out of sins.” *Great Controversy*, p. 486.

“Jesus is in His holy temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary.” *Early Writings*, p. 48.

Further, the officers do not produce a single text of Scripture to throw any light on the vital question, “When Are Our Sins Blotted Out?” The most logical text to be quoted would invalidate their timing of this event.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come.” *Acts 3:19*.

The Spirit of Prophecy reiterates this truth in any number of places; for instance:

“Are we by repentance and confession sending our sins beforehand to judgment that they may be blotted out when the times of refreshing shall come?” *Review and Herald*, August 28, 1883.

“Here are the ‘times of refreshing’ to which the apostle Peter looked forward when he said, ‘Repent ye therefore, and be converted, that your sins may be blotted out (in the investigative Judgment), when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.’” Ellen G. White’s insertion in brackets, in *Great*

Controversy, p. 611, 1888 edition.

If the officers would only accept the fact that the blotting out of the record of sin takes place in the minds of the worshipers (Hebrews 10:1-3), they could see that such an experience will take place, “in the investigative judgment, when the times of refreshing shall come from the presence of the Lord.” Only by the mighty baptism on the Holy Ghost in latter rain power can the worshiper be purged so that he will have “no more conscience” or remembrance of sin. Christ is the minister of the sanctuary in heaven; His Spirit is the minister to the soul temple on earth. Christ blots out the record in heaven with His blood; the Spirit blots out the record from the mind, by virtue of that blood.

Objection 13. Brinsmead believes in instantaneous, sinless perfection. He teaches that people can expect to come up to the judgment unprepared, be found wanting, then expect Christ to cleanse their soul temples by a miracle. (pages 13, 37)

This is about the worst case of misapprehension in doctrine that I have ever had to meet. There is no such teaching found in my publications. In order to show the utter falsity of the of the charge, I will quote from several passages of my writings:

“The Levitical record (chapter 16) shows that there was a work of cleansing the recorded sins in the most holy place. This typified the cleansing or blotting out of the sins of the faithful from the record of sin in the most holy place. As each name comes up in judgment, the life’s record is examined. Is every sin confessed and forsaken? If so, it will be evident in the sprinkling blood of Christ’s continual ministry. If the sin has been sent beforehand to judgment (1 Timothy 5:24) – transferred to the first apartment of the sanctuary through the Sin Offering and Sin Bearer – then Christ Himself has taken the responsibility for the sin, and there is no condemnation for the believer in Jesus. On the other hand, if there is a record of sin with no corresponding transfer of the guilt and sprinkling of the pardoning blood (i.e., the sin has not been confessed and forsaken), then the law of God condemns the sinner to death as the bearer of the sin.” *God’s Eternal Purpose*, p. 159.

“Oh, what a day of reckoning is before us! ‘Who shall stand when He appeareth?’ ‘He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whole eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth in his own hurt, and changeth not.’ Ps. 15:2-4. But the sinners in Zion shall be afraid; and fearfulness shall surprise the hypocrites. What a day of purging and separating is before us! Are you, dear reader, ready for the King’s inspection? In such an hour as you *think not* He will suddenly come to His temple. Are you ready to be searched with those eyes that are as a flame of fire? Are you ready to stand before the holy law of God which demands a righteousness without a flaw, a purity without a spot, and a character without a blemish? This judgment hour message which is now sweeping the church is not a call in vain. It is *your* last call to be ready for eternal judgment. ‘Prepare ye the way of the

"In ancient Israel the Priests blew the trumpet on the Day of Atonement that all might prepare for the solemn service of that day. All sin had to be confessed at the sanctuary and put away, for Israel was summoned to appear before the great Judge.

"Today, the call of the trumpet must be just as distinct. Joel says: 'Sound an alarm in My holy mountain.' God's servants are not called to blow the ram's horn, yet they are commanded: 'Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgression, and the house of Jacob their sins.' Isa. 58:1. A faithful warning must be given to the souls for whom Christ died. The binding claims of God's law, the sinfulness of sin, the sure punishment to the transgressor must be declared. This is an essential part of the ministry of love. The cross must be lifted up in such a way as to show how heinous sin is in God's sight. Sin must be declared by its right name, things that are an offense to God must be pointed out. The Lord will by no means clear the guilty. There must be no compromise with evil, no parleying with the demands of worldly influence, no overlooking 'the small idols' of the house of Israel. The Lord is coming suddenly to His temple.

"Sin in all its forms must be abandoned. Every appetite must be sanctified by holy principle. 'Make not provision for the flesh, to fulfil the lusts thereof.' The tongue must be sanctified by the grace of Christ. Oh, how many idle and foolish words will have to be accounted for when the Lord comes to His temple . . .

"The flow of the thoughts must be upward, centered on Jesus and His love. The heart must be circumcised from every impure and sensual thing, and God's people must strive through the grace of God to bring every thought into captivity to the obedience of Christ. (2 Cor. 10:5) The Lord hates every impure thing." Light from the Sanctuary, pp. 32, 33.

"Is the Lord of glory going to come to His temple and overlook all these offensive things? Will the present infatuation with the feeble so-called righteousness by faith save the sinners in Zion? What will then become of those who are now crying 'Peace, peace, when the Lord hath not spoken peace?' Is Christ indulgent about sin? Does His love overlook iniquity? Nay, He will look upon the desecrated shrines with the fire of His jealousy. Injured and insulted Deity will speak." Light from the Sanctuary, p. 34.

A Progressive Experience Illustrated in the Sanctuary.

"Come now to the sanctuary service. The sinner, drawn by the power of Christ's love, enters the gate of the outer court - repentance. He has now entered the enclosure. In taking the first step on the salvation road, he is completely surrounded by the white linen enclosure of the outer court - the imputed righteousness of Christ.

"But there is no stopping place on this journey. As the blood of the sin-offering was poured out at the base of the brazen altar, so the repentant sinner pours out his life in service for Christ. He dies with Christ. Then he passes to the laver and is washed in the water of regeneration. He is a new creature in Christ Jesus.

"He must not stop here, but must 'go on unto perfection.'

He passes by faith into the sanctuary and unites his prayers with the rising incense - the spotless righteousness of Christ which alone can make his prayers acceptable to God. The fire of God's love, kindled on the altar of his heart must be sacredly cherished. He grows in grace by partaking of Christ, the living bread (table of shewbread). He pleads for the effectual ministry of the Holy Spirit in his life (the seven lamps of fire). This is 'the daily' ministry. Through the day by day sprinkling of the cleansing blood of Jesus, through prayer, the spirit of God, and the word of God, he advances in sanctification.

"Now Jesus opens the door to the most holy place and invites him to enter into an even deeper experience. The time has come for the sanctuary to be completely cleansed - 'restored to its rightful state.' The believer is the temple of God. He reads the promise of the Day of Atonement - 'In that day shall the Priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord.' He understands that this cleansing ministry not only cleanses the sanctuary, but it cleanses him. Christ provides a *special atonement* which completes the work of cleansing grace in his life. The believer understands that this work of *special cleansing* involves a work of judgment. In order to appropriate the special cleansing, he must first of all come before the judgment and pass its searching scrutiny. He must therefore hide his lack of perfection in Christ and come before the presence of the judgment afflicting his soul, having a broken and a contrite heart. He must fix his trust in the Lamb of God, and agonize in faith for the eternal victory held out to him. Then Jesus stands in the presence of God for him, removes the remaining defects of character (*special atonement*), blots out the record of sin - even the very remembrance of it from the life. Then the believer is *sealed* by the mighty infilling of the latter rain - the full presence of the glorified Christ.

"This is the 'second apartment sanctuary experience' which is now offered to the people of God.

"Brethren, let us enter by faith into it. 'The hour of His judgment is come.' The door is open. The complete and eternal victory over sin - the seal of the living God - is held out to us. The nations are angry, and it is time to be sealed. 'All things are ready; come unto the marriage.'" Australasian Division Committee's Report Reviewed, pp. 20-22.

In some places in my publications, I have dealt with the blotting out of the record of sin, both from the books of heaven and from the minds of God's people. This is the cleansing I have described as taking place at the judgment. The officers have lifted some of these statements out of their context and have misrepresented entirely what my publications plainly teach.

Perhaps we should consider here a few points on the reception of the righteousness of Christ.

As touching the *imputed* righteousness of Christ, the believer receives this as soon as he believes "on Him that justifieth the ungodly." This is the subject of Romans 3:24 to Romans 5:11. It is a complete robe, not bestowed in degrees.

The *impartation* of the righteousness of Christ is likewise bestowed at the new birth. It, however, is not received all at one moment. Development through the imparted righteousness of Christ is described in the words of Jesus, "first blade, then

the ear, after that the full corn in the ear." The impartation of the righteousness of Jesus is therefore a process which goes on in the life while the believer remains covered with the imputed righteousness of Christ.

"As he advances toward perfection, he experiences a conversion to God every day; but this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality." *Testimonies*, Vol. 2, p. 505.

This daily experience is what we call sanctification.

"Hereby we know that he abideth in us, by the spirit which he hath given us." 1 John 3:24.

"The impartation of the Spirit is the impartation of the life of Christ." *Desire of Ages*, p. 805.

"It is time to seek the Lord, till He come and rain righteousness upon you." *Hosea* 10:12.

"Let the clouds rain righteousness," *Isaiah* 45:8 Septuagint.

The above passages make it clear that righteousness is imparted by the impartation of the Holy Spirit. This blessed bestowal of righteousness by the Holy Spirit has been likened to rain by the Hebrew prophets.

Under the showers of the former rain, the righteousness of Jesus is imparted to us daily. This experience of sanctification deepens daily, as our capacity to receive more of the Spirit increases. Thus we are to receive "more and more" (*Selected Messages*, Book 1, pp. 240, 395) of the Saviour's life. This experience is a positive necessity in preparation for the latter rain.

The full and final gift of imparted righteousness is bestowed by the latter rain. This "special bestowal of spiritual grace" (*Acts of the Apostles*, p. 55) is promised to prepare the church for the coming of the Son of man. The saints are clothed in the armor of righteousness from their head to their feet. (*Early Writings*, p. 271). Thus the saints receive the fulness of Jesus' sinless life as the Lord rains righteousness upon His people in the fullest possible measure; and the work of grace in the soul is brought to completion. (*Testimonies to Ministers*, p. 506) "Clad in complete armor of light and righteousness, she [the church] enters upon the final conflict." *Testimonies to Ministers*, p. 17.

We must reject the officers' claim that the host of worthies attained the experience of the fulness of imparted righteousness.* The Holy Spirit, the only medium by which God imparts righteousness, was not manifested in Old Testament times in its fulness. (See *Acts of the Apostles*, p. 37.)

It is at the judgment that the Lord bestows the latter rain (*Acts* 3:19). Once we see the principle that the Lord bestows righteousness through His Holy Spirit, this becomes plainly evident. In the judgment experience, as graphically described in *Great Controversy*, p. 484; *Testimonies*, Vol. 5, pp. 472-475 and *Early Writings*, p. 269, the Lord bestows His righteousness upon His people forever:

"Christ will clothe His faithful ones with His own righteousness" (the investigative judgment). *Great Controversy*, p. 484.

"The spotless robe of Christ's righteousness is placed

upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, . . ." *Testimonies*, Vol. 5, p. 475.

* See *Into the Holiest Through the Open Door - A Review*, pp. 7, 8 by the officers of the Australasian Division, which is endorsed by the officers of the General Conference. (See *The History and Teaching of Robert Brinsmead*, p. 25.

". . . they were clothed with an armor from their head to their feet . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy . . . Evil angels still pressed around them, but could have no power over them . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.' " *Early Writings*, p. 271.

Now since the Lord bestows His righteousness upon His people at the judgment (as explicitly stated), He must rain righteousness upon them. There is only one way in which the Lord rains righteousness upon His people - that is through the Holy Spirit. At the judgment, therefore, the Lord rains righteousness upon His people in full measure, - through the outpouring of the latter rain. This indeed is the benefit of Christ's final atonement (*Great Controversy*, p. 480), the one offering which perfects "forever them that are sanctified." (*Hebrews* 10:14-18; *Testimonies to Ministers*, p. 506.)

The reader is invited to read *Great Controversy*, pp. 483-485 closely. There he will see clearly outlined the early and latter rain experience:

1. The Former Rain. *Great Controversy*, p. 483.
Sins repented of.
Partakers of the righteousness of Christ.
Characters in harmony with the law of God.
2. The Investigative Judgment. *Great Controversy*, p. 484.
Christ pleads for His people.
3. The Latter Rain. *Great Controversy*, pp. 484, 485.
Christ clothes His faithful ones with His own righteousness.
(This is tantamount to saying that the Lord rains righteousness upon them.)
Sins are blotted out; the complete fulfillment of the new covenant promise.
The times of refreshing come.

Objection 14. Some who have led very wicked lives, even though Christ has pardoned them, will bear the scars upon their souls for a lifetime. In some cases these scars will remain upon their souls for eternity. (pages 40, 41)

We must reject the above assertions; first because every sinner bears in his soul the record of his sin.

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit . . . The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." *Desire of Ages*, p. 302.

There are many other statements along the same line. See *Fundamentals of Christian Education*, p. 195; *Christ's Object Lesson*, pp. 55, 281; *Testimonies*, Vol. 5, p. 41; *Testimonies*, Vol. 8, p. 66; *Testimonies to Ministers*, p. 447; *Bible Commentary*, Vol. 3, p. 1158; *Child Guidance*, pp. 199-202.

Note: "Every impure thought defiles the soul," and "though forgiven, the soul is marred." All impurity is sin. The Bible says that "all have sinned." Are the officers going to stand back, like the Pharisee, and say, "Thank God we are not like other men; some who have been very wicked have scars." But it is only the ungodly, broken-hearted sinner that the Lord justifies; — those who sense the desperate wickedness of their own hearts, esteeming themselves the very vilest of transgressors. Perhaps the officers have made this mistake in trying to avoid the logical conclusion that *all* men have in their own lives a record of sin to be blotted out in the judgment.

Again, in trying to avoid the fact that there is the record of sin to be blotted out of the mind in the judgment, the officers have made another serious error. They claim that some will have these marred souls for eternity. This is the first time that we have read in Adventist literature that there will be such imperfection in heaven. We are told:

"Every trace of the curse [of sin] is swept away . . . One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought." *Great Controversy*, p. 674.

As touching the redeemed, *Steps to Christ* says: "Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ." Page 126.

It is true that what we fail to accomplish here for Jesus will be an eternal loss (*Christ's Object Lessons*, p. 363), but this does not mean that the saints will bear scars and deformities upon their souls because of this. The officers emphasize that "through *all* time the soul bears the scars" (*Fundamentals of Christian Education*, p. 195). To take this to mean eternity would be just as unwarranted as to take the expression "the smoke of their torment ascendeth up for ever and ever" to mean punishment that lasts for eternity in the fires of hell. What Mrs. White obviously means by "*all* time" is "lifetime" (*Testimonies*, Vol. 8, p. 66), or probationary time.

Through her comments on Zechariah's parable of Joshua and the angel, Mrs. White clearly shows that in the judgment, these deformities are removed:

"The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their *defective characters* . . . As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world." *Testimonies*, Vol. 5, pp. 473, 475.

Notice that in this judgment experience, God's people have their filthy garments removed from them, and are clothed with righteousness. In a parallel passage in *Early Writings*, pp.

269, 271, the same writer shows how they are changed and clothed with this eternal armor of righteousness:

"I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" *Early Writings*, p. 271.

This explains why we are told in *Testimonies to Ministers*, p. 506, that the latter rain completes the work of God's grace in the soul, brings the seed to perfection, and prepares the church for translation. These thoughts from the Spirit of Prophecy are only making plain to our dull senses what is explicitly taught in Joel 2; Acts 3:19; Leviticus 16:30; Zechariah 3; Malachi 3:1-3; Daniel 8:14; Revelation 10:7; Daniel 7:26; Isaiah 4:2-4; Hebrews 9:7; and Hebrews 10:1-3, 14. (See analysis under **Objection 8**.)

This blotting out of the record of sin from the mind takes place at the judgment. Hence the significance of the expression, "Then shall the sanctuary be restored to its rightful state." Dan. 8:14 RSV. Thus the sinless, Edenic mind will be restored to God's people.

Objection 15. Perfection and holiness are found only in Christ. Christ makes up for our deficiencies with His own divine merit. (pages 38-42)

The above thought is quite correct, and the officers' assertions are all right as far as they go. But it must also be realized that Christ's perfection and holiness must be in His people. Christ will not always be in the sanctuary making up for our deficiencies with His own divine merit. Before probation closes the work of God's grace must be completed in the soul and the moral image of God must be perfected in the character. (See *Testimonies to Ministers*, p. 506.)

The officers confuse sanctification with perfection. These are not the same. The apostle Paul called the Corinthian believers "sanctified in Christ," (1 Cor. 1:2), but they were not perfected.

"Paul wrote to these brethren as 'saints in Christ Jesus;' but he was not writing to those who were perfect in character." *Ministry of Healing*, p. 167.

Anyone can readily see that the above statement is directly contrary to the contention of the Australasian Division officers who wrote and taught all over Australia that a person who has been justified is thereby perfected in character. He is certainly accounted perfect in Christ (*Steps to Christ*, p. 62), but this is not to be confused with his possessing a perfect character.

Again, Paul shows that sanctification is the pre-requisite to the experience of perfection: "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

Notice how the servant of the Lord contrasts sanctification and perfection in the following statements:

"John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection . . ." *Sanctified Life*, p. 48.

"We [Mrs. White includes herself] are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection." *Acts of the Apostles*, p. 565.

There has yet been no community of saints upon this earth who have reached perfect maturity of character, or the sinlessness of Adam before the fall. But the 144,000 will be that company of saints who will attain this experience, and like Christ, will live on this earth by His grace, through the time of trouble without an Intercessor. They will be the first community of saints to attain to this experience upon the earth. The Bible makes this perfectly plain:

"These were redeemed from among men, being the first-fruits unto God and to the Lamb." Rev. 14:4.

In the type, the firstfruits of the year's harvest must come to perfection, and a sheaf of this first-ripe grain be gathered and presented to the Lord before the sickle could be put to the general harvest and it be gathered into sheaves. (See *Desire of Ages*, p. 786.) Likewise, the 144,000, who constitute the first-fruits of earth's harvest, must reach perfection of character (be found "without fault before the throne of God") prior to the gathering of the general harvest of the earth. As Paul writing under the inspiration of God said: "The whole creation waits with eager longing for the revealing of the sons of God," (Rom. 8:19, RSV) — until this last community of saints come to that perfect maturity of character and "reflect the image of Jesus fully." *Early Writings*, p. 71.

The apostle says, "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40. (See NEB.) We state these facts knowing full well that the officers reject this entire concept, — that a higher development of character is necessary for translation than for resurrection. Nevertheless it was the teaching of all our pioneers. Here is James White's view on this subject.

"The mass of people think [including the officers of the General Conference today] that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father's throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man's behalf, after His priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints." *Life Sketches of James and Ellen G. White*, page 431. Quoted in *Healing and Translation*, by Elder, J. H. N. Tindall.

That James White was here voicing the teaching of all the pioneers, including his wife, Ellen G. White, can be seen by reading the experience of the Advent believers in 1844 as found in *Early Writings*, pp. 239, 243, and *Great Controversy*, pp. 424, 425.

Concerning this last community of saints which are the firstfruits of the general harvest of the saved of all ages, the Bible says, "They sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14:3. The Spirit of Prophecy comments thus: "None but the hundred and forty-four thousand can learn that song for it is the song of their experience, — an experience such as no other company have ever had." *Great Controversy*, p. 649. For this reason,

"these will enjoy special honors in the kingdom of God." *Selected Messages*, Book 1, p. 66.

It is commonly supposed that the steps to translation are:

1. Justification
2. Sanctification
3. Glorification

But a consideration will show *four* steps clearly outlined in the sanctuary service:

1. Justification (entering the outer court experience)
2. Sanctification (entering daily into the first apartment experience)
3. Perfection (entering the most holy place, final atonement experience)
4. Glorification (when Jesus returns to the outer court (the earth) "to bless His waiting people with eternal life." *Great Controversy*, p. 485)

Perhaps the reader will be interested in a brief resume of God's way of salvation as revealed in the *sanctuary services*. If by faith we would come to the heavenly sanctuary, — to our great High Priest who ministers there for us today, entering by faith into the divine service, every problem that now confronts us regarding the steps necessary to our perfection would be solved.

A facsimile reproduction of a short study prepared for mass distribution which illustrates the very positive and constructive nature of the awakening message we are making available here for the readers of this booklet.

Preparing for Translation

1 Cor 15:51 "We shall not all sleep, but we shall all be changed." "Then we which are alive and remain shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord."

1 Thess 4:17

Matt 24:
27-31

Rev 1:7

Rev 14:1-5

Eph 5:27

Rev 3:21

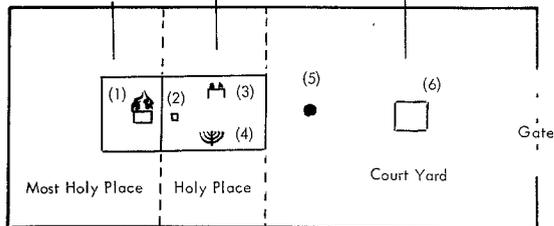
Hab 2:2

Ps 77:13
Ex 25:8
2 Cor
6:16-17
Is 35:8
John 14:6

When Jesus soon comes in the clouds of heaven, the living saints will be translated from this earth without tasting death. What a glorious experience!

Those who will be translated must have perfect Christian characters. They will have no sin in them, for they will be complete overcomers." This little tract, reader, is not written to tell you that you must be entirely perfected in character to meet Jesus; it is written to tell you how to be perfected — simply and briefly.

"Thy way, O God, is in the sanctuary." The sanctuary reveals God's purpose for your soul. This way of salvation in Jesus is so simple that if you are but a child you may understand:



- (1) Ark of Testament
- (2) Altar of Incense
- (3) Table of Shewbread
- (4) Seven Candlesticks
- (5) Laver
- (6) Altar of Burnt Offering

Ex 25-29
36-40
Rom 3:23
Eph 3:3
Rom 8:7
Jer 13:25
Ex 27 and
29:38-42



John 1:29
Mark 10:45
Gal 1:4

1 Pet
1:18-19
2 Cor 5:21

Lev 4:27-29

Is 1:18

Acts 2:38

Rom 2:4
Hos 11:4
John 12:32

John 10:1

1 John 1:9

Matt 5:23-24
Lev 6:4-6

Heb 8-10 Rev 8:3-4
Rev 4-5 11:19 15:5

1. Justification: You are a sinner, for God's word says "all have sinned." Your heart is evil and you cannot change it. But if you will look through the gate into the outer court of the sanctuary you will see the altar of sacrifice. This represents Calvary. Here Jesus died for you. He loved you and gave himself for you. He paid the price for your sins, and now He waits to give you something far, far better in return - His robe of righteousness.

If you will only step by faith inside that gate, you will be surrounded by the beautiful white linen of the outer court. This represents to you Christ's spotless robe of innocence. That gate is repentance. Friend, won't you come in? Won't you allow the love of Jesus Christ to draw you in? It is cold outside, but the fold is warm. But, remember, come through the gate. It is the only way in. Only thieves and robbers try some other way.

Once inside the gate, you will find Jesus, the Lamb of God, waiting to take all your guilt as you confess it all to him. Only remember that if you have aught against your brother, hasten off to make restitution before you



bring your gift to the altar. And friend, do not just give your sins to Christ; give Him yourself, your will, your heart. He is your best friend. He gave all for you. Won't you give all for Him? This is what it means to be crucified with Christ, to die with

Prov 23:26
Prov 18:24
Matt 13:45-46
Phil 3:7-10
Gal 2:20
6:14
Rom 12:1



Him upon the altar of sacrifice. That old nature of yours is desperately wicked. If you die with Christ, you will be freed from sin.

Jer 17:9
Rom 6:6-7

Ex 38:9
40:30-32
Ez 36:25

Tit 3:5-7
Heb 10:22
Rom 6:4-7

Now that you have died to self and sin, you pass to the laver where you are buried with Him in baptism so that you might rise to walk with Him in newness of life.



Rom 3:24
4:1-8

Heb 6:1

2 Pet 3:18
2 Pet 2:20-22

Heb 6:19-20
Heb 10:19-22

Ex 30:1-10

1 Cor 13

Rom 5:5
Song 8:7

Thus you have entered the experience of the outer court. This is justification by faith - the free gift of God through Jesus Christ your Lord.

2. Sanctification: Some make the grave mistake of thinking that the Christian experience ends in the outer court. Little wonder that they do not grow in grace, but lose the precious experience that they once enjoyed. Let not this be your experience. Enter by faith with Jesus into the sanctuary.



Upon the altar of incense burns the sacred fire. This represents the love of God which must be kindled upon the altar of your heart. Without love, nothing

else avails. Pray that this love may be shed abroad in your heart. It is the most precious experience that can come to any person. Upon this altar in the

Rev 5:8
Rev 8:3-4
John 16:
23-24
Heb 7:25

sanctuary Jesus offers up incense before the Father. This is both the prayers of His people and His own merits which alone can make the worship of sinful beings acceptable in God's sight. Are your prayers and your praises to God and to the Lamb ascending with the cloud of incense, friend?

Ps 143:8
Is 50:4-5
John 6:35-63

Fellowship with God is not a one sided conversation. He speaks to us through His Word. This is the Living Bread upon which you must feast if you are to grow up into Christ. This is represented by

1 Peter 2:2
Ex 25:23-30

the table of shew-bread on the north side of the sanctuary. Eating the Word of God was more important to Job than necessary food. But remember that eat-

Job 23:12
Ez 33:31



Jas 1:22-23
Matt 7:21-27

ing not only means hearing the Word, but also implicitly obeying its infallible instruction.

John 16:13
Ex 37:13
40:25

In order that you may understand the Word, Christ has promised you the Holy Spirit. (See those

Rev 4:5
Heb 8:10



seven lamps of fire casting light upon the Bread). It is by the spirit that God writes his law in your mind and in your heart so that

Ps 40:8
Is 1:25
Ez 36:27
1 John 3:9
Eph 3:17
Rom 8:9
1 Cor 3:16
Matt 5:16
25:7-8

your highest joy will be found in obedience to His will. It is by the Spirit that your heart is made pure, and then kept from sin. If the Spirit of Christ dwells in your heart, then the lamps of your soul-temple will be trimmed and burning, too, shedding light to those around you.

John 15:4
John 17:17
1 Thess 4:3
Eph 3:8

Why not enter daily into this experience of abiding in Christ through prayer, study of His Word, and the keeping power of His Holy Spirit. This is sanctification - also God's free gift through Jesus Christ your Lord.

Phil 3:12
Rev 14:1-5
Ex 26:34
Heb 9:7

Mark 13:13
Lev 16
Dan 7:9-13
Dan 8:14
Rev 14:7
1 Peter 4:17
Heb 10:19-23
1 John 4:17
Lev 23:27-29
Joel 2:12-17
1 John 3:4
Rev 11:19
Deut 10:1-5
Ps 111:7-8
Jas 2:10-12
Eccles 12:
13-14
Rev 12:17
14:12
Rev 22:14

1 John 2:3-4
Ex 20:8-11
Ps 51:17

Phil 3:9
Heb 9:24

Lev 16
Lev 16:30
Heb 9:7

Heb 10:1-4

Acts 3:19
Heb 10:14

Rev 7:2-3
Heb 10:14
Joel 2:15-17

Lev 16:30
Zech 3:1-5
Dan 7:26

3. Perfection: Now there is one more step necessary before you are ready for translation from this earth without tasting death. You must enter the most holy place of the sanctuary by faith.

Remember, it is only those who endure to the end who will be saved. The judgment of God's people takes place in the most holy place, and God's Word says, "The hour of His judgment is come." As you follow your High Priest in this solemn work of judgment, you must search your heart to put away all sin from your life. "Sin is the transgression of the law." See the ark of the testament in the most holy place. It contains the ten commandments, the eternal, perfect, and immutable law of God. By this standard of righteousness you are to be judged. Check up and see if you are transgressing any one of those holy precepts. Come before the judgment with a broken spirit, a broken and contrite heart. This God will not despise. Trust not in your own righteousness, but in Jesus only, for He stands in the presence of God for you.



This is called the great day of atonement, because it is the day of final cleansing for God's people - a time when their sins will be blotted out for eternity. Those who will cooperate with their High Priest in this great work in the most holy place will be purged so that they will have no more conscience or remembrance of sin. It will be blotted out of their minds forever, and they will be perfected.

If you are sanctified in Christ, Jesus will perfect you forever as He stands for you in the judgment. He will do this in your heart by sending you the latter rain (that means the Holy Spirit in the

Acts 3:19 greatest power possible), and through the cleansing power of the Holy Spirit, sin will be blotted out of your conscience and out of your remembrance. It is the latter rain that will make up for all the damaging effects of sin upon your mind, and restore to your soul all the spiritual powers lost in consequence of sin's dwarfing power. It will fill your life with the full presence of the Lord Jesus Christ, and seal His perfection in your life forever.

Joel 2:25
Jer 17:1

Eph 3:19
Eph 4:30
Rev 7:2-3
Rev 14:1-5

Zech 10:1

Mark 4:28-29



Joel 2:23 last rain of the Spirit, God's crowning act of redeeming grace, will complete the work of grace in your soul and bring your character to perfection.

Is 60:1-3
Is 40:5

Acts 3:19
Rev 18:1

Joel 2:28-32
Joel 2:3-11

Matt 24:14
Rev 22:11

Such a mighty baptism of the Holy Spirit will fill God's people with the glory of God, and those who enjoy this refreshing experience of sins blotted out will lighten the whole earth with the glory of the gospel message. Like fire in the stubble, the last message of mercy will sweep to all the world. Then Jesus can throw down His censor in the sanctuary and declare, "It is done."

Is 59:16
Dan 12:1-2
Rev 15:8

Rev 3:10-12
Rev 7:1-3
Rev 16

Ps 91:10
Ps 27:5

Lev 16:22
Jer 30:5-7
Heb 10:17-18

Rev 7:14

When Jesus leaves the sanctuary, there will be no mediator between God and sinful man. Only those who are entirely perfect, without any taint of sin upon them, will stand in this awful hour. During this time the seven last plagues will fall upon all who have not the seal of God. But no plague will come nigh the dwelling of the righteous. They will be protected. Satan will do his utmost to cause them to sin, and if the saints would then commit one sin they would be forever lost. But through the blood of Christ they will have overcome every

Rev 3:21 sin and defect of character, and they will have tasted so deeply of salvation that nothing could ever entice them to sin again. They are sealed.

1 John 3:9

Rev 18:8 The plagues will last but a short time, for quickly Jesus will come in the clouds of heaven to redeem His people. The graves will be opened, and the righteous dead will come forth with the glory of immortal youth. In a moment, in the twinkling of an eye, the vile bodies of the waiting saints will be changed; they will put on immortality and ascend with their Lord to see God face to face.

Rev 1:7

1 Cor 15:51-55

1 Thess 4:15-17
Phil 3:21

Rev 22:3

Rom 13:11-12 Friend, this time is almost here. Probation will soon close. Won't you unite with God's true people who are gathering at the sanctuary, and plead with them for the blotting out of sins and latter rain, so that you might enter into His presence where there is fullness of joy and at Whose right hand are pleasures forevermore?

APPENDIX SECTION A

Aug. 1, 1961

Dear Mr. & Mrs. Taylor,

In answer to your enquiry as to why you and others were severed from the membership of the Seventh Day Adventist Church in the year 1954, I am prepared to make this statement, not as one who accepts your beliefs and teachings, but on the contrary as one believing very differently.

While I was occupying the office of President of the Queensland Conference of Seventh Day Adventists I came into doctrinal conflict with you good people.

This conflict on doctrine resolved itself into on your part, believing and proving from the Writings of Mrs. White the doctrines the Adventist church originally believed, - and on my part believing and proving from the Writings of Mrs. White what the Adventist church in 1950 believed.

Undoubtedly the Adventist church of 1950 had moved away from many of the concepts originally believed and therein lay the crux of the controversy, and for this crime of believing differently from the Adventist church of 1950 you were severed from membership.

The Adventist church of the present cannot tolerate the dissemination of views conflicting with those either doctrinal or organizational prepared by the denominational committees for complete acceptance by the current membership.

From your part enforced separation from the church, by the church constituted the exercise of persecuting principles, from

the church's part the necessary means for survival thereby justifying the use of Un-Christian principles.

Faithfully yours,

R. A. Grieve

14.2.62

Dear Pastor Keith,

It was with great relief and thanks that I read your letter telling me that you had not taken extracts out of personal correspondence and given them to the G. C. officers. If it seemed that I was making this assumption without really knowing then please accept this as my apology.

As you suggested, it is perhaps possible that one of those who was close to Bro. Brinsmead and myself, but who has now repudiated the importance of the final atoning work of Jesus, could have been responsible for this. All I know is that the letter that you wrote to me with some comments about Bro. Brinsmead's alleged New Zealand letter to his father, is not in my possession, and I don't know exactly where it is or who has it, if anyone has it. I don't remember passing it on to anyone — had I done so I would have broken an undertaking given to you. (Although you didn't exactly ask for an undertaking).

Incidentally I use the words "alleged letter," because after going back over the history of this incident, I find that I did not have the original letter which was supposed to have been written to Br. Brinsmead senior, by Bob Brinsmead. My sister Pam tells me she handed me a copy only of the alleged letter. This means that by the time I copied from the copy to write to you about it, it was third hand information at best. However, IF when going over my correspondence to you, you find that I stated I did have the original NZ letter in my possession, I would very much like to know, as I don't want to put the GC officers in a bad light if it has been my fault for being in error about whether I had the original or just a copy. Please let me know on that score as soon as possible. I am only after truth, not criticism, because I know that every word will be brought into judgment.

I am enclosing a copy of letter written in answer to Dr. Rue, and I also enclose one of his newsletters.

I am terribly sorry but I seem to have mislaid the printed page from the Gen. Conf. booklet, "The History and Teachings of Robert Brinsmead" that was sent to me from the USA. I am still looking for it and in addition have asked Dr. Rue to send you another copy urgently. Briefly, it includes extracts from Bob's alleged N.Z. Letter and states that these have been secured from a letter written to you, and then it interprets these statements to be "hostility towards the organized church." If I remember the exact words; and also it includes parts from the letter you wrote back to me in which you questioned some of the expressions in Bob's alleged letter.

Yours,

Tom Toogood

1 Wandilla Drive
Rostrevor Park
South Australia
8th January, 1962

Dear Dr. Rue:

Thank you sincerely for your letter which arrived today. In reply, I will be very frank with you. . . .

Most of the questions you have asked about tithe, can be, and no doubt, have been answered by Robert himself. I pay my tithe into the regular channels of the church, and have seen something of the confusion that results from the misappropriation of the same. Robert was aware that Ray Martin and myself received tithe, and I believe he was happy about it. I doubt if he has received tithe from the folk in Australia. . . .

May God richly bless you, Dear Dr. Rue.

Yours very sincerely,

John A. Slade

PUBLISHER'S NOTE: Robert Brinsmead refuses to accept tithe. Neither does he condemn, nor condone, nor most of all, encourage its use by individuals. He does not pretend to be a conscience for any man. There may be some who feel justified in continuing to be supported by the tithe, once they have been put out of the ministry and off the denominational payroll, because of espousing The Awakening. It has been demonstrated that God's people will support any S.D.A. worker, deprived of livelihood because they have felt called to preach the SANCTUARY AWAKENING MESSAGE.

SECTION B

One of our doctor friends mailed out, to leading Bible scholars of the United States for evaluation, more than 100 copies of THE SEAL OF THE HOLY SPIRIT. This was retitled, THE SEALING, and the author was not identified. We include in this section, samples of numerous replies as space permits.

Jan. 19, 1962

Dear Doctor:

Thank you for your manuscript on "The Sealing." You may be glad to know that your basic thesis is part of a significant segment of a course that I am currently teaching called, "Christian Eschatology."

Two facts are essential and the clearer we can say them the better:

1. The infilling of the Holy Spirit is the implanting of Christ's nature in humanity. The Spirit teaches truth — these truths must govern our physical program as well as our mental development, social concern and spiritual perceptiveness. See GW:285, COL384.

2. This restoration of Christ's image in humanity will be honored with the "seal of God" — the honoring will be manifested outwardly by the "latter rain" power which dissolves the now impossible barriers to finishing the work in all the world. See 5T:214, EW:71; IT:186-7, etc.

Keep up your studying — some day the church will awake to the problem of the delay in the Advent and then be more willing

to accept and receive the solution.

Sincerely,

Signed

March 3, 1962

Dear Br.

Your manuscript entitled "The Sealing" has been carefully read and digested. It harmonizes perfectly with the conclusions I have drawn from my studies in this field. In fact, I cannot understand how anyone can conclude otherwise.

I consider Acts 3:19 to be a most important key to the correct order of events in our immediate future. The understanding that *hopes an* should read "so that" rather than "when" in this text makes a clear rendition of chronology; first, the blotting out of sins, and then the times of refreshing. And I was quite let down when, having waded through five lengthy paragraphs of explanation to that effect in our SDA Commentary, I came to the final paragraph to find a complete reversal of the order. Isn't it amazing what force of habit will accomplish?

Since I automatically start to proof-read when a manuscript is placed before me, may I make a slight correction on page 3. In the parenthesis that finishes the third paragraph, you start the quotation from GC 485 with "At the judgment", whereas the quotation does not begin until the words ". . . will be realized . . ." Having observed the horrid effects that a slight misquotation can have on a man's reputation for veracity and scholarship, I advise you to make this slight adjustment.

One thing more. At the beginning of page 7 you use Isaiah 35 as reference for the glorified state of the Church. To me it does not seem to fit into the picture just yet. I have gathered that you have been describing the state the Church must attain before Christ's return, preparatory to being used of God to reap the full harvest. I have always believed that Isaiah 35, with its description of the restoration of both the earth and its inhabitants to its Edenic perfection, must await the end of the millennium for its fulfillment. Perfection of character must and will be attained, but not perfection of body. Perfection in the flesh but not yet perfection of the flesh may we expect here. Not until Christ comes to fulfill the scenes of 1 Cor. 15:44-51 will that final and complete metamorphosis take place.

I have appreciated the opportunity to examine your treatise. May I know how you happened to include me among those chosen to comment thereon?

Sincerely yours in His service,

Signed

Feb. 7, 1962

Dear Dr.

I have received your study on "The Sealing" and have read it with interest.

I personally feel that it is a healthy thing for our laymen to be examining the theology of our faith. The typical protestant position is that Christian beliefs are not the prerogative of the clergy alone. Of course, at the same time we recognize that the scriptures warn us that no prophecy is of private interpretation.

I hesitate to cross judgment on your paper because just now there is a rather unfortunate agitation among some of our medical personnel in Southern California in the misuse of the Testimonies. I do not know what use you are making of this study. On the other hand, so far as I can see the study itself seems sound. And, I repeat, I do feel that it is a good thing for our people generally to be studying our doctrines for themselves. We are living in an exciting period in Adventism, a period when we are reexamining all our beliefs. We may pray that the Lord will guide us all into a deeper understanding of His truth.

Yours very sincerely,

Signed

Jan. 16, 1962

Dear Doctor:

Thanks for your good paper on the sealing. You have given this subject serious attention.

I wish all our people were studying more.

Sometime ago I prepared a short paper which I will enclose with some others which you may find time and profit to read.

Sincerely,

Signed

NOTICE: *The Hudson Printing Company of Baker, Oregon, is releasing after July 1962, an edition of "A Doctrinal Analysis of 'The History and Teachings of Robert Brinsmead'". This edition will have large sized type and more documents in the appendix.*

This edition will also include a fully documented History of The Awakening, covering personal charges as made by the officers in the booklet.