

the
CLEANSING
of the
SANCTUARY

A JUDICIAL ACT ONLY

or

**AN EXPERIENCE FOR
THE SAINTS**

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Dear Reader:

Publishing and printing religious literature is a task which should be done exclusively by denominational workers and printing presses. Since I am not sponsored by the organization, an explanation seems in order as to why these brochures are being distributed.

A chain of truth was forged in the early days of Seventh-day Adventism by Sister White and other godly pioneers, which was to carry the church into the kingdom. One hundred and twenty years have now passed since these landmarks were laid, and we of another generation must examine our present position in the light of inspired counsel and Bible interpretation left for us by the founding fathers. To some of us, it seems a link in the chain has been broken and we have been drifting as a ship at sea without chart or compass.

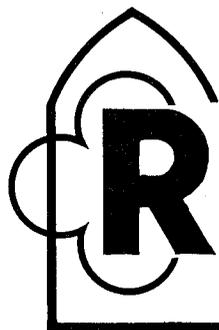
Nineteen hundred fifty witnessed the presentation of the manuscript, 1888 Re-Examined, to the General Conference committee. Beginning with this revelation of our desperate condition, old truths have been revived and are now seen to be shining with new brilliance. We are told by the servant of the Lord that the work will be finished with the help of the early pioneers who are now in their graves (see Counsels to Writers and Editors, pp. 28, 29).

A serious question before the church today is whether or not Christ's ministry in the most holy place brings an added blessing to the church. Along with this subject rises the question of whether or not Daniel 8:14 is an experience, and whether the people are cleansed at this time or just the sanctuary in heaven. Keeping in mind that Daniel 8:14 is the heart and foundation of Adventism, it is difficult to brush off the above controversy as inconsequential to salvation.

In this issue we reprint quotations from Elders Lowe, Johns, Cottrell, Naden, which have appeared in recent Review articles. On the historical side we submit articles by Farnsworth, Andreasen, Gilbert, Haskell, Wilcox, Smith, and Cottrell. Let us be honest and examine issues rather than the character and motives of the people involved. We are told "the great work for us as Christians is not to criticize the character and motives of others, but to closely examine our own hearts and lives, to jealously guard ourselves against the suggestions of Satan."--Life of Paul, p. 232.

Your brother in Christ,





OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW

and Herald

HARRY W. LOWE

Field Secretary, General Conference

REVIEW AND HERALD, April 9, 1964

In the morning and evening sacrifices "the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice."—*Patriarchs and Prophets*, p. 354. He then slew the animal, and the priest sprinkled the blood before the veil dividing the two apartments.

"By this ceremony the sin was, through the blood, transferred in figure to the sanctuary."—*Ibid.* "In the type the blood of the sin-offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement."—*Ibid.*, p. 357. In the day of final awards "by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven."—*Ibid.*, pp. 357, 358.

Sin is committed in a human life, but when confessed it is transferred to the book of records in the sanctuary of heaven. It is in a context of blotting sins from the heavenly records, and not from a human memory, that the investigative judgment is set. When sinners have truly repented and claimed by faith the blood of Christ as an atoning sacrifice, pardon is "entered against their names in the books of heaven."—*The Great Controversy*, p. 483. We are told that "it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated."—*Ibid.*, p. 485.

So solemn was the Day of Atonement that a special preparatory service of dedication and repentance was held ten days beforehand (Lev. 23: 23-25). This period became known as "the ten days of repentance."

REVIEW AND HERALD, April 23, 1964

Some have assumed that the holy place and Most Holy Place of the sanctuary represent two levels of religious experience among God's people. Some fifty years ago a prominent writer and religious lecturer in Europe created a stir by ideas about what was called an "inner sanctuary experience." The movement prospered for a while, but eventually took on false "holiness" and perfectionist tendencies, and faded away. A deepening experience in the sanctified life, for which that writer tried to invent an attractive name, does not need new names or extremism to commend it. Others through the years have taught false theories on perfectionism and holiness, and have brought reproach on the cause of truth. These theories almost invariably require a select coterie (the 144,000, for example) who, within the church, have advanced to a degree of holiness superior to that of their fellows.

A False Idea

An idea held by a few at present is that cleansing from two kinds of sin is involved in the services of the two apartments of the sanctuary. This theory is based on a certain interpretation of 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." *The New English Bible* renders the last phrase in this text "the people's sins of ignorance." "Sins of ignorance" are said, by a few, to be subconscious, or unknown sins. They also say that the sin offering (Lev. 4) and the trespass offering (Lev. 6) illustrate the difference between subconscious and conscious sin. Because Hebrews 9:7 mentions the second apartment they say the "true nature of the cleansing of the sanctuary . . . is for the sin of ignorance, sub-conscious sin."

Leviticus 4 deals with offerings for sins of ignorance (Lev. 4:2, 13, 27)—hasty, unpremeditated actions which were later impressed upon the sinner's conscience and were to be confessed and atoned for. Leviticus 6 deals with trespass offerings for sins done "wittingly" such as lying and stealing. In such cases restitution was made to the offended, and the trespass offering brought to the priest. However, both the sin offering and the trespass offering were part of the daily services, and these sins were ceremonially recorded in the sanctuary and dealt with in the yearly service.

On the Day of Atonement more than "unknown subconscious sins" (whatever this language means) were dealt with, for Leviticus 16 clearly specifies: "All their sins" (verse 16); "for all the congregation of Israel" (verse 17); "all their transgressions in all their sins" (verse 21); "all their iniquities" (verse 22); "all your sins before the Lord" (verse 30); "all their sins once a year" (verse 34).

A False Theory

It is not true, as some teach, that "the daily dealt with known sin, and cleansed the worshipper from every known sin. The 'yearly' typified the cleansing of the worshipper from unknown, subconscious sin." When the Lord cleanses the penitent from "all their transgressions in all their sins" He means *all*, including whatever names anyone may invent for designating various sins.

Apparently those who teach this erroneous "subconscious sin" theory stumble over the fact that believers often sin after conversion, as was the case with Peter and the apostles. Their so-called "subconscious, unknown" sin is supposed to remain within them after the new birth. Seventh-day Adventists do not teach that men attain to sinless perfection, in and of themselves, at conversion. We teach that genuine conversion brings

forgiveness for past sins, and sustaining grace to overcome in the future.

"Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory."—*The Acts of the Apostles*, p. 477.

The "law of sin" (Rom. 7:23, 24) is deep in human nature, to be sure, but redeeming grace has "crucified" the "old man" in the sanctified saint. Henceforth he is "alive unto God through Jesus Christ our Lord" (Rom. 6:11). Failures after conversion are confessed, covered, and forgiven by his faith in Christ, and not by a miracle performed in the heavenly sanctuary to remove "subconscious, unknown sin."

In this theory of "subconscious, unknown sins," the blotting out of confessed sins involves blotting them out of the book of record, out of the mind of the believer, and out of God's mind.

Hebrews 10:14-18 is set forth by the advocates of this false theory as proof of the cleansing of God's mind from all memory of sin, especially verse 17: "Their sins and iniquities will I remember no more."

This common promise occurs often in the Old Testament. (See Isa. 43:25; Jer. 31:34.) God does not remember sins in any way to influence His dealing with us, but can anyone successfully defend the view that God cannot recollect them if He would? Do we know that much about God's mind, or about memory in eternity?

These theorists submit Hebrews 10:2 as their chief proof text to support the notion that recorded past sins are obliterated from man's mind: "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." This passage simply states that the system of sacrifices could not perfect the sinner or remove his consciousness of sin. It is a distortion to try to make this text mean loss of memory of sin in the investigative judgment.

Another alleged proof offered in support of the notion that there is a loss of memory of sin in the investigative judgment is Revelation 21:4, which refers to the new earth at the end of the millennium, and which has no reference to the day of atonement. The redeemed man has been "made new" at least a thousand years before this. Revelation 21:4 refers to God's new creation where, of course, "the former things are passed away."

The following statement from Mrs. White is used by these theorizers in this connection: "As 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, so in the type they were borne away."—*Patriarchs and Prophets*, p. 358. Here Sister White is speaking of sins "blotted from the records of heaven"—not from man's mind—and borne away in type, no more to be associated with the life of the repentant sinner. Obviously, they are no more remembered *against* the truly penitent.

Three other Ellen G. White statements are likewise used to support this false theory: "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."—*The Great Controversy*, p. 620. "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. "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.

Both *Patriarchs and Prophets* (p. 202) and *The Great Controversy* (pp. 618, 619) speak of God's people *after* the blotting out of sins, and use expressions such as: "As they review the past," "they fear that every sin has not been repented of," "as they review their lives, their hopes will sink," "but remembering . . . their own sincere repentance," et cetera. It is a picture of people who have confessed all their sins, but are greatly concerned lest there be any concealed sins in them.

It is difficult to accept this theory of loss of memory of sin in the final atonement when we are told that sin leaves scars that remain "through all time" and "through their lifetime" (*Fundamentals of Christian Education*, p. 195; *Testimonies*, vol. 8, p. 66). This surely means that the scars will remain until the resurrection. The saints during the time of trouble could hardly bear the scars of sin without remembering the sad story of sin. Should sin be blotted out of mind and memory before the Second Advent, there would be sinless saints, which does not accord with this statement: "We cannot say, 'I am sin-

less,' till this vile body is changed and fashioned like unto His glorious body."—Ellen G. White, *Signs of the Times*, March 23, 1888.

The key to memory of sin in the above quotations lies in the fact that Ellen G. White is speaking of *unconfessed, concealed* sins:

"So [like Jacob], in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal."—*The Great Controversy*, p. 620.

REVIEW AND HERALD, April 30, 1964

"First-Apartment Experience"

In one of the present attacks on the church a certain piece of literature asks the question "Why are we as a people sending up our faith to God for a *first-apartment experience* in righteousness by faith?" Here we are confronted with a teaching that is a departure from the gospel. This also leads on to other strange beliefs. For example, since Christ did not begin the last phase of His work until 1844, all who lived prior to that date were not fully cleansed from sin, and did not have the second-apartment experience of righteousness by faith. As the false teaching phrases it, "They needed a further cleansing," which could come only through the final atonement in the Most Holy Place. Hence, according to this view, Abraham, Paul, Luther, Wesley—all the great men, in fact, since the time of Adam—were lacking in knowledge and in the experience of righteousness by faith. Thus they were not fully cleansed from sin; they will be cleansed, et cetera, by some instantaneous miracle performed in the investigative judgment.

In Romans 3 Paul speaks of the manifestation of the righteousness of God, "which is by faith of Jesus Christ unto all and upon *all them that believe*: for there is no difference" (verse 22). All this full manifestation of righteousness by faith is connected in verse 24 with "the redemption that is in Christ Jesus," by which Paul refers primarily to the crucifixion in A.D. 31, and not to an event in heaven in A.D. 1844, important as that event is.

Believers do not ask God for a first- or second-apartment experience. We dedicate ourselves to Christ and as a

result of this we are "in Him" and "with Him," wherever He is as our Mediator. The degree of human devotion may vary. The depth of the believer's experience may fluctuate as long as probation lasts.

Obviously, as the end of time approaches, believers who are conscious of the final mediations of our Lord in heaven will seek intensely for divine assurance that their sins are forgiven. The work to be accomplished under the three angels' messages of Revelation 14 is "a special work of purification, of putting away of sin, among God's people upon earth."—*The Great Controversy*, p. 425. The one unchanging factor through all the ages is the righteousness of Christ set forth in "the everlasting gospel" (Rev. 14:6), and it has been available to men of faith in every age.

As for the alleged miraculous change in character during the investigative judgment, here is an explicit and inspired statement: "The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Testimonies*, vol. 5, p. 466.

VARNER J. JOHNS

REVIEW AND HERALD, June 25, 1964

Perfection and the Gospel

Our Lord admonishes us to "rightly divide" the word of truth, for the enemy of truth and righteousness ever seeks to pervert the gospel of our salvation. Truth leavened with even a little error is no longer truth. At times the deceiver endeavors to conceal the error with copious quotations from the Bible and the Spirit of Prophecy writings. The most deadly of all errors is that which changes the gospel into "another gospel," a "strange gospel," which is not the gospel of the kingdom as taught by our Lord and proclaimed by the apostles. The teaching, proclaimed by certain offshoot leaders, that during the ministry of Jesus in the Most Holy Place of the heavenly sanctuary it is possible for men to obtain a more

complete cleansing from sin and a higher state of perfection than was possible through the power of the gospel in former times is an example of the bringing in of a "strange gospel."

This teaching is a denial of the efficacy of the blood of Christ, shed for us on Calvary's cross, to cleanse from all sin men who lived during past ages. It is a denial of the power of the Christ "to save them to the uttermost that come unto God by him" and the efficacy of His intercessory ministry for the men who lived before the time of the investigative judgment. It denies to men who lived and died in bygone days the promise that God is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

It applies the cleansing of the soul temple—which is a present work of grace for all men who have ever lived, and is effective, if ever, before death and not after death—to a special work of cleansing for the dead and the living as a part of the work of judgment. It divides the way of God's dealing with men and virtually teaches that those who live in the last days are saved from their sins—all sins—but that those who lived before this time were saved from some of their sins but must wait until their names come up in the judgment to be saved from all their sins. It is not the gospel of the gospel commission; it is not the gospel preached by the apostles under the power of the Holy Spirit.

Let us never forget that all power in heaven and in earth is in the Lord Jesus Christ and that He is able and willing and does "save unto the uttermost" those who come to Him and abide in Him through faith. The "new and living way" was as new and as life-giving for the prophets and apostles as for those who live in the last moments of probationary time. There is no difference in the way of salvation, nor has there been a change in the power of God for salvation. It is true today, as it has ever

been true, that "the just shall live by faith." The prayer of the apostle Paul for the believers at Thessalonica has the same meaning for us as for them, and represents the power of the gospel in its fullness:

"May the God of peace make you holy through and through. May you be kept in soul and mind and body in spotless integrity until the coming of our Lord Jesus Christ. He who calls you is utterly faithful and he will finish what he has set out to do" (1 Thess. 5:23, 24, Phillips).²

² *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of the Macmillan Company.

REVIEW AND HERALD, July 2, 1964

There are many erroneous ideas being disseminated about the perfecting of the people of God for their task of evangelizing the world and their preparation to stand in the presence of a holy God. Some people are teaching that it is possible and necessary for those who carry the gospel to the world in these last days to reach a degree of perfection higher than was possible in any previous time.

This spiritual perfection is supposedly possible for them and not for those who lived during the ages of the past, because they are privileged to enter through the open door into the Holy of Holies. The ministry in the "court" of the sanctuary is likened to "justification," in the holy place to "sanctification," and in the Most Holy Place to "perfection." Those who live in the last days supposedly reach entire spiritual perfection on this earth in their mortal state.

This is dispensationalism in its most insidious form. Carried to its logical conclusion it would mean that those who lived before the ascension of Christ could be justified, but not sanctified; those who lived during the ministry of Christ in the holy place could be justified and sanctified, but not perfected; and that only those who live during the ministry of our Lord in the Most Holy Place can reach perfection. This is dividing, but not "rightly dividing" the Word of God.

Raymond F. Cottrell

Associate Editor, Review and Herald

"That Ye May Be Clean"

From time to time questions arise concerning the import of Leviticus 16:30 in relation to the investigative judgment now going forward in heaven. The passage reads: "For on that day [the ancient Day of Atonement] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Some have construed the italicized words to mean that God expects His people on earth today to attain to absolute perfection in the flesh—that is, to become as free from sin and as perfect as Christ was during His life on earth—prior to the close of probation. Is this the intent of Leviticus 16:30 as applied to the great antitypical day of atonement? What is the nature of the cleansing here referred to?

In ancient Israel, according to Leviticus 4:26, 31, 35; et cetera, a repentant sinner was "forgiven" when he presented his sacrifice and confessed his sins and the priest made atonement for him, and the sanctuary, figuratively, assumed responsibility for them. The ritual, figurative transfer of responsibility from the repentant sinner to the sanctuary typified the actual, simultaneous transfer of moral responsibility from the sinner to Christ, made possible by faith in His infinite sacrifice upon the cross. See Hebrews 9:9-12, 24-28; *Patriarchs and Prophets*, page 354. Having complied with the prescribed requirements, the sinner was released, completely and permanently, from moral responsibility for confessed sins.

But in addition to their relationship and responsibility to God as individuals, repentant sinners were also God's chosen people, collectively, and as such had a corporate relationship and responsibility to Him. Day by day throughout the year they had discharged their responsibility to God as individuals, and the sanctuary had accepted responsibility for all of their confessed sins. Then on the annual Day of Atonement the sanctuary was "cleansed" from these sins which had, so to speak, accumulated there during the past year. The special service of that day was not concerned with the individual's moral responsibility for his sins, from which he had *already* been released, but exclusively with the corporate responsibility of the sanctuary for sins that had already been confessed, forgiven, and transferred to it, and with Israel's corporate relationship to God. It provided a ritual, corporate removal of sins from the sanctuary and the camp, but there was no transfer of moral responsibility. The service did not release men from sin, nor did it in any degree alter their moral standing before God.

The "cleansing" of the people and the sanctuary on the Day of Atonement was thus a corporate, ritual cleansing, not an individual, moral cleansing. No part of the Day of Atonement ritual was performed on behalf of individual sinners as such. By "afflicting" their souls on this day (Lev. 23:27-29) the people, as individuals, confirmed their previous assignment of responsibility for confessed sins to the sanctuary, participated vicariously in the corporate ritual act of the cleansing of the sanctuary and the camp from further concern with sins confessed and forgiven during the preceding year, and affirmed their sincere desire to continue to share in God's grace toward His chosen people during the coming year.

The Difference Between "Cleansed" and "Forgiven"

The expressions "to cleanse" and "may be clean" in Leviticus 16:30 are from the Hebrew word *taher*, which always (without exception) denotes ritual or ceremonial cleansing. *Taher* does not mean, nor is it ever used of, moral cleansing from sin. It does not occur even once in Leviticus 1 to 9, where Moses enumerates the various types of offerings a sinner was to present, under different circumstances, when he confessed his sin and obtained forgiveness. Quite to the contrary, it is said in each case: "The priest shall make an atonement for him, and it [his sin] shall be *forgiven* him" (Lev. 4:31; etc.) But it is *never* said, ". . . and he shall be clean." On the other hand, *taher* occurs many times in chapters 12 to 22, which deal in particular with ritual, or ceremonial purification from such things as leprosy, contact with a corpse, and bodily issues, but not with forgiveness, or release from moral guilt. The distinction between being "forgiven," or released from moral responsibility, and being "cleansed" from ritual defilement by compliance with the specified ritual requirements, is clear and decisive.

To apply Leviticus 16:30 to moral cleansing—that is, to forgiveness or the release from moral guilt—is to read into the passage an idea never expressed by the Hebrew word and never intended by the Holy Spirit, and further, to demonstrate a misunderstanding of the nature and purpose of the Day of Atonement service as set forth in the Bible and explained in the Spirit of Prophecy. The corporate cleansing of the people on that solemn occasion had nothing whatever to do with the removal of sin from the life of the individual; that had *already* taken place, prior to the special services conducted on that day.

It is evident, therefore, that an attempt to apply Leviticus 16:30 to a moral cleansing of God's people during the great antitypical day of atonement now in progress in the heavenly sanctuary, or to read into it the idea of moral perfection in the flesh, is to wrest Scripture.

L. C. NADEN

President, Australasian Division

REVIEW AND HERALD, September 10, 1964

It is important to note that the only sins dealt with in the earthly sanctuary were *confessed* sins. These sins, or perhaps more exactly the guilt or responsibility for them, were figuratively removed from the suppliant sinner and transferred to the sanctuary by means of the ceremonial services. (See *The Great Controversy*, page 480.) This figurative transfer, through which the sanctuary accepted responsibility for the confessed sins, typified the real transfer, by faith, through which the promised Messiah accepted full and complete responsibility for confessed sins. When this sacrifice had been made, and divine grace had been accepted, the suppliant sinner stood morally clear in every respect before God.

Later, on the annual Day of Atonement, a special ceremonial service cleansed the sanctuary itself, or released it from responsibility for the sins that had been transferred to it day by day throughout the year. Repentant sinners who had complied with the prescribed ceremonies during the year were already *morally* reconciled to God when the Day of Atonement arrived. Nevertheless, they were required to give the most earnest and solemn heed to the services of the Day of Atonement by which their sins, which had already been confessed, forgiven, and transferred to the sanctuary, were removed permanently from the sanctuary and the camp.

They did not participate directly in the services of this day, as they had when they made their own sacrificial offerings, but these services were necessary, nevertheless, as a result of their previously confessed and forgiven sins. The cleansing of the sanctuary was thus accomplished on their behalf. In this sense, as we read in Leviticus 16:30, the Day of Atonement service completed the *ritual* cleansing of the people from all their confessed sins before the Lord.* If, on this day, they reaffirmed their repentant attitude, their status of moral rectitude before God remained unchanged. They were adjudged righteous. If they did not enter, in spirit, into the solemn service of the day, they were to be "cut off" (Lev. 23:28, 29).

Now let us ask and answer the important question, Who may benefit by the atoning ministry of our Lord in the investigative judgment of the great antitypical day of atonement that began in 1844?

From Leviticus 23:28, 29 we understand that the Day of Atonement involved a work of judgment. We read, further, in 1 Peter 4:17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Some have mistakenly interpreted this to mean that the judgment commences with the Seventh-day Adventist Church. Did not Aaron, on the Day of Atonement, first make an atonement for himself and the other priests, they reason, before proceeding with the judgment of the people? Are not the Advent people a nation of priests?

To be sure, the high priest did make such an atonement for himself before entering upon his ministry of atonement for the people. But, we ask, how could the Advent people take the place of our High Priest, the Lord Jesus, in the sanctuary service above? and how could judgment possibly commence with them? When the judgment began in the autumn of 1844 the Seventh-day Adventist Church did not even exist!

Those who belong to the "house of God" have their names written in the Lamb's book of life (see Luke 10:20; Phil. 4:3; Rev. 3:5; Matt. 10:32, 33). The messenger of the Lord makes clear that the judgment of the house of God, which began in 1844, consists of an investigation of the life records of all who have ever professed faith in Christ, the Lamb of God. It "includes all who died trusting in Christ" (*Early Writings*, p. 254). It began "with those who first lived upon the earth," with "the cases of each successive generation," and "closes with the living" (*The Great Controversy*, p. 483). Note that it does not *begin*, but *closes*, with the living.

Those whose cases are considered in the investigative judgment are judged on the basis of their record in the books of heaven (see Dan. 7:9, 10), and it is on the basis of their record that they are judged (*ibid.*, p. 482). They do not appear in person before the bar of divine justice, nor does the judgment deal with sins that may still persist in their lives. Only sins that have been transferred to the sanctuary above can be dealt with through the merits of Christ.

Some now teach that, while the investigative judgment is in session and before it closes, the living are to enter into the judgment by faith, and have sin completely blotted out of their lives at the same time the record of their sins is blotted from the books of heaven. They declare that, as a result of the atoning work of Christ in the judgment, God's people reach a stage of ultimate and absolute perfection, and further, that they can know when that time arrives.

In this connection it is important to note that *nothing* in either the Word of God or the Spirit of Prophecy indicates when individual cases are dealt with in the investigative judgment, whether of the living or of the dead. The messenger of the Lord has made it clear, however, that sins are not blotted out until *after* the judgment (*The Great Controversy*, p. 485). Furthermore, as we have already seen, the sins thus dealt with are ones that have already been confessed and transferred to the sanctuary. The judgment does not deal with sins that may still persist in the lives of professed Christians.

We have always believed and taught that sin must be eradicated from our lives *before* it is blotted out from the record in heaven. This is accomplished through faith in the precious blood of Jesus and through the power of the Holy Spirit. To look forward to a time when our names come up and our cases are dealt with, because,

presumably, we enter by faith into the judgment to have every defect of character removed—as one former-Adventist writer contends—is to look in vain. Why? Because sins dealt with in the judgment are not disposed of *until after the judgment has ended*. Nothing in either the Bible or the Spirit of Prophecy substantiates the claim that the blotting out of sin from the books in heaven coincides with a blotting out of sin from the life of the believer.

[Some have mistakenly applied the statement of Leviticus 16:30—that on the Day of Atonement "the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord"—to *moral* cleansing. They take this erroneous conclusion to justify their notion of a moral cleansing of God's people in the great antitypical day of atonement. Now, the expressions "to cleanse" and "may be clean" are from the Hebrew word *taher*, which is always used only of ceremonial or ritual cleansing. *Taher* does not mean, nor is it ever used of, moral cleansing from sin. —EDITORS.]

REVIEW AND HERALD, September 17, 1964

It is important to note, further, that probation closes for all the living at the same moment. Why should one man be judged today and his probation close, while his wife or work mate or friend enjoys a few more weeks or months of probationary time, when the Spirit still speaks mightily but passes him by? The messenger of the Lord declares, "Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."—*The Great Controversy*, p. 491.

IS THERE A SPECIAL EXPERIENCE FOR THE TRANSLATED SAINTS?

by Robert D. Brinsmead

Introduction

The real issue at hand is whether God's people are offered any special benefits through Christ's work in the most holy place, and whether those who shall be translated reach a higher development in perfection than those who have died in the Lord.

The Earthly Sanctuary Service

Let us review the undeniable facts of inspiration made plain in the sanctuary service. There were two divisions to the services: ". . . The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year. . . ." (Heb. 9:6, 7) These services provided "a daily and yearly typical atonement." (1 SM 344) Atonement was provided in the daily service for the forgiveness of sins; atonement was provided in the yearly service for the blotting out of sins. The first was made by the sprinkling of the blood in the first apartment (Lev. 4:34, 35; 6:30); the second was made by the sprinkling of the blood in the second apartment (Lev. 16:27). If we keep these simple, basic facts in mind, it will prevent any confusion.

In order to secure the benefits of the service provided for them, the Hebrews were required to cooperate in the service. There were certain duties required of them in the daily service; there were other duties required of them in the yearly service.

In the daily ministration the repentant sinner was to bring his sin offering into the outer court, confess his sin over its head, and take its life. The priest would take some of the blood, and entering the first apartment of the sanctuary, he would sprinkle the blood before the veil and on the horns of the golden altar of incense. "By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." (GC 418) In this work of atonement the sin was forgiven, as it is written, ". . . The priest shall make an atonement for him, and it shall be forgiven him." (Lev. 4:31) Yet this was not the final atonement, and the repentant sinner "was not yet entirely released from the condemnation of the law." (GC 420) This is most important to remember.

Then on the day of atonement special duties were required of the congregation, for on this day the high priest went into the most holy place to make a "special atonement" for Israel. All were

required to gather about the sanctuary with prayer, fasting, and deep searching of heart (GC 420). Those who took the attitude that it was "business as usual" were "cut off." The former mode of worship was not acceptable for the day of atonement. Through the special service of that day, the people, the priests, and the sanctuary were fully cleansed.

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. (Lev. 16:30, 33)

The Purpose of the Sanctuary and Its Service

The purpose of the sanctuary and its service is expressed by Ellen G. White as follows: "In all, God desired His people to read His purpose for the human soul. . . . 'Know ye not that ye are the temple of God. . . .'" (Ed. 36) S. N. Haskell, a pioneer Adventist, writes:

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary. The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the **actual** work done for him in the heavenly sanctuary. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His church on earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them. (RH Aug. 13, 1901)

Let us therefore consider what practical significance the daily and yearly services have to those who receive the benefits of Christ's mediation on man's behalf.

Antitype of the Daily Service

It is not hard to determine the significance of the daily service. Once the sinner stepped through the gate into the outer court with his sin offering, he was surrounded by the beautiful white linen of the outer court. Even so, one who repents toward God and exercises faith in the Lord Jesus Christ

is covered by the robe of Christ's imputed righteousness. The altar of burnt offering is alluded to by Paul: ". . . Present your bodies a living sacrifice. . . ." "I am crucified with Christ. . . ." (Rom. 12:1; Gal. 2:20). The laver in the outer court represents "the washing [Greek—*laver*] of regeneration," (Titus 3:5) which accompanies forgiveness of sins.

The fire on the golden altar in the first apartment represents the love of God which is kindled on the altar of the heart of the repentant sinner (AA 334), while the incense from that altar represents the merits of Christ's righteousness which is mingled with the prayers of the saints (PP 353). The bread on the table and the seven lamps represent the sanctifying agencies of the Word and the Spirit (John 6:33; 17:17; Rev. 4:5; 1 Pet. 1:2).*

The whole daily ministration was a type of the experience of justification through Christ's imputed life and sanctification through Christ's imparted life. Since the daily service taught that forgiveness of sins could be secured any time, which is also amply demonstrated since Eden, believers in all ages have enjoyed the blessed benefits of justification by faith in the blood, and sanctification through the cleansing power of the Word and Spirit.

Antitype of the Yearly Service

Since the whole sanctuary is an illustration of God's purpose for the human soul, we who live on the great day of atonement must give careful consideration to the practical significance of Christ's ministry in the most holy place. If the daily service was an illustration of the daily experience of justification and sanctification, of what is the final service an illustration? We shall see that the evidence of the Scripture and of the Spirit of Prophecy is very clear.

Leviticus 16:30 says: "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." Malachi speaks of the significance of Christ's ministry in the most holy place as follows: ". . . 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." (Mal. 3:3; see GC 424-6) Joel calls God's people to the solemn assembly of the great antitypical day of atonement, commanding them to repent, fast, and afflict their souls that God might restore ". . . the years that the locust hath eaten. . . ." by sending the perfecting latter rain (Joel 2:12-17, 25, 28; TM 506). Peter speaks of this time as the blotting out of sins "when the times of refreshing shall come from the presence of the Lord." (Acts 3:19) In

* If the reader will refer to **The Cross and Its Shadow**, by S. N. Haskell, and **Practical Lessons from the Experience of Israel**, by F. G. Gilbert, he will find a wealth of detail concerning this.

Daniel 8:14 it is called "the cleansing of the sanctuary," and if the reader will notice the context of Daniel 8:10-14, he will clearly see that along with the restoration of the sanctuary to its rightful state, God's people—"the host"—are also included. The book of Revelation shows very clearly the significance of the antitypical day of atonement. Chapter 7 brings to view the sealing of the 144,000—a clear allusion to the ancient day of atonement. Chapter 14 is the real antitype of Leviticus 16 (See GC 425), and here is brought to view the perfecting of the first fruits of the harvest, the finishing of the mystery of God. The emphasis in the Bible, and especially in Revelation, is not just a presentation of what Christ does in heaven itself, but what that ministry in heaven accomplishes for those who connect with that ministry. *And that ministry accomplishes the perfecting of the saints*, the making ready a sinless people to stand without a Mediator in the great day of God.

The Spirit of Prophecy is just as specific that the cleansing of the sanctuary is to perfect a people to stand before the Son of man at His coming. It describes the experience of those who were waiting for Christ to come on October 22, 1844:

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. (EW 239)

Now it is very evident that such a people were justified, and were ready to die in the Lord. In fact, Fitch and Stockman, who were two of those believers, did die just a few days before the disappointment, and according to *Early Writings* they will be in heaven (EW 17). But the Spirit of Prophecy is equally clear that the same people were not ready for translation:

But the people 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. . . . 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. (GC 424, 425; see EW 243)

Words could not make it plainer that Christ's work in the most holy place is to make ready a

people to live without a Mediator and to stand the glory of Christ's appearing. In *Life Sketches* the servant of the Lord says:

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.** (LS 63, emph. ours)

In a chapter entitled "The Third Angel's Message," the servant of the Lord emphasizes that Christ's work for His people in the most holy place is the burden of the third angel: ". . . He [the third angel] pointed to the heavenly sanctuary. . . . I saw the third angel pointing upward, . . . to the holiest of the heavenly sanctuary . . . the third angel was pointing them to the most holy place. . . ." (EW 254-6) The reason that the third angel points to the most holy place is that his message is to prepare a people for the great day of God, and in order to be perfected and sealed, God's people must enter by faith into the perfecting experience of the most holy place. The Spirit of Prophecy describes this perfecting experience in some enlightening comments on the parabolic prophecy of Joshua and the Angel found in Zechariah 3.

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. . . . 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, enrolled among the faithful of all ages. . . . Now **they are eternally secure** from the tempter's devices. . . . holy angels, unseen, were passing to and fro, placing upon them the **seal of the living God.** (5T 472-5; emph. ours)

The conclusion is inescapable: Christ's work in the most holy place is to perfect the saints, to bring forth a sinless people who will be the first fruits of the general harvest.

The perfecting of the saints involves the work of blotting out of sins, complete union with Jesus, the latter rain, and sealing. These are all aspects of the one work, but let us consider them one at a time.

The Blotting Out of Sins

Adventists generally understand that in the investigative judgment the sins of God's people are blotted from the records of heaven (GC 485). What is not so generally understood is that ". . . 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. . . .**" (PP 358) When Adam and Eve sinned, "they obtained . . . the knowledge of sin and a sense of guilt." (SR 37) The guilt of sin is removed from the mind upon repentance, and its removal is symbolized by the daily service of the sanctuary. But the knowledge of evil is something that the mind retains during man's probationary time. A knowledge of evil is not a knowledge about evil, but an actual experience of the mind in evil (5T 504). This knowledge of evil has brought to man's nature the defilement of sin and a bent to evil (Ed. 24-27, 29). This knowledge of evil is manifested in every man's nature. That is why the holy apostles and prophets who lived nearest to God confessed the sinfulness of their nature (AA 561). If Adam and Eve had committed just that one sin, they would have experienced its terrible effects all the days of their lives (SR 40).

We have not only inherited this knowledge of evil, but we have cultivated it. "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) (Of course, there is a record in heaven too.) When a man repents, his guilt is removed and he is forgiven. But the knowledge of evil remains. "It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.' Eze. 36:31." (COL 160-1) That a man will experience the effects of that sin upon his mind during his probationary time is also evident from the following statements:

The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. (DA 302)

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. (TM 447)

The character of the thoughts leaves its imprint upon the soul. . . . (FE 195)

An evil thought leaves an evil impress on the mind. (MYP 144)

David was a repentant man, and although he confessed and hated his sin, he could not forget it. (RH May 24, 1887)

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance to light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. (RH Jan. 13, 1891)

It becomes very evident that if man is to be restored to a sinless state, this record or knowledge of evil must be blotted from his mind. In the book of Hebrews, which deals with the way of perfection, this is expressly stated:

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 make the comers thereunto perfect. For then would they not have ceased to be offered? because 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. (Heb. 10:1-3; emph. ours)

Here *perfection* is equated with having *no more conscience* or remembrance of sin. The earthly service could not perfect, for it was only a shadow; but Christ's ministry does "[perfect] for ever them that are [Greek—*are being*] sanctified." (Heb. 10:14)

In the judgment, the sins of God's people are blotted out. ". . . 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. . . ." (PP 358) First, they will never come into God's mind again, as it is written, "And their sins and iniquities will I remember no more." (Heb. 10:17; see also Isa. 43:25) Second, they will not come into the mind of the saints again: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. . . ." (Jer. 50:20) The Spirit of Prophecy says: "They cannot bring to mind any particular sins. . . ." (3 SG 135) "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance." (GC 620; see also PP 202)

Hence the significance of Leviticus 16:30: "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." The only thing that some people can see in the blotting out of sins is that God has been taking 120 years to erase sins from a book, when they should see that He has been waiting 120 years to get sin erased from the mind in order that He may place the seal of the living God there. That is why "the minds of all who embrace this message [the third angel's message] are directed to the most holy place. . . ." (EW 254) God wants our minds there because that is where the blotting out of sins is to take place, and that is where the seal is to be affixed for eternity.

The Marriage

The Spirit of Prophecy declares that in 1844 Jesus went to the most holy place ". . . to make a final atonement for all who could be benefited

*No more remembrance of sin: This does not mean an historical amnesia to events connected with sin, and arising from sin. Sin is not an event. "Sin is lawlessness." (1 John 3:4, R.S.V.) It is a state of mind, a condition of thoughts, the will, the emotions, and the conscience. When sin is blotted out there is no remembrance of the sin itself in the mind, for the thought of that sin is **completely** gone from the mind. The record of historical events will remain throughout eternity.

by His mediation. . . ." (EW 253) On page 251 of the same volume it is called ". . . a special atonement for Israel." The word "final" means consummation, completeness, something done forever. The word "special" means unique, unusual, out of the ordinary. Such an atonement is said to be made "for Israel," "for all who could be benefited by His mediation." Now "atonement" signifies reconciliation, or as Ellen G. White says, "at-one-ment with God." (6BC 1077) This final phase of the atonement, therefore, is to bring about a complete and eternal union of Christ and His people, which is the complete fulfillment of Christ's prayer in John 17. That is why this work which commenced in 1844 is called "the marriage." "I saw that while Jesus was in the most holy place He would be married to the New Jerusalem. . . ." (EW 251) "The church is the bride, the Lamb's wife." (7BC 985)*

In the final atonement, the base unfaithfulness of man is blotted out forever. God's people have no more conscience of it, and God has forgotten the grief and pain of it. Then the marriage can be consummated. With sin blotted from the human mind, the saints are able to respond with full and uninhibited freedom to the love and fellowship of God. God and His people become one, and their joy knows no bounds.

. . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. (Isa. 62:5)

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel. (Isa. 44:22, 23)

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. . . . They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. (EW 270-1)

This "marriage" constitutes perfection, since it signifies both complete union with Christ and complete love for Him.

The Sealing

When a bride is married, she receives a new name. When God's people enter by faith into the experience of the final atonement, they will be sealed with their new name.

. . . Thou shalt be called by a new name, which the mouth of the Lord shall name. (Isa. 62:2)

*In the illustration of the ten virgins, the church is likened to the guests at the marriage. In other places the church is likened to sheep, branches, servants, stewards, etc. Not one illustration can represent all that the church is and is to do. But in a special sense, the 144,000 who compose the New Jerusalem are the bride.

. . . An hundred forty and four thousand, having His Father's name written in their foreheads. (Rev. 14:1)

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. (EW 15)

This sealing signifies complete perfection of the moral character.

Are we . . . pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." (6BC 1118)

. . . Their character will remain pure and spotless for eternity. (5T 216; see also EW 71)

The Latter Rain

This gracious work of blotting out of sin, perfecting and sealing the saints, is accomplished in the life by the "refreshing" or latter rain. Joel declares that God will restore His people from the effects of the ravages of sin upon the soul by sending His Spirit in the full power of redeeming grace (see Joel 2:25, 28). Peter exhorts us to prepare for this time by repentance and conversion "that [our] sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19) The Spirit of Prophecy declares that the latter rain "completes the work of God's grace in the soul," and "bring[s] the seed to perfection." (TM 506) It is the power of the Holy Spirit that seals the saints, stamping the indelible mark of God's character upon them for eternity (see Eph. 4:30; 3T 267). The work done by Jesus in the heavenly temple is for God's people who connect with that ministry by faith. The Holy Spirit applies the benefit of that ministry to the soul temple. Thus, when the time comes for Jesus to blot out sins from the books of record in heaven, the Holy Spirit does the corresponding work in the temple of the soul. When Jesus retains the name in the book of life, the Holy Spirit impresses the seal on the soul temple, and it "retains the moral image of God." Thus the final atonement, blotting out of sins, latter rain, and sealing are all phases of the same great final work of grace that is done in the hearts of God's people by the Holy Spirit before Christ leaves the sanctuary.

Conclusion

The third angel has the last warning message that is to prepare a people for the day of God. Such a people must be sealed with that special seal that the 144,000 receive. They must be a sinless people. Their natures must be pure and holy. Only such a people could live without a Mediator in the sanctuary during the time of trouble. The third angel directs God's people to the most holy place of the sanctuary. The door is open (Rev. 3:8). They are invited to enter by faith. The angels continue to hold back the winds of strife, waiting only for the sealing to be accomplished.

Is it not time that the trumpet be blown in Zion, that the people be awakened, that modern Israel fulfill the conditions of the great day of atonement, that every sin be sent beforehand to the judgment, and that the people enter into this judgment by faith, covered with Christ's righteousness and pleading in strong faith for final victory? Then Christ will take the names of His people in judgment, blot out their sins, and seal them for eternity by the final baptism of His Spirit.

OBJECTIONS CONSIDERED

Let us examine some of the objections that have been raised in recent issues of the *Review*.

1. In the July 30, 1964, issue, Elder R. F. Cottrell comments on Leviticus 16:30: "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." His point is that the Hebrew word for "cleanse" and "clean" is from *taher* which is always used to denote ritual or ceremonial cleansing. He therefore contends that it has no reference to a moral cleansing for God's people on this anti-typical day of atonement. His argument falls upon consideration of two things: (a) Leviticus 16 was a ritual, the cleansing was only ceremonial, and therefore it was appropriate for the writer to use a ceremonial word. But "what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." (GC 420) (b) David prayed, "Purge me with hyssop, and I shall be clean . . . [Hebrew—*taher*]" (Ps. 51:7) One does not need to know Hebrew to realize that David was praying for moral cleansing, using the ceremonial symbolism. Furthermore Ezekiel 36:25, 33; 37:23, uses *cleanse* [*taher*] in a setting which plainly means a moral cleansing.

2. Commenting on the daily service wherein the repentant sinner confessed his sins and sent them into the sanctuary, Elder Cottrell says: "Having complied with the prescribed requirements, the sinner was released, completely and permanently, from moral responsibility for confessed sins." This is contrary to what Adventists have always taught. Notice how Ellen G. White writes otherwise: "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 was not entirely released from the condemnation of the law." (PP 355-6) The true Adventist position is that the release from moral responsibility was not complete or permanent until the day of atonement. Those who walk contrary to pardoning grace have the sins returned upon their heads as if they had not repented (see Matt. 18:23-35; COL 251).

3. Elder Cottrell says that the day of atonement was "a corporate, ritual cleansing, not an individual, moral cleansing." (We have answered this point

by showing how it prefigured a moral cleansing.) It is true that the day of atonement was a national event, and a ministry was performed for Israel as a nation on that day, but it must not be overlooked that every man was to afflict his soul personally and comply with all the conditions whereby final atonement would be granted. Those who did not comply were "cut off." (Lev. 23:27-32) It was therefore both a collective and a personal event. Israel was called into judgment; every man in Israel was called into judgment. The *Great Controversy* and other passages of the Spirit of Prophecy stress the personal experience for every one of God's people in the work of judgment and final atonement. After all, the blotting out of sins is an individual matter, and the reception of the seal is an individual matter.

4. In the *Review* of April 9, Elder H. W. Lowe says: "In the morning and evening sacrifices 'the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins. . . .' *Patriarchs and Prophets*, p. 354." This is misquoting Ellen G. White. Individual confession over the head of the sin offering did not take place in the morning and evening service (see PP 352, 354).

5. Elder Lowe continues: "Sin is committed in a human life, but when confessed it is transferred to the book of records in the sanctuary of heaven." If that were true, then the man who confesses his sins has a record of sin, and the man who does not confess has no record in the books. We should not confuse two things—the recording of sin as soon as we commit it (GC 486-7), and the transfer of sin to the sanctuary when we confess it (GC 421).

6. In the April 23 issue of the *Review*, Elder Lowe comments on Hebrews 9:7, which says: "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 [people's sins of ignorance, NEB]." Ellen G. White clarifies this text by saying: "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*." (EW 254, emph. ours) Dealing with these sins of ignorance is not the only purpose of the final atonement, but it cannot be denied that it is one purpose.

7. In the same issue Elder Lowe questions that "subconscious, unknown sin" remains in a believer after he is first converted. The Spirit of Prophecy says: "Everyone has undiscovered traits of character that must come to light through trial." (7T 210-1) ". . . When a change of circumstances throws them into entirely different positions, strong traits of character are discovered, which would have re-

mained hidden had their surroundings continued the same." (4T 55-6) David said, "Who can understand his errors? Cleanse thou me from secret [hidden] faults." (Ps. 19:12)

8. In the same issue Elder Lowe questions the authoritative statements from God: "And their sins and iniquities will I remember no more." Three times God says that He will never remember our sins again when they are blotted out (see Isa. 43:25; Jer. 31:34; Heb. 10:17). Elder Lowe says: ". . . Can anyone successfully defend the view that God cannot recollect them if He would? Do we know that much about God's mind? . . ." The only thing we need to know and can know about God's mind is what He says, and that is, He will not remember our sins forever. Let us reverently thank Him and praise Him for that assurance without being like the theologians of the Dark Ages who foolishly argued whether God could make a stone so big that He could not lift it.

9. Next, Elder Lowe tries to reason away the authoritative statements of Inspiration that the saints will not remember their sins after they have been blotted out. He says this means only that they cannot remember any *unconfessed* sins. The Bible says: "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. . . ." (Jer. 50:20) The Word says that sin shall not be found—any sin. The Spirit of Prophecy says: "They cannot bring to mind any particular sins. . . ." (3 SG 135) Further, it says, "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring *them* to remembrance." (GC 620) Now the antecedent of *them* is *their sins*, the sins which have gone beforehand to judgment and have been blotted out. These are *confessed* sins.

To put the matter beyond all question: ". . . 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. . . ." (PP 358) Some of the brethren ask, "Whose mind?" We answer, both God's mind and the penitent's mind, for it is mutual, just as Eugene W. Farnsworth wrote in 1927, ". . . God will forget our transgressions, . . . He will remember our sins no more. Well, I tell you, brethren, when God forgets and remembers them no more, it is a blessed thing for us to forget and remember them no more, too." [See Appendix]

"Sin is lawlessness." (1 John 3:4 RSV) It is a condition of mind. It exists in the thoughts, the emotions, and the conscience. When sin is blotted out, there shall be "no more conscience [remembrance] of sins." The thought of past sins will never return to the mind again, the sin itself will not be remembered, for it will have been blotted out of the mind.

10. Now we come to the real point of the matter. In the same issue Elder Lowe says: "Should sin be blotted out of mind and memory before the Second Advent, there would be sinless saints. . . ." Wonderful! Here is the first time these brethren have conceded that sinless perfection involves the blotting out of sin from the mind. If only our brother had said, "Sin will be blotted out of mind and memory before the Second Advent, and there will be sinless saints," then he would be on the positive side of faith instead of the negative side of doubt. But certain of the brethren deny that there ever will be sinless saints on this earth before Jesus comes. Elder Cottrell denies that "God expects His people on earth . . . to become as free from sin and as perfect as Christ was during His life on earth prior to the close of probation." (RH, July 30, 1964) Sinless means without sin. If there will be no saints upon this earth without sin, then there will be no sealing of the 144,000, for those who receive this seal "must reflect the image of Jesus fully," (EW 71), "remain pure and spotless for eternity," (5T 216) "nevermore to be defiled by the corruptions of the world." (*Ibid.* 475) Further, all who receive this seal must do so "prior to the close of probation." (1 SM 66) If there is no sealing of the 144,000, then there are no first fruits for the harvest, and if there are no first fruits, then there can be no harvest, and the sleeping saints will have to stay in their graves. Further, if there will be no saints without sin upon this earth, then there is no third angel's message, for the purpose of this message is to prepare a people who will live without a Mediator. Then, too, if the Lord cannot develop a people without sin, then the devil is right in his contention that the Lord will not find a people who will give the final demonstration by rendering perfect obedience to His law. God forbid! These men are denying the special work of Jesus in the most holy place because they are denying the possibility of God's having a people living entirely without sin upon this earth. They are denying that such perfection is possible because they are denying that Jesus took our fallen nature and proved that we may keep the law of God as He did. All the pioneers taught that God would have a people living upon this earth without sin before Jesus comes. This teaching runs all through the Spirit of Prophecy.

Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished!" (6BC 1118)

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression.

They testify to their love of Christ by obeying all His precepts. (*Ibid.*)

When the decree goes forth, and the stamp is impressed, their characters will remain pure and spotless for eternity. (5T 216)

Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation. . . . (1 SM 66)

Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. (EW 71)

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. (GC 425)

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.** (GC 623; emp. ours)

The transformation of character must take place before His coming. Our natures must be pure and holy. . . . (OHC 278)

When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then. (RH, Aug. 7, 1888)

These are some of the many clear statements from the Spirit of Prophecy. The devil is trying to rob God's people of the great sealing message, and as far as the writers in the *Review* are concerned, he has succeeded.

In an attempt to deny that God will have a people without sin upon this earth, Elder Lowe quotes this statement from Ellen G. White: "We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body." (ST, March 23, 1888) The same pen of inspiration says that we cannot say, "I am saved," until "we enter in through the gates into the city of God." (1 SM 314) But notice: ". . . He is not saved until the seal of God is placed upon him . . ." (7BC 969) So a man is saved when the seal of God is placed upon him, but he cannot say, "I am saved" until he enters the city of God. In the same way the sealed saints are sinless, but they cannot say, "I am sinless" until they are changed at the coming of the Lord. A statement quoted above declares that there will be no moral change wrought when the body is changed; hence the saints must be morally sinless before Christ comes.

11. In the April 30 issue of the *Review* Elder Lowe expressly denies that there are two experiences **in the sanctuary service.** This position is also taken by Elder Varner J. Johns in the *Review* of June 25 and July 2. The position is taken that there is

only one experience portrayed in the sanctuary, that there is no difference between a "first apartment experience" and a "second apartment experience." This is the doctrine set forth in *Questions on Doctrine* too, but that does not make it correct.

There are two divisions to the work of the sanctuary service: the daily atonement for the forgiveness of sins, and the final atonement for the blotting out of sins. The first is associated with the former rain (Acts 2:38); the second is associated with the latter rain (Acts 3:19). The blotting out of sins for eternity, the baptism of the perfecting latter rain, and the sealing of the mind forever is what is available through the ministry of Christ in the most holy place. This is what we might call "the second apartment experience." Are we not invited to enter the most holy place? Is there not a "special atonement" awaiting us if we shall comply with the conditions of the day of atonement and enter by faith?

These brethren are taking the attitude of the Jew who made no distinction in his mode of worship when the day of atonement arrived. His attitude was "business as usual," and for his disobedience he was "cut off." Was not God teaching that a special work was to be accomplished on the day of atonement—both for the sanctuary and for the people?

In Noah's day there were also professed "Christians" who saw no reason in the special conditions required to be saved. They reasoned that no one had to get into the ark *before* the flood in order to be saved, and they may have even charged Noah with preaching the heresy of "dispensationalism."

The Jews made the same mistake in the time of the apostles. "The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." (EW 260)

The Protestant churches made the same mistake in 1844. ". . . They can see no light in the third angel's message, which shows the way into the most holy place. . . . Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left. . . ." (EW 260-1)

It is a serious thing to make no distinction between the ministry of Christ in the first apartment and His ministry in the second apartment. God has told us plainly that there is a distinction, and if we fail to recognize that distinction, we are headed for Spiritualism. (See EW 55-56)

12. Elder V. J. Johns has written articles to deny that a higher experience is required for the last generation. How could he explain this statement which appears to be written to answer such objections as his?

We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. (RH Feb. 25, 1890)

Can anyone believe the great truths of the book of Revelation and deny that the last community of saints are a special company who have a special experience? Of this sealed and perfected people, the Revelator says: "No man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Ellen G. White comments: ". . . It is the song of their experience,—an experience such as no other company have ever had." (GC 649) ". . . These will enjoy special honors in the kingdom of God." (1 SM 66) They are called "first fruits," for they are the first community of saints to reach full maturity of character, even sinlessness, while living on this earth in their mortal state. Concerning those who died in the Lord, the Scripture says: "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) These believers who passed to their rest were perfect in Christ, as all who have faith in Christ are. But they were not privileged to live on the great day of atonement when they could share in the experience of the blotting out of sins, the perfecting latter rain, and the sealing of the 144,000. They rest in hope until the first fruits are developed, until God does bring a people to a state of sinlessness through the special atonement.

Our pioneers testified strongly to their conviction of the special experience of the living saints. S. N. Haskell wrote:

We must not content ourselves by doing just as our fathers did, who passed away before the judgment opened in the courts of heaven. God requires special service of His people **now**. They are to live while their cases are being decided in heaven, and Satan brings to bear upon the last generation . . . all the wisdom he has gained in a six thousand years' warfare. Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth. (**The Cross and Its Shadow**, page 221)

James White also wrote:

The mass of people think 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 J. H. N. Tindall.)

13. Elders Johns and Lowe endeavor to discredit the need for a special experience in preparation for the great day of God by calling it "dispensationalism." We shall leave the theologians to call it what they like, but here are the undeniable facts of the third angel's message:

We live in the dispensation of the cleansing of the sanctuary. Never before have men lived in such an age. We live in the dispensation of the judgment. Never before have men lived in such an age. We live in the dispensation of the latter rain. Never before have men lived in such an age. We live in the dispensation of the Day of the Lord. Never before have men lived in such an age. We live in the dispensation of the sealing of the 144,000. Never before have men lived in such an age. We live in the dispensation of the translation of the church of God. Never before have men lived in such an age. And so we go on. Indeed we live in a special age! We are called to fulfill special duties consistent with the day of atonement (GC 431, 488). We are admonished to exercise special faith (GC 488). This is to be a season of special humiliation before God (5T 520). We are called to engage in "a special work of purification, of putting away of sin." (GC 425) Jesus is in the sanctuary to make "a special atonement for Israel." (EW 251) They are to receive a special outpouring of the Spirit (AA 55). They will receive a special seal of protection. They will pass through a special time of trouble. They will sing a special song of their special experience. They will "enjoy special honors in the kingdom of God." (1 SM 66) If this is "dispensationalism," then I believe in it, for it is the third angel's message.

14. In the September 10, 1964 issue of the *Review*, Elder L. C. Naden proposes that the only sins that are dealt with in the judgment are sins that have been "confessed and transferred to the sanctuary." While this is generally true, there is an important exception that the writer has overlooked. The apostle declares: "The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people's sins of ignorance." Heb. 9:7 NEB. Ellen G. White affirms the same thing: "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." (EW 254)

15. In the same issue, L. C. Naden says that "sins are not blotted out until after the judgment (*The Great Controversy*, p. 485)." This is a misuse of a

clear Spirit of Prophecy passage. The statement referred to says that the sins of men are blotted out "after the judgment at which *their* cases are to be investigated." There is a lot of difference between saying that sins are blotted out after the entire work of judgment has finished for all, and after the judgment at which the particular cases are investigated. That the servant of the Lord does not mean after the entire work of judgment is completed is clear from the chapter. On the next page she says that "in 1844 began the work of investigation and blotting out of sins." On page 483 she shows that this judgment and blotting out of sins is accomplished one by one, "beginning with those who first lived upon the earth." As to the time of the blotting out of sins, the servant of the Lord repeatedly cites Acts 3:19 declaring that sins will be blotted out "when the times of refreshing shall come from the presence of the Lord." (see GC 485, 612; RH April 29, 1884; Oct. 21, 1884) "When the times of refreshing shall come" cannot be made to mean "after the times of refreshing shall come," which Elder Naden is trying to prove.

16. In the September 17 issue of the *Review*, L. C. Naden argues that all the living who are judged have their cases decided at the one moment—when probation closes for all. He cites *The Great Controversy*, p. 491 which does not prove the point. In fact, the page before proves to the contrary:

The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. . . . When the work of the investigative judgment closes, the destiny of all **will have been decided** for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (GC 490 emph. ours)

It is clear therefore, that at the time probation closes for all, the "destiny of all will have been decided." When judgment passes upon the living, the faithful are sealed. (See TM 234; 5T 475) The Spirit of Prophecy plainly says "that the living righteous will receive the seal of God prior to the close of probation." (1 SM 66) Therefore they will be judged prior to the close of probation, not at the close of probation as L. C. Naden contends.

This judgment and sealing is declared to be a "solemn period," "the sealing time of the 144,000." (see TM 234; 3T 266) That this period of judgment coincides with the time of the final test on the Sabbath is made clear by the following statements:

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. (7BC 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. (GC 605)

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. (6T 130; See also 5T 473-5)

This final test "for the people of God, by which their eternal destiny will be decided," comes to Seventh-day Adventists first, bringing the final separation of the two parties in the church.

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . . In this time the gold will be separated from the dross in the church. . . . Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed. . . ." (5T 81)

Then follows a description of a purified church reaping the final harvest in the time of persecution. Those who fail in the final test and are purged from the ranks of true believers receive "the mark of eternal separation from God" (TM 235), and will certainly not be able to receive any benefit from the loud cry. (see EW 278; 7BC 979; 1T 175; 2 SM 16) Thus, Peter's warning is very applicable to the judgment of the living: ". . . judgment must begin at the house of God." 1 Peter 4:17 Those who affirm that this passage only applies to the commencement of the judgment of all professed believers in 1844 would do well to consider the following counsel:

To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. (RH Oct. 21, 1890)

17. Elder L. C. Naden repeats the same basic contention—that in the judgment Christ does nothing for His people. Yet Inspiration declares in the most explicit terms that in the judgment Christ makes the *final atonement* "for Israel," "for all who could be benefited by His mediation." Could anyone successfully defend the position that the atonement is not a blessing for God's people? Some bring up the objection that the righteous dead, for whom the final atonement is made, cannot receive a blessing. Such forget that the blessing is credited to them in the judgment, and in

the resurrection, they will actually enjoy the benefit of Christ's final atonement. As for the righteous living, at the very time of the judgment of the living they will be brought into conflict with the beast and his image. It will be the supreme test of the ages. It is not without reason that the Revelation throws the judgment in the setting of the great Sabbath test. The Remnant will be brought into great trial and distress, and Satan will sorely oppress them that they might yield their faith and receive the mark of the beast. (See 5T 473) But the light of the third angel's message will show the way into the most holy place (EW 254), and with strong faith and agonizing cries, God's people will plead before the judgment for deliverance, for victory over the beast, and his image, his mark, and the number of his name. Jesus will stand for His people, and making the final atonement, bring to pass the glorious promise:

But the judgment shall sit, and they shall take away his dominion. Dan. 7:26

He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. Ps. 72:2, 4

Ellen G. White gives a thrilling description of victory over Satan and his mark of the beast through Christ's work for His people in the judgment—see 5T 472-5. May we ever remember, that the third angel who gives a most fearful warning against the worship of the beast and his image also shows a way of escape—the only way of escape. ". . . the third angel was pointing them to the most holy place. . . ." (EW 256) The door is open (Rev. 3:8), and those who understand the work of our great High Priest will make "the needful preparation," and in the time of final test will enter the judgment of the living for final victory.

Key to Abbreviations of E. G. White Book Titles

- AA The Acts of the Apostles
- 6BC The Seventh-day Adventist Bible Commentary, vol. 6, (7 BC, etc.)
- COL Christ's Object Lessons
- DA The Desire of Ages
- Ed Education
- EW Early Writings
- FE Fundamentals of Christian Education
- GC The Great Controversy
- LS Life Sketches
- MYP Messages to Young People
- PP Patriarchs and Prophets
- RH The Review and Herald
- ISM Selected Messages, Book 1
- SR The Story of Redemption
- 3SG Spiritual Gifts, vol. 3
- ST The Signs of the Times
- 1T Testimonies For the Church, vol. 1 (2T, etc.)
- TM Testimonies to Ministers and Gospel Workers

M. C. Wilcox

"FORGIVENESS, ATONEMENT."

The Review and Herald Sept. 25, 1883

Although often used synonymously, there is a great difference between forgiveness and atonement. The former is relative; the latter, absolute; the one for time, the other for eternity. Forgiveness is suggestive of a present probationary state; atonement, of probation past. The last named, so far as man is concerned, depends upon the former. Both come through Christ.

All who are born into this world find themselves sinners before God, condemned by His righteous law. Rom. 3:23. Even without a knowledge of God's written law, man realizes that he is a sinner. Rom. 2:15. The law was "ordained to life;" that is, if man had never transgressed its righteous principles, and had perfected a character thereby, he would have been granted life forevermore; but in the transgression of the law, that which was "ordained to life" becomes a cause of death. Rom. 7:10. The transgression of the law is sin. 1 John 3:4. "The wages of sin is death." Rom. 6:23. Eze. 18:4. Not only does death come as a due reward of sin, but sin, in and of itself, produces or terminates in death. James 1:15. Hence we see there is no hope in the law. On account of the weakness of the flesh, it holds and brings us under condemnation. Rom. 8:3; 7:9-11. But though man is condemned to death by the law, does that prove the law immoral, unjust, or defective? By no means; the inspired apostle guards it from reproach in each particular.

"Wherefore the law is holy, and the commandment *holy* and *just* and *good*." It is a perfect law, the honor and stability of God's moral government rests upon its maintenance. If man is rescued, it must be by a way which recognizes and maintains the honor of God's law.

But from this seemingly hopeless state, into which man was plunged by sin, there is deliverance. God's infinite love and wisdom devised a way whereby sinners can be saved and His justice remain untarnished, His government unimpeached. "Being declared righteous, freely, by His favor, through the redemption which [is] in Christ Jesus; whom God set forth as a propitiatory-covering, through faith in His blood; for a pointing out of His righteousness, because of the passing over of the previously committed sins, in the forbearance of God; with a view to the pointing out of His righteousness in the present season, to-the-end He might be

righteous Himself even when declaring righteous the [man] of faith of Jesus."—Rom. 3:24-26 (Rotherham's translation, by Bagster and Sons).

Here we have the plan of salvation in brief. All have sinned and come short—worthy of death. Christ the Creator of countless worlds, a Being above law, perfect in holiness, offers to die. He died for His people, or those who will prove faithful (1 Thess. 5:10); He died also for the ungodly. (Rom. 5:6).

He, not being amenable to law, and having no sins for which to answer, can offer Himself a Substitute for fallen man. Upon Him were laid our sins. Isa. 53; 2 Cor. 5:21. It was a free offering.—He "gave Himself". Titus 2:14. God not only accepted that offering, but freely gave His Son. John 3:16; Rom. 8:32.

Through this offering forgiveness is granted on conditions. By coming to God with sincere sorrow for our sins, and the determination to do wrong no more, by faith in Christ forgiveness is granted us. God for Christ's sake forgives our sins. Eph. 4:32. The repentance, however, must be genuine, or forgiveness will not be granted. It will only be found when it is sought for with *all* the heart, when sin appears exceedingly sinful; every known sin is cherished no longer, and so far as possible, restoration is made. Jer 29:13; Eze. 33:14-16. Christ's perfect righteousness covers our unrighteousness; His character is imparted to us, and our sins are "passed over". Rom. 4:7, 8. Our names are now written in the "book of life." We infer this from the fact that those thus forgiven have their names written there before their characters are proved. See Luke 10:20; Ex. 32:32; Ps. 69:28; Phil. 4:3, and others. We are now candidates for eternal life,—placed on a new probation. The sins passed over are not future sins, but "sins that are past," or "previously committed." These sins are not forever "forgotten" or "blotted out," but are "passed over" on the condition that we remain faithful. We have been freed, or liberated; it is now our duty to walk in liberty. If the pardon of Christ is still efficacious when we turn again to wickedness, it makes Christ the minister of sin; and pardon, license to do wickedly. Gal. 2:17, 18. But Eze. 33:14-16 teaches otherwise; the Lord pardons, not to excuse sin, but to make men better. He saves, not in sin, but from sin. Matt. 1:21; Titus 2:14.

Now for the proof that we are pardoned on condition; that once forgiven or justified we are not forever saved. Eze. 33:13: "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Is not this positive? "If he trust to his own righteousness,"—thinks a reward will be given him on account of his own good deeds, and forgets the righteousness of Christ, which comes by faith,—even this imputed righteousness, with all he has wrought by the favor of God, "shall not be remembered." For an illustration of this text, see Matt. 18:23-35.

But this must take place at the judgment; for we learn by the illustration that it is at the final reckoning; and by the text in Ezekiel, that upon it is based the final death-sentence. This proves that sins, once fully repented of and forgiven, need not a second repentance and forgiveness while we continue faithful. New manifestations of sin may and will be developed within the character of the overcomer until he is perfectly cleansed. Each new manifestation, unknown to him because never having met the necessary circumstances, trials, and temptations to develop it, causes new repentances, and by faith new forgiveness; but not a repentance of sin already forgiven. Past sinfulness forgiven, may cause a sense of humiliation, yet at the same time one of rejoicing to know that it is covered by the blood of Christ. And if the Christian continues faithful in the work of repenting, and washing in the blood of Christ, his character will at last stand perfect, and his sins, which have been passed over because of his faithfulness, will, at the judgment, be blotted out. Acts 3:19.

This *blotting out* of sin constitutes the atonement. Then will sins be removed from the faithful "as far as the east is from the west."—Ps. 103:12. Then they will be remembered no more. Isa. 43:25. Those who have not proven faithful to God will have their names blotted out of the book of life. Rev. 3:5. The names of those only who are saved will be retained therein. Dan. 12:1; Isa. 4:3.

Forgiveness, how precious it is to the sin-laden soul! Lifted from the miry clay and horrible pit of sin to a foundation upon the Rock, Christ Jesus! It puts a new song in the mouth of the pardoned sinner, even praise to God. No longer is he accounted an alien and rebel; no longer does the sword of justice hang suspended o'er his head; no longer does he despair under the black shadow of a righteous wrath; he is free. The Substitute has been accepted; peace has been spoken to his soul; he is reconciled to God. All the power in the kingdom of God is pledged to rescue and help him in all times of need. He goes forth weak and trembling in himself, but strong in God, the mighty Saviour. Forgiveness—reconciliation, how precious art thou between man and man, but how much more precious between the sinner and his God!

But if forgiveness is precious, what will the atonement be? Atonement! How much it comprehends! At-one-ment—at one with God. The pardoned, atoned sinner, now a saint, looks back o'er all the past. In his new joy he counts not the trials and conflicts and temptations and tribulations. His joy lies not so much in their being past, as in the liberty from sin. He is saved from sin—forever saved. Being saved from sin, he is saved from all its consequences. No more to meet the assaults of a wily foe; no more to fall from the selfishness of a sinful heart, he is forgiven, washed, cleansed, saved forevermore. The old name will not do, he has a new name. The old song, though happy and holy, cannot express his overfilled heart, so he joins in "the new song" that only immortals can sing. He is at-one with his Redeemer, at-one with the eternal Father. His life compasses not a span; it measures with the ceaseless cycles of a glorified, sinless eternity.

[Ed. Note: By atonement the writer has reference to the final phase of the atonement in the most holy place, i. e., the blotting out of sin. Strictly speaking his theological terminology is not accurate, though the sense and meaning is true to Adventist theology]

R. F. Cottrell

"THE CLEANSING OF THE SANCTUARY."

The Review and Herald, March 25, 1884

We have found that the sanctuary of the first covenant was a type, or representation, of the true sanctuary, the temple of God in heaven, the place where our High Priest now ministers. And it seems scarcely necessary to repeat the truth so clearly revealed in the 8th and 9th chapters of Hebrews, that the services of the priests on earth were the representation of the services of our Lord in heaven in behalf of all His people. His service in offering His own blood is the only one that can take away sins. The earthly priestly service could only point to the real sacrifice and offering of Jesus in the heavenly sanctuary. And as the priests served only in the first apartment till the great day of atonement, when the sanctuary was to be cleansed, so Christ as High Priest must minister in the first apartment until the time appointed for the cleansing of the sanctuary, the end of the 2300 days, which, as we have seen, terminated in 1844. The apostle points to this fact; for after describing the sanctuary, giving the arrangement in both apartments, he says, "Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. 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."

The services in the tabernacle consisted of a daily ministration mornings and evenings, special offerings for the yearly feasts, and the offerings made in behalf of sinners for the forgiveness of their sins. This last being the leading feature in the work of the sanctuary, and the one which made the cleansing of it a necessary work, calls for a more special examination, as pertaining to our subject. When a person had sinned, and saw his need of pardon, he took an innocent animal, such as the law prescribed, and brought it to the priest at the door of the sanctuary. He there confessed his sin, laying his hand upon the head of the victim. He then slays it, and the priest takes the blood and in some cases puts some of it with his finger on the horns of the brazen altar by the door of the tabernacle, and pours out the remainder at the base of the altar. In other cases he bears the blood into the sanctuary, dips his finger in it, sprinkles it seven times before the Lord, before the veil of the sanctuary, puts some of the blood on the horns of the golden altar, the altar of sweet incense which

is before the Lord, and pours out the residue at the bottom of the altar of burnt-offering at the door of the tabernacle of the congregation.

The meaning of this ceremony is obvious. The sinner is convicted of his sin, and desires pardon. He comes with his offering. He confesses his sin, laying his hand on the head of the innocent victim, thus in a figure transferring his sin and guilt to it. Then, as the wages of sin is death, the innocent is slain in the stead of the guilty. Thus the sinner acknowledges that death is his due on account of his sin; but his sin being laid upon another, he receives pardon. And as the life of the flesh is in the blood, the sin is borne with the blood of the offering to the sanctuary, where it is left for the present. But this blood could not really take away sin. The offering could only point forward to the death of Christ, the real offering for sin, and express the faith of the penitent in the promise of God of a Redeemer, of whose coming to earth the ancient patriarch Job was so confident (Job 19:25), the Deliverer of whom Isaiah prophesied. Isa. 59:20; Rom. 11:26.

But transferring the sin to the victim, and thence in the shed blood to the sanctuary, was not the end of the matter. They were remembered again in the day of atonement at the end of the year. "But in those sacrifices there is a remembrance again made of sins every year."—Heb. 10:3. On the great day of atonement, the time appointed for closing up the round of service in the sanctuary, there must be an offering of atonement made for all Israel. The high priest must enter the most holy place, where is the ark of the covenant containing the sacred law of God, the transgression of which is sin; and he must enter with the blood of a sin-offering for all the people to make an atonement for them to cleanse them from all their sins, and to bear out of the sanctuary the sins that had been confessed and lodged there during the year. And every individual must afflict his soul in that day, though he had made his offerings for every known sin previously during the whole year. This day of atonement, when the sanctuary was cleansed, and also the people from all their sins before the Lord, was the most solemn day to Israel of all the year, as it was considered by them a day of judgment. It was a type of the final judgment in which the sins of all the saved will be blotted out.

F. C. Gilbert

MESSIAH AND HIS SANCTUARY

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Cleansing of the Heavenly Sanctuary.

When Azazel was removed from the camp of Israel, what was the condition of the sanctuary and of the people of Israel? Lev. 16:30, 33.

The condition of the sanctuary and the character of the people are thus described by the Scripture: "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." "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."—Lev. 16:33, 30.

Nothing could be clearer than that the sanctuary and all the congregation of the people of Israel, including the priests, were cleansed during the time that the high priest ministered in the most holy place of the sanctuary on the day of atonement.

What would be the fate of those who did not conform to the commands of God upon the day of atonement? Lev. 23:28-30.

For those who did not accept the provision of God's mercy on this "sabbath of sabbaths," on this tenth day of the seventh month, on this day of atonement, there was no further probation. Mercy was no longer extended to them. They had had their day of opportunity, and when they failed to improve the final hour of mercy, they were cut off from among their people.

So when the day of atonement was finished, the congregation of Israel were cleansed, the sanctuary was cleansed, and the sins were carried away, in type, by Azazel into an uninhabited place in the wilderness. The obedient were sealed; the disobedient were cut off from the congregation of the Lord.

When the Saviour shall complete His work in the heavenly sanctuary, what will become of the original Azazel? Isa. 14:5-17, 19, 20; Rev. 20:1, 2.

When our heavenly High Priest completes His work for sinners in the most holy place of the heavenly sanctuary, at the close of the antitypical day of atonement, the record of every individual whose sins have gone before him to judgment will have been investigated, and all sin will have been blotted out. 1 Tim. 5:24. The people of God have accepted the final proffers of mercy; and in every land and among all peoples the obedient have been accepted and have been sealed.

The disobedient and unregenerate have stilled the appeals of mercy. Our Lord will soon leave

the most holy place of the heavenly sanctuary, with the sins of those who have confessed and whose sins have been blotted out. These pardoned transgressions of the people of God are now placed upon the head of the original Azazel—Satan, the devil. Ancient peoples have believed that Azazel, the scapegoat, represents the devil. Doctor Gesenius, in his Hebrew Lexicon, on the word "Azazel", says: "The name Azazel is also used by the Arabs for an evil demon."

No longer will there be a record of sin remaining in the books of heaven against those who have accepted the merits of a Saviour's blood. The names of God's loyal, faithful people will be retained in the Lamb's book of life. Dan. 12:1; Luke 10:20; Rev. 21:27. They are God's precious chosen ones. Mal. 3:16, 17. The sanctuary in heaven will have been cleansed. Dan. 8:14. Intercession for man will be at an end. The dead line will have been reached. The church of God will have been sanctified, made clean. 1 Thess. 5:23. Upon Satan, the originator of sin, will be rolled the sins which he caused the children of God to commit while they in their heart loved and followed their Lord.

The unrepentant, with the professed followers of the Master whose record did not stand the heavenly investigation, will be cut off from the congregation of God's people. Then Satan will be bound, and will never again be permitted to tempt the children of the Lord.

"Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment."—*Early Writings*, pp. 280, 281.

To what place will Satan be consigned? Rev. 20:2, 3, 7; Isa. 24:19-22.

Satan, bearing the sins of the righteous which have been placed upon him, will be a prisoner on this earth as it is returned to its original chaotic state at the coming of the Lord. Jer. 4:23-26. For one thousand years this earth, which has been Satan's prison house for those whom he has taken captive during the reign of sin, will become the devil's jail, from which he has no means of escape.

Bound by a chain of circumstances stronger than links forged by the most powerful brawn of man or of demons, Satan will be cast out into the wilderness of this dark and disarranged earth, which will revert to the condition in which it was at creation, before the Lord made it beautiful and glorious. For

a thousand years the originator of sin and sorrow will have opportunity to meditate upon his work of destruction and desolation. He will have ample time to consider the results of his disobedience to the commands of God. The advantages which he promised men if they would only follow him and disobey their Maker, are nowhere to be seen. The terrors of desolation and death face him in their enormity. Satan will observe the ruin caused by his career, as he considers his lot and the lot of those who enlisted under his banner. An outcast, an exile, abandoned, forsaken by God and by man, Satan for an entire millennium will reap the fruit of his sinful course, and of the "good time" he promised to his followers.

What has become of the records of those who have lived righteous lives? Jer. 31:33, 34; 50:20.

The righteous will enjoy to the full the promise

of the new covenant: "They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa 44:22.

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. 43:25.

"Thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

In that day the sins of Israel cannot be found. Should any want to uncover or remember them, they cannot be found, for they will have been blotted out. The church of our Lord will have been made ready and prepared to meet her Lord.

Practical Lessons from the Experience of Israel

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The Day of Atonement.

As has already been mentioned, the next solemn day given to the Israelites, was the day of atonement. (Lev. 23:26-28). This was the most solemn of all days of the year. Whatever the condition of the people during the year, if they would only come up to *this day*, and seek the Lord while the priest was ministering in the sanctuary, there was hope, pardon, salvation for them. (Lev. 16:30.) If they *did not come up* to the day of atonement they were to be cut off from among the people (Lev. 23:29, 30). The original command for this day is given as follows:

"And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—Lev. 23:26-32.

In addition to the regular offerings for all occasions the priest and the people were to have

special sacrifices for this most solemn day (Num. 28:7-11). First, the priest was to offer sacrifices for himself and his family (Lev. 16:3, 6; Heb. 5:3), then the offerings for the people were to be rendered to the Lord (Lev. 16:5; Heb. 9:7).

There were two goats to be selected for the people on that day, and to be brought to the high priest (Lev. 16:7). Then lots were to be cast for them; one lot was to be for the Lord, and the other for the Azazel, or *scapegoat* (Lev. 16:7, 8), as rendered in our version. When the lots were cast, that goat which was for the Lord was offered by the high priest (Lev. 16:9; Num. 29:11). The blood of this animal was then taken into the *most holy place of the sanctuary*, and sprinkled *before* the mercy-seat, *and on the mercy-seat* seven times (Lev. 16:14-15). He was also to take the censer and fill it with incense (Lev. 16:12); and while he was making the atonement with the blood in the most holy place, the smoke from this incense would cover the mercy-seat, and fill the sanctuary with the sweet fragrance (Lev. 16:12, 13), while the glory of the Lord would fill the place.

While this was being done by the high priest, the people without were fasting, praying, and earnestly seeking the Lord for the pardon and obliteration of all their sins. This service was conducted in behalf of *all* the people (Lev. 16:17). When the high priest finished this work on this day, then the *whole camp of Israel* was clean, for the man who did not comply with the command of God by fasting, praying, and affliction of soul on this day was to be cut off (Lev. 23:28-30; Num.

29:7). The day of atonement to Israel, therefore, involved these things:

1. *The blotting out of sins.* When the high priest sprinkled the blood on the mercy-seat and before the mercy-seat on the day of atonement it was to represent that *all* the people of Israel had transgressed the law of God, which was under the mercy-seat in the most holy place of the sanctuary, and that all were desirous of having these sins entirely removed. The law demanded the sinner's life (1 John 3:4; Rom. 6:23; Eze. 18:4); but the blood would cleanse *and blot out* the sins (1 John 1:7; Heb. 9:22); for it was through the blood that pardon was secured. The people having now received the atonement for their transgressions, and the glory of God having filled the house, which indicated that God had accepted the offering, the priest came out from the inner sanctuary with the sins of the people which had been accumulating all the year, as well as those which had been forgiven that day. Thus all the sins of all the people were removed that day; and the sinful *record* of the year was all cleansed. The blood was also sprinkled upon the vessels of the sanctuary to cleanse them (Lev. 16:16, 18, 19). In other words, the blood of this day cleansed all the people, and removed and blotted out all their sins. It also removed all uncleanness from everything connected with the sanctuary service, which had a part in the ministry for sin during the entire year.

When this work in the sanctuary was finished, the priest came to the door of the tabernacle, and called for the other goat, the Azazel (Lev. 16:20). The priest then laid his hands upon the head of this live goat, and confessed upon it all the sins (Lev. 16:21) which had been accumulating in the

sanctuary all through the year, and which the priest had brought out with him. All these sins were then transferred to the head of this animal, which was to bear them instead of the people. Then he was led by a proper man into the wilderness (Lev. 16:22), where he was to remain till his death. Jewish writers say the animal was thrown over a steep precipice, and so died.

When this day's service was accomplished, the people not only were *forgiven* of their sins, *but in figure, or type*, had them all blotted out. So that from the evening of that day they began as it were a new year's experience with the Lord. Their record was now a clean one; the atonement was completed. They were purged and cleansed from all sin, and so also was the sanctuary.

2. *The cleansing of the sanctuary.* As has already been mentioned the sanctuary was also cleansed this day with the shed blood of the Lord's goat (Lev. 16:16, 18). The reason for this was that during the year the animals which had been slain for the sins of the people had their blood brought into the holy place, by which act the records of the sins were kept. Of course this was merely typical and figurative; nevertheless these vessels and furnishings were affected by the blood which was sprinkled upon them during the year. Since the blood of the animal slain represented the sins of the sinner, as well as the life of the innocent one, these vessels shared in the work of the sins of the people. Therefore on this day of atonement, when the work of blotting out of sin for the people was completed, the sanctuary also must be cleansed from sin and its effects. So when the high priest left the sanctuary that day, in type, there would be no more remembrance or thought of sin.

M. L. Andreasen

"THE SANCTUARY SERVICE"

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The Day of Atonement

When Aaron offered the bullock, he made "an atonement for himself, and for his house" Lev. 16: 6, 11). On the other hand, the goat of the sin offering was for the people (verses 8, 15). However, in the administration of the goat's blood Aaron is not said to have made atonement for the people, but "for the holy place," and "for the tabernacle of the congregation" (verse 16).

We do not deny, but affirm, that an atonement was effected for the people, for this is stated definitely elsewhere (verses 30, 34). We are merely calling attention to the fact that the blood of the bullock makes atonement for Aaron and his house, while the blood of the goat makes atonement for and cleanses the holy places of the sanctuary (verse 18). It is almost incidentally that the atonement for the people is mentioned.

This study leads us to the conclusion that there were two distinct purposes in the cleansing accomplished on the day of atonement: one, the cleansing of *things*—such as the two holy places and the altar; the other, the cleansing of *priests and people*. Uncleaness is removed from *things*, and uncleaness is removed from the *people*. Both are *cleansed* (verses 16, 19, 30). Also, atonement is made for *things*, and atonement is made for the *people* (verses 11, 16, 18, 30, 33, 34). These two purposes are closely connected; one is dependent on the other, and yet they must be kept separate in our thinking as they are in the record.

The holy places were cleansed, not because of any inherent sin or evil in the sanctuary or altar, but "because of the uncleaness of the children of Israel, and because of the transgression in all their sins" (verse 16). This is true of the altar also. The priest is to "cleanse it, and hallow it from the uncleaness of the children of Israel" (verse 19).

These statements make it clear that it was the sins of Israel that defiled the sanctuary and the altar. This defilement had taken place throughout the year in the daily ministrations. Each morning and evening a lamb had been slain and its blood sprinkled upon the altar "round about". This had defiled the altar. Offenders had brought their sin offerings, and the blood had been sprinkled in the holy place and put on the horns of the altars. Other offerings had been brought, and the blood had been sprinkled on the altar "round about". Through these means the sanctuary as well as the

altars had been defiled. The services of the day of atonement were to dispose of all these sins and to cleanse both the sanctuary and the priesthood as well as the people.

The question may well be raised, Why did the people need cleansing? Had they not brought their sacrifices from time to time throughout the year, confessed their sins, and gone away forgiven? Why would they need to be forgiven twice? Why should "a remembrance" be "made of sins every year"? Should not "the worshippers once purged" "have had no more conscience of sins"? Heb. 10:3, 2. These questions demand an answer.

It may be pertinent to remark that salvation is always conditioned upon repentance and perseverance. God forgives, but the forgiveness is not unconditional and independent of the sinner's future course. Note how Ezekiel puts it: "When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."—Eze. 18:24.

This text states that when a man turns away from the right, all his good deeds "shall not be mentioned." The converse is also true. If a man has been wicked, but turns from his evil way, "all his transgressions that he hath committed, they shall not be mentioned unto him."—Verse 22.

Note also how Christ in the parable dealt with the man who owed ten thousand talents. When he begged for mercy he was forgiven (Matt. 18:27). However, when the same servant was unmerciful to his fellow servant who owed the small sum of a hundred pence, and had him cast into prison, his lord "said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. 18:32-35.

God keeps an account with each man. Whenever a prayer for forgiveness ascends to God from

a true heart, God forgives. But after men have been forgiven they at times change their minds. They repent of their repentance. They show by their lives that their repentance is not permanent. And so God, instead of forgiving absolutely and finally, marks forgiveness against men's names and waits with the final blotting out of sins until they have had time to think the matter through. If at the end of their lives they are still of the same mind, abhorring their sins in sincere repentance, God counts them faithful, and in the day of judgment their record is finally cleared.

So in Israel of old. When the day of atonement rolled around, each offender had an opportunity to show that he was still of the same mind. If he was, the sin was blotted out, and he was completely cleansed.

The day of atonement was the day of judgment to Israel, as evidenced by the quotations at the beginning of this chapter. Day by day during the year the transgressors had appeared at the temple and received forgiveness. On the day of atonement these sins came in review before God, or as Hebrews puts it, there was "a remembrance again made of sins."—Heb. 10:3. On that day every true Israelite renewed his consecration to God and confirmed his repentance. As a result, he was not only forgiven but cleansed. "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."—Lev. 16:30. It must have been with happiness in their hearts that Israel went home in the evening of that day. "Clean from all your sins." Wonderful assurance! The same promise is given in the New Testament: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9. Not only forgiven, but cleansed! Cleansed from "all unrighteousness," from "all your sins"!

"Oh, the bliss of the glorious thought—
My sin, not in part, but the whole."

Of the final judgment the revelator says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12. "The dead were judged out of those things which were written in the books." The day of atonement was a type of that day. While there were no books kept in the sanctuary, there was, nevertheless, a record of sin. Every drop of blood sprinkled on the altar of burnt offering in the morning and evening service constituted a record of sins committed. On the horns of the same altar, and also on the altar of incense, a record of sins forgiven was made by the blood put on the horns by

the officiating priest as sinners came with their personal sacrifices to obtain forgiveness. On the day of atonement the sins of those who had already obtained forgiveness were blotted out. The unrepentant sinners were "cut off." Thus the sanctuary was cleansed of the record of sin accumulated through the year. The sins no longer remained as a witness against the people. Atonement had been made, and the people were not under condemnation. Even the record existed no more.

In another chapter the statement is stressed that Aaron not only represented the people but was practically identified with them. What he did, they did. What they did, he did.

The high priest "represented the whole people. All Israelites were reckoned as being in him." In him "everything belonging to the priesthood gathered itself up and reached its culmination." "When he sinned, the people sinned."

Adam was the representative man. By him "sin entered into the world."—Rom. 5:12. By his "disobedience many were made sinners."—Verse 19. And so "by one man's offence death reigned by one," and "through the offence of one many be dead."—Verses 17, 15.

Christ also was the representative Man. He was the second Man and the last Adam. "The first man is of the earth earthy: the second Man is the Lord from heaven."—1 Cor. 15:47. This second Man, "the Lord from heaven," undid all that the first man had done by his transgression. By the disobedience of the first man "many were made sinners." By the obedience of the second Man "shall many be made righteous."—Rom. 5:19. By the offense of the first man, "judgment came upon all men to condemnation." By the righteousness of the second Man, "the free gift came upon all men unto justification of life."—Verse 18. And so "as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

The high priest was a type of Christ and a representative of the nation. As a representative of the nation, he was identified with their sins and was worthy of death. As a type of Christ, he was their mediator and saviour. In either case he transacted with God for the people. In this sense he *was* the people. If God accepted him, He accepted the people in him. For this reason the people were anxious to hear the sound of the bells on his robe on the day of atonement. When at last the atonement had been effected and the reconciliation was complete, the sound of the bells as the high priest resumed his high priestly garments was the sign that God had accepted the substitute. As he stepped outside and the sound was clearly heard by all, their joy and thankfulness were profound. God had once more accepted them in the person of the high priest.

When the high priest went into the most holy on the day of atonement, he went in as the representative of the people. In him Israel appeared before the Lord to give account of the sins of the year. The record of these sins appeared in blood on the altar of burnt offering and in the holy place. With the day of atonement the day of reckoning had come, the day of judgment when all sins were to come in review before God. The high priest appeared in God's presence, shielded by the veil of incense. For the first time that year sin was brought before God in the most holy. The high priest sprinkled the blood of the bullock "upon the mercy seat eastward; and before the mercy seat" he sprinkled "of the blood with his finger seven times," and received "atonement for himself, and for his house."—Lev. 16:14, 11. He was now clean. Whatever sins he was identified with, whatever sins he was responsible for, they have in figure been transferred to the sanctuary. He was clean, but the sanctuary was not.

What has thus far been accomplished is this: The high priest in his representative capacity has appeared before God and the law. He has acknowledged his sins and sprinkled the blood. The law has in effect asked:

"Have you sinned?"

The high priest has answered, "I have sinned, and I have confessed my sins."

The law says, "The wages of sin is death. I have no other choice than to demand life."

The high priest replies, "I have brought the blood of the victim. Accept it."

The blood is sprinkled on the mercy seat. A substitute has been accepted instead of the sinner. On this substitute the sin has been placed; it is made sin, and as such has died. It has paid the penalty of transgression. It has died in the sinner's place and for sin. It has paid the debt due because of sin.

In our consideration of sacrifices for sin, stress was laid on the placing of the hand upon the victim's head, thus transferring sin to the victim. In each case the victim dies with guilt upon its head, dies for sin. Thus Christ took our sins upon Himself and was made sin. Being made sin, He must die, for the wages of sin is death.

Christ died not only as a substitute for the sinner but also as the Sinless One. Taking our sins upon Himself—we say it reverently—He ought to die; the law demanded it. But personally Christ had not sinned. He was sinless; yet He died. And the death of the Sinless One is a definite part of the plan of God. The death of the *sinner* satisfies the claim of the law. The death of the *Sinless One* provides the ransom and frees the sinner from death.

After the high priest had offered the bullock and sprinkled its blood upon the mercy seat and be-

fore the mercy seat, he was told to "kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."—Lev. 16: 15, 16.

It has before been noted, but should here be emphasized, that the blood of the bullock and that of the goat accomplished two different things. The first makes atonement for Aaron and his house. The second makes atonement for the people and the sanctuary (verses 11, 15, 16). Nothing is said of the blood of the bullock making atonement for or cleansing the sanctuary, but this is definitely stated of the blood of the goat. (verses 15, 16). This may be accounted for on the following grounds.

In all cases in the daily service where forgiveness was obtained, the atonement was accomplished by means of blood and indicated a transfer of sins to the sanctuary. The sinner transferred his sins to the victim which was slain, and the blood was put on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled in the holy place. The blood which—because of sin's having been confessed on the victim—might be called sin-laden blood, typically and ceremonially defiles the place where it is applied. Thus the sanctuary is made unclean.

When the high priest comes out after sprinkling the blood of the bullock, he is cleansed. Whatever sins he carried for which he was responsible had been confessed and transferred to the sanctuary. When he steps out of the most holy, he is cleansed, free, holy, a type of Christ the Sinless One. He has confessed his sins, they have been forgiven him, and he has no further confession to make for himself.

The Lord's goat, whose blood he is about to sprinkle, typifies the Sinless One. In all the offerings made during the year the death of Christ as the Sin Bearer was portrayed. He was made sin who knew no sin. In the goat on the day of atonement He is typified as the chosen of God, harmless, undefiled, sinless.

To emphasize: In the goat offered on the day of atonement we have symbolic reference to the death of the sinless Christ, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26. Because the blood of the goat is not sin laden, it has cleansing efficacy and makes possible the cleansing of the sanctuary.

The sprinkling of the blood of the morning and evening sacrifices for the nation "covered" all sin done throughout Israel for that particular day. The daily sacrifice on the altar represented Christ, who died for us "while we were yet sinners"; who gave "Himself for us an offering and a sacrifice to God for a sweetsmelling savour"; who "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—Rom. 5:8; Eph. 5:2; 1 John 2:2. The daily burnt offering is symbolic of Him who gave Himself for the sin of the world, dying for all men, thus making provision for all who will come to Him to be saved. The sprinkling of the blood "round about upon the altar" denotes the temporary or provisional atonement provided, and also constitutes a record of sins committed but not as yet individually atoned for.

The individual sin and trespass offerings constituted, in effect, a record of sins for which atonement was sought. The sins had already been recorded in the daily morning and evening service. Now the individual offenders register their repentance by bringing the required offerings, and the blood is duly placed on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled before the veil. The blood thus ministered recorded confessed sins. It has already been noted that all confessed sins found their way eventually into the sanctuary, for in cases where the blood was not carried directly into the sanctuary, the flesh was eaten by the priests who thus carried sin; and when the priests offered sacrifices for themselves, these sins would, with their own, be carried into the holy place.

This earthly tabernacle service was typical of the work carried on in the sanctuary above, where a complete record is kept of sins committed and of sins confessed. When the day of atonement came in Israel, all were supposed to have confessed their sins and had that confession recorded in blood in the sanctuary. To complete the work it was now necessary to have the record removed, to have the sins blotted out, to cleanse the sanctuary of its blood defilement. Before this specific cleansing was done, the high priest went into the most holy with the blood of the bullock and made atonement for himself and for his house. This having been done, the work of cleansing began. The most holy was cleansed with the blood of the goat, and then the holy. Thus the record of sin was blotted out. After that the altar was cleansed.

"He shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow

it from the uncleanness of the children of Israel.'—Lev. 16:19. Thus he makes "an end of reconciling the holy place, and the tabernacle of the congregation, and the altar."—Verse 20. All is now cleansed, reconciled, and atoned for.

Thus far in the record nothing has been said of the people's cleansing. They had already confessed their sins. They were forgiven. Only the record of their sins remained, and on this day that was blotted out. The blotting out of the record was the last act in the cleansing of the people. They began the new year with a clean slate.

We would call attention to one more thing, namely, the putting of the bullock's blood on the horns of the altar (verse 18). That the goat's blood was put on the altar needs no further explanation, for that was to cleanse it. But why the blood of the bullock?

The high priest represented the whole people. He transacted for them with God. As Christ's representative he typically effected atonement, so that when his work was done on the day of atonement all sin had been dealt with, and all confessed sin blotted out. When he therefore confessed these sins, he did so on behalf of Israel and received atonement. Hence, the high priest was said to make atonement for them, to cleanse them, that they might be clean from all their sins (verse 30).

There were doubtless those in Israel who delayed their confession until it was too late to bring an individual sin offering before the day of atonement. They were repentant, but they had been delayed in coming to the sanctuary. Others were sick and could not come, or were on a journey in far lands. None of these had brought their sin or trespass offerings. Were they to be left out?

Their sins were recorded by and in the daily morning and evening sacrifice, but no confession had been recorded in the sanctuary, because they had brought no sacrifice. What is to be done? The high priest on the day of atonement put some of the blood on the horns of the altar, and thus recorded confession and forgiveness for them. He did the work which they would have done had there been time or had they been able; and because of their repentance they were included in the atonement. Of such are the thief on the cross and others.

Thus the work of the day of atonement was finished, as far as all confessed sins were concerned. Everyone who had confessed his sins and repented of them had the assurance of sins blotted out. He had heard the bells as the high priest resumed his

high priestly garments, telling of the completed work. He was not only a pardoned sinner; he was not only forgiven; he was cleansed. "If we confess our sins, He is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness."—1 John 1:9. The forgiveness had been accomplished in the daily service; the cleansing on the day of atonement. Even the record of sin was blotted out. Israel was clean.

The Book of Hebrews

Review and Herald Publishing Association, 1948

The 144,000.

As we thus walk along the way of sanctification, meeting one problem after another as it comes to us, we are progressing in sanctification and nearing the goal of holiness. From the moment we start, God is imputing righteousness to us. We are indeed not perfected, but we are headed in the right direction, and should we die before we reach the goal, God will adjudge our motives and give us credit for what we would have done had we had the opportunity.

The fruit of a tree is not perfected in a day. It takes weeks and months from the time when the bud first appears before a tree produces a ripe apple. Yet each stage reveals perfection. The bud is perfect, so is the first incomplete fruit, and so is the perfected fruit. So it is also with a human being. The little babe may be perfect, so is the child, so the developing youth, so the grown man. Perfect, but not complete. The Bible uses the word "perfect" to denote two things—the incomplete though perfect stage, and the completed perfection. Note Paul's statement in Philippians 3:12: "Not as though I had already attained, either were already perfect." Paul did not claim to have been "made perfect" (A.R.V.); but in verse 15 he states, "Let us therefore, as many as be perfect, be thus minded." In verse 12 he states that he is not perfect; in verse 15 he says he is. Young translates verse 12: "Or have been already perfected"; and verse 15 "As many, therefore, as are perfect." Robertson, in *Word Pictures*, says that "perfect" in verse 12 is the "perfect passive indicative (state of completion) of *teleioo*. . . . Paul pointedly denies that he has reached a spiritual impasse of non-development. Certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christlikeness, but the goal is still before him, not behind him." On "perfect" in verse 15 he says, "Here the term *teleioi* means relative

perfection, not the absolute perfection so pointedly denied in verse 12."—Volume 4, pp 454, 455.

This explains Paul's statement. He does not claim absolute perfection, which is equivalent to holiness, but he does claim relative perfection. This is emphasized in verse 16: "Whereto we have already attained," or better, "To the place where we have come." Paul did not claim that all had proceeded equally far on the Christian highway, but "whereto we have come," wherever that place may be, we are to be relatively perfect.

Will any ever attain to the perfection to which Paul said he had not attained? We should be disappointed if Paul had claimed absolute perfection; for no man who attains to this will ever claim it, or perhaps know it. God knows, but man himself will make no such claim.

But will any ever reach that stage? We believe so. Read the description of the 144,000 in Revelation 14:4, 5: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Note that these are "without fault before the throne of God." They will be among those of whom it is said, "He that is holy, let him be holy still."—Rev. 22:11. This, as will be noted from verse 12, refers to those who are living before the Lord comes and who have attained to holiness. Had they not so attained, it could not truly be said, "Let him be holy still."

Anyone who claims to have attained to a state of holiness may confidently be said to be destitute of it. The nearer a sinful man comes to God, the more aware he is of his own shortcomings. Only when a man loses sight of God does he claim holiness.

This is not written to discourage anyone from attaining perfection, but from making claims to having reached it. There is, indeed, a definite call for men to give themselves wholly to the power of God for the attainment of holiness. Before the end comes God will have a people behind in no good thing. They will reflect the image of God fully.

When Paul, in Hebrews 10:19, 20, speaks of entering into the holy places by (margin, "in") the blood of Jesus, he has particular reference to the 144,000, those who "follow the Lamb whither-

soever He goeth."—Rev. 14:4. Only the high priest was permitted to enter the most holy place. Ordinary priests could not do so. When the 144,000, therefore, are said to follow the Lamb wherever He goes, and when we know that He as high priest goes into the most holy, then we know that the 144,000 are high priests, if they are to go with Him into the holiest of all. As God's people are kings and priests, so this special company are kings and high priests, following Him wherever He leads.

Uriah Smith

"TIMES OF REFRESHING."

The Review and Herald, April 19, 1870

As the firmament is studded with glittering stars, so the Word of God is resplendent with glorious promises. And there are places where these promises seem to cluster in profuse abundance, and form galaxies of surpassing glory. Such an instance is Acts 3:19-21:

"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; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."

What an assemblage of comforting words! What a concentration of cheering hope! What an array of life-giving promises! The hope of repentance, the privilege of conversion, the refreshing from the presence of the Lord, the revelation of Jesus Christ, and the restitution of all things, the grand climax of all human experiences and human destiny.

"Repent ye therefore." We may now do this. We are not absolutely fixed in the galling habits of sin; we may break from them. "And be converted." This is still our privilege. Our hearts may be changed; our affections may be unloosed from earthly and unworthy objects, and made to twine with a living grasp around heavenly things. And our sins may be blotted out. Yes, the wrinkles in our garments, the stains upon our raiment, the eating-leprosy upon our hands, and the hidden canker of our hearts, which we have no power to remove, and in ourselves no hope of redemption from,—this may all be removed. And this blotting out, contrary to all analogy, does not leave a deeper stain. Our sins are not blotted out by being covered with something of a darker dye; but the foul traces of sin, and that which blots them out, pass off together, and the record is left without a blemish or a stain. It was thus presented to one in a dream: He stood appalled before a parchment containing a long dark catalogue of his sins; but suddenly a being came forward, and poured a fluid upon the scroll. It rushed like a torrent over it, and rolled away a wave of inky blackness at his feet; but, lo! the parchment stood forth as pure, and clean, and bright, as the driven snow. To one who feels the vileness of sin, and bows beneath its crushing

load, and anticipates a little of its dire results, what promise could be sweeter than this?

And after the blotting out of sin, come the times of refreshing. Our version of the Bible reads, "When the times of refreshing shall come." The original rather demands the translation, "That the times of refreshing may come." The sense is not materially changed either way. It shows that it is subsequent to the blotting out of sins, that the refreshing comes from the presence of the Lord upon His people. And it is just before the coming of Christ; for immediately after, Christ is sent for His waiting ones. This refreshing is thus definitely located. It is between the blotting out of sins and the coming of Christ. The blotting out of sins is the conclusion of the work of our Lord in His priestly office as Mediator for man. Between that and the coming of the Lord, a little period intervenes; and at that time His people are refreshed from His heavenly presence.

What is the nature of this refreshing? It is something that cannot come till sins are blotted out.

And that which sin hinders is the full and complete communion of the Holy Spirit. The word contains the idea of refreshing coolness after heat, and rest and recreation after labor. It will be to the people of God, as a cooling shower to the dry and thirsty land, and a period of relaxation and rest to the worn and weary toiler. The heat and struggle of sin's conflict are then over. Their record is clear for an entrance to the heavenly land. They are accepted candidates for immortal glory. And as they thus stand upon the threshold of the celestial world, they are given to feel a little earnest of their approaching inheritance, a foretaste of the coming joy. Once God came unto His people as the former rain, and the glorious manifestations of the day of Pentecost were the outward record of the inward work. Again He is coming to His people as both the former and the latter rain together, and they will receive a refreshing adapted to their position as they are about to enter the immortal kingdom.

Then God sends Jesus Christ for them. Mark the love God is here represented as having for His people. Christ who gave His life for them, would of His own free will, come for them again. Winged with His own love, His care for His people would speed Him forward for their rescue. But here God is represented as sending Him. God so watches over

and cares for His people that not even a hair can perish without His notice; and at last He sends His Son, who once came to suffer and die for them, to escort them in triumph and glory into His presence.

Then the restitution. Glorious promise, consoling hope! We travel back in imagination to the world in its innocence and purity, as it came from the satisfied hand of its Creator. Sorely have the race, plunged in sin and misery, bewailed the loss of original innocence and Edenic joys; and for many weary and slow-revolving years have the church waited and longed for the day of deliverance and redemption to dawn upon them. And they have not waited in vain. That day will surely come. Again and again, to make assurance doubly sure, is it promised in the Word of God. The time of restitution is determined. The earth shall regain its lost position, and the worthy of its inhabitants shall recover the joys of paradise.

The accomplishment of all this is in the hands of our faithful God. The refreshing is His to bestow. The return of the Lord is one of the counsels of His will. The glorious restitution is one of His unalterable purposes. What belongs to us? Repent and be converted. Repent and be converted. This is our part. This is our duty. Have we done it? Are we doing it? May the words ring in our ears till every heart is fully aroused.

And when all have repented, and all who will receive the gracious provisions made for the penitent are converted, and when all sins are blotted out and put away from the righteous forever, then the refreshing will descend upon the waiting ones. Would you share it? Then remember, it will not come upon the sleepy, the careless, the proud, the worldly, the unrepentant, and the unconverted. And lo! These times of refreshing with their unalterable decisions are just upon us. What are we doing to prepare for them?

Eugene W. Farnsworth

"A PERSONAL TESTIMONY"

Review and Herald Pub. Assn., 1927

Lest I should forget, I want to mention another thing that God has done for my soul. I cannot explain it, and it is not necessary that I should, but it is this: After I had that great infilling of the Spirit of God I became conscious, after a few days, that there were things that I had forgotten. I kept thinking it over, and wondering how it was. I went back in my memory. You, brethren and ministers, know that in our lives and experiences of the past, things have come up, and we have been in touch with other brethren, and it has been difficult for us to explain to ourselves how certain ones could do what they did and still be Christians; and there have been times when some unpleasant feelings that ought not to exist have come into our minds, and we have carried them along. You know what I mean.

I want to testify here this morning that the Holy Spirit has taken every one of them out of my recollection. I can't remember a single one—not a single one. I don't know when He did it, I don't know how He did it, and I don't care when nor how, but I have praised God from that day to this for that experience. It has helped me more

than any other experience I ever had to know what God means when He tells us that He will blot out our transgressions. It means something more than simply blotting out a record up in heaven. It means blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon.

I read two or three times over in the Bible that God will forget our transgressions, that He will remember our sins no more. Well, I tell you, brethren, when God forgets them and remembers them no more, it is a blessed thing for us to forget and remember them no more, too. I bless God for that experience. I tell you that kind of experience is worth going down into the valley of the shadow of death to obtain. It is worth it. I don't know as I would ever have had it if I had not gone down there. But I went.

This testimony is from a booklet entitled "Divine Healing, A Personal Testimony and Experience," by Eugene W. Farnsworth.

S. N. Haskell

"THE SANCTUARY QUESTION FROM THE STANDPOINT OF THE BOOK OF HEBREWS"

The Review and Herald, Aug. 13, 1901

We cannot overestimate the importance of the sanctuary question. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it would be impossible for them to exercise that which is essential at this time, or to occupy the position God designs them to fill. . . . All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of *the utmost importance that all* should thoroughly investigate these subjects, and be able to give an answer to every man that asketh them a reason of the hope that is in them."

It is by this subject that we obtain a clear insight into the mysteries of redemption. The salvation of men is at an infinite expense to heaven, and the sacrifice made is equal to the broadest demands of the broken law of God. The sanctuary question reveals this. There is no one book in the Bible, except the books of Moses, that can be studied with greater profit upon this subject than the book of Hebrews, which is a divine commentary upon the sanctuary and its services. It was the last general call the Spirit of God ever made to the Jewish people. It was written when the judgments of God were hanging over the city, six years before Titus came with his army. It to them was a special judgment warning.

The Holy Spirit associates this event with the second coming of Christ. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."—Heb. 10: 35-37.

In the final overthrow of Jerusalem the destruction of the world was symbolized. This book therefore becomes a book written expressly for the time in which we live. It not only presents the

manner of giving the sanctuary question, but also the spiritual application of the truths of the sanctuary, its ceremonies and offerings, with the history of the people connected with it. Every offering made in the Jewish economy, every ceremony connected with the sanctuary service, centered in Christ, and it is by an individual faith in its virtue that victory is gained over Satan's power. "And they overcame him by the blood of the Lamb, and by the word of their testimony." "Christ being come a High Priest of the good things to come, through a greater and more perfect tabernacle, not made with hands, . . . entered once into the holy places, having obtained eternal redemption by His own blood." Rev. 12:11; Heb. 9:11, 12.—*Whiting's Translation*. In this lies the relation between His work in heaven and His people on earth.

Upon His work rests the salvation of every human soul. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It is His blood alone that can atone for sin. It is *His work alone in heaven*, made manifest in the lives of His people on earth, that connects any soul with God. He not only becomes the central figure in heaven and earth, but He connects heaven with earth, and earth with heaven. It is those whose hearts correspond with the heavenly work who are benefited thereby. None others can be saved in the kingdom of God. To understand this work is of great importance, and it cannot be understood unless thought be given to the subject, aided by the Holy Spirit. As the book of Hebrews was written while the destruction of Jerusalem was pending, it becomes a symbol of the world, hardened in sin, unbelief, and rebellion, hastening to meet the retributive judgments of God.

The prophecy which Christ uttered concerning the destruction of Jerusalem had a twofold meaning. It foreshadowed the destruction of Jerusalem, and also prefigured the terrors of the last great day. The language of Christ in reference to the destruction of Jerusalem has an application to the people of God in the last days. The professed people of God in the present day are in the same condition as were the Jews before the destruction of Jerusalem. They rejected Christ, and because of their rejection of Christ, they were destroyed. The Lord said, "My people are destroyed for lack of knowledge: because

thou hast rejected knowledge, I will also reject thee." Hosea 4:6. The knowledge which they lacked was the spiritual application of the sanctuary question, which centered in Christ. The sanctuary question was to reveal Christ, His work in the heavenly courts, and as it would be carried on in the hearts of His disciples. It is thus apparent that the work in the hearts of the people must correspond with that of Christ in heaven.

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly

sanctuary. The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the *actual* work done for him in the heavenly sanctuary. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" —1 Cor. 3:16. All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His church on the earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them.

The Cross and Its Shadow

The Bible Training School, 1914.

Duty of the Congregation on the Day of Atonement

God expected His ancient people to serve Him faithfully every day in the year, and He accepted their services; but when the day of atonement came, there were special requirements enjoined upon them *during that day*, which, if they failed to observe, they were cut off from the people of Israel.

God has accepted the service of His people down through the ages; but when the antitypical day of atonement arrived, and the investigative judgment opened in the heavenly sanctuary, God expects the antitypical congregation on earth to fulfill their part of the antitype just as faithfully as Christ, our High Priest, fulfills His part in the heavens.

Anciently the congregation was not accepted as a whole; but it was an individual work (Lev. 23:29, 30). So today each one answers for himself before God. We must not content ourselves by doing just as our fathers did, who passed away before the judgment opened in the courts of heaven. God requires special service of His people *now*. They are to live while their cases are being decided in heaven, and Satan brings to bear upon the

last generation, which are weaker physically than any previous generation, all the wisdom he has gained in a six thousand year's warfare. Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth. There are many reasons why God in His infinite mercy has enjoined special duties upon the last generation, that they might be more strongly fortified against the attacks of the enemy, and not be overthrown by his devices.

In the ancient service, if an individual failed to keep the day of atonement as God directed, his sins were not confessed over the scapegoat by the high priest; but he was cut off from among the people of God (Lev. 23:28-30). The individual who, during the antitypical day of atonement, or the investigative judgment, thinks that Christ will plead his case while he himself ignores the work God has enjoined upon the antitypical congregation, will find at last that his name is blotted out from the book of life. We are saved by faith in our High Priest, but faith without works is dead (James 2:17). If we have a living faith, we shall gladly do as the Lord directs.