

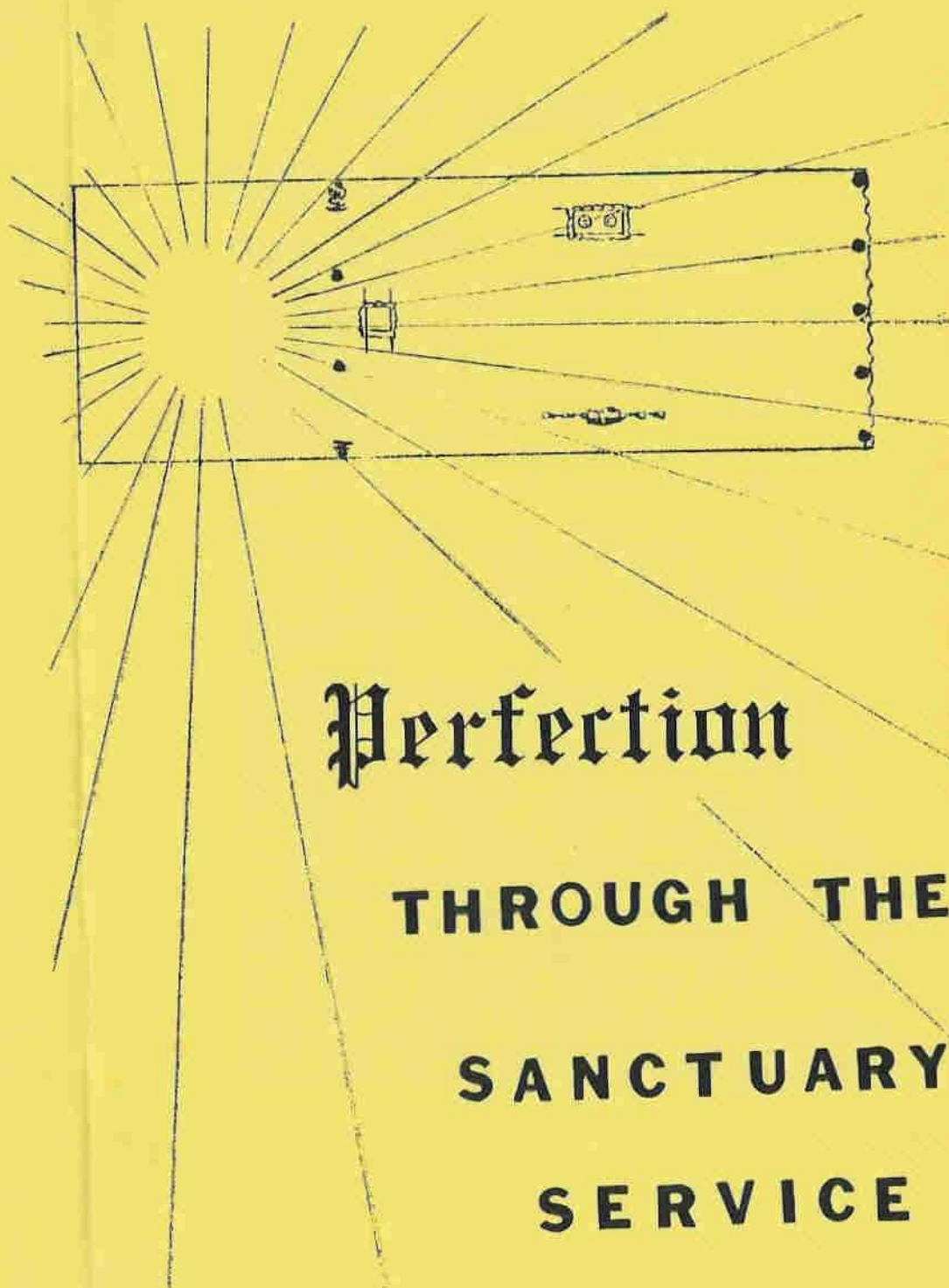



Increased Light To Shine

A spirit of pharisaism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness . . . Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.

Counsels to Writers and Editors, pp. 34, 35.



Perfection

THROUGH THE

SANCTUARY

SERVICE

PERFECTION THROUGH THE SANCTUARY SERVICE

This afternoon I want to speak to you on the third angel's message and its relation to the sanctuary service.

In Revelation 14 we have the third angel's message which ends by saying in verse 12, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The third angel's message, as we should well recognize, is the last message that this earth will hear, because, following this message, we read in verse 14, "I looked, and behold a white cloud, and upon the cloud One sat like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Therefore, this message is to prepare us for the coming of the Son of Man.

Perfection--The Purpose of the Third Angel's Message

When Jesus comes in the clouds of heaven, He is going to take unto Himself a glorious church not having spot or wrinkle or any such thing. (Eph. 5:27) Therefore, if we are going to be in that company to meet Jesus in peace, we must be found without spot and wrinkle, or any such thing. That is merely fundamental Adventism.

In Revelation 14 we find the people who will meet Jesus. They have the Father's name in their foreheads, in their mouth is found no guile, for they are without fault before the throne of God. (verse 5) That is why the third angel's message is the sealing message. (see EW 118) This is the message to gather out from every nation and kindred and tongue a people to receive the seal of the living God. You no doubt remember the statements (there are quite a few of them in the Spirit of Prophecy) what we must be in order to receive the seal of the living God. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them." 5T 214 "I also saw that many do not realize what they must be in order to live in the sight of the Lord without a highpriest in the sanctuary through the time of trouble. Those who receive the seal of the living God . . . must reflect the image of Jesus fully." EW 71 This is perfection --"Here are they that keep the commandments of God and the faith of Jesus"--not only outwardly of course, but even to the very motives of the heart. That law, as we recognize, is the trans-

Perfection Through Sanctuary--2

cript of God's character. The third angel's message is to bring out a people to perfectly live that law, to have the Father's character reflected fully in their lives.

It is one thing to see that this is what we must be. It is another thing to see how we are to receive the seal of the living God.

After all, if we preach and magnify the standard of the law of God and show what we must be and preach that, without showing clearly to even the simplest how they might receive the seal of the living God, we'll be preaching something that will lead people to discouragement. Perhaps that is the reason that today many of our people are abandoning the doctrine of perfection. They view it as an ideal, rather than as a necessity. Perhaps it's because they've never found any way out. Perhaps it is because we've waited for a hundred and sixteen years as a people and the third angel's message has not yet gathered out a sealed people. Thus many today are abandoning the doctrine of perfection.

The Third Angel and the Sanctuary

I want to read a statement from Early Writings p. 254. The chapter is called "The Third Angel's Message."

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place. . . ."

Do you get the thought? The angel is flying in the midst of heaven, not as I used to think, pointing down to the earth, and saying, "Here are they that keep the commandments of God and the faith of Jesus"; but the angel is flying in the midst of heaven giving us a message, and the message is pointing us directly to the most holy place of the heavenly sanctuary. I read again just further down on this same page, "I saw the third angel pointing upward . . . to the holiest of the heavenly sanctuary." And again over on page 256: ". . . the third angel was pointing them to the most holy place. . . ." And thus we see that Christ's ministry in the most holy place of the heavenly sanctuary is the very substance of the third angel's message.

Perfection Through Sanctuary--3

Only as God has a people who enter by faith into the heavenly sanctuary, will He be able to seal them. Therefore, we are shut up to this fact: Unless in our preaching and in our living and in our faith we are pointing men and women to the heavenly sanctuary, we are not truly preaching the third angel's message. Unless our faith is directed to the most holy place of the heavenly sanctuary, then we are not truly in the faith of the third angel's message.

This afternoon I want to take from the sanctuary service the steps which show how God will take a man from sin and lead him through the service until at last he can place upon his forehead the seal of the living God.

The Lesson of the Sanctuary

You remember that in Exodus the 25th chapter and verse 3, that God said, "Let them build a sanctuary that I might dwell among them." Now those words, "dwell among them," are very significant. We find them again in Leviticus 26:11, 12: "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." The apostle Paul quotes directly from that text in 2 Cor. 6:16: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." I'll read another text from the apostle Paul, but this time from the Amplified Version: "Do you not discern and understand that you are God's temple, His sanctuary, and that God's spirit has His permanent dwelling place in you, to be at home in you, collectively as a church and also individually. If any man does hurt to God's temple, or corrupts it, or destroys it, God will do hurt to him, and bring him to corruption, and death, and destroy him, for the temple of God is holy, sacred to him, and that temple, you, the believing church, and its individual believers are." 1 Cor. 3:16. Those words are clear, aren't they? And so when God said to the children of Israel, "Let them build a sanctuary that I might dwell among them," it was not the purpose of the Lord God merely to dwell in a temple made with human hands. We know from the record that God graciously manifested His presence in that sanctuary, but that was merely as an object lesson to the children of Israel. They were to see in that sanctuary God's purpose

Perfection Through Sanctuary--4

for the human soul. Just as surely as God dwelt in that tent, He was to dwell in their hearts and lives.

The failure of the Jews to realize this fundamental truth led Stephen to say: ". . . the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest." Acts 7:48, 49. The following words from the book Education p. 36, are most significant:

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol, ---that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains wrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy-seat, between the figures of the bowed, worshiping angels, the glory of the Holiest. In all, God desired His people to read His purpose for the human soul."

I would like to emphasize the sentence, "IN ALL, GOD DESIRED HIS PEOPLE TO READ HIS PURPOSE FOR THE HUMAN SOUL." The words are very clear, aren't they? The Jews failed as a nation, very largely, because they failed to read in the sanctuary service God's purpose for the human soul. God gave them a sanctuary. Some years later He allowed the Philistines to destroy it because they trusted in the outward services of the sanctuary. They didn't read in the sanctuary His purpose for the human soul.

Then Solomon built a house for the Lord. He clearly gave the warning to the people, "Howbeit the Most High dwelleth not in temples made with hands." Speaking under inspiration, he wanted the children of Israel to perceive the real purpose of that sanctuary service. Then the children of Israel denied the true spirit of worship again. You remember the words of Jeremiah, "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." (ch. 7:4) The Lord had to sweep the whole service away again. Then under Zerubbabel the temple was laid again. The Lord spoke through the prophet Daniel, and said, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity,

Perfection Through Sanctuary--5

and to bring in everlasting righteousness. . . ." Dan. 9:24. He gave them the sanctuary service again that they might have another opportunity to discern His purpose for their lives. Again they failed to read this purpose in the sacred service.

As God called His ancient people from Egypt, He has called us as a people from Babylon in 1844. And He has given us in the sanctuary service a knowledge above any other people. Do we indeed read into the sanctuary service of Jesus God's purpose for the human soul?

Let us remember that fundamental principle as we trace through the sanctuary service. God is teaching us in a simple way what He wants to do for us.

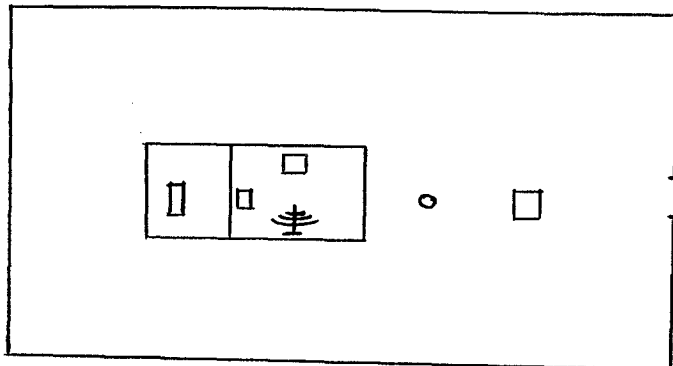
We know, of course, that that same tent that was built there in the wilderness was a type of the heavenly sanctuary where Jesus ministers. There is a sanctuary in heaven. John the Revelator saw it on several occasions. As Jesus ministers for us in heaven, He wants us to understand that the Holy Spirit, His representative here upon earth, wants to minister in His church and in the temple of the soul.

You will notice that on the board I have two sanctuaries drawn. The first one we'll use to represent the heavenly sanctuary, where Jesus ministers. And this small sanctuary we'll use to represent the sanctuary of the soul. As we trace through the sanctuary service we'll see that as Jesus ministers for us in the sanctuary above, the Holy Spirit is to do a complementary work in the soul. We've all been created to be temples for the indwelling of the Creator. The servant of the Lord says in Desire of Ages, p. 161, that it was God's purpose that every created being should be a temple for the indwelling of the Creator. But what have we done to the temple of God? We have polluted it. Everyone of us have gone his own way, setting up idols in his heart. The work of the gospel is to cleanse us from those idols and to restore us to our rightful state.

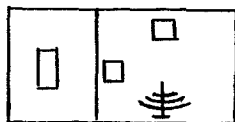
Something very significant happens as soon as we sin. It tells us in Great Controversy p. 486 that day after day, passing into eternity, the angels bear the record of sin to the heavenly sanctuary. We know from Daniel 7 and the description of the judgment here that before the law of God in the most holy place, the judgment

Perfection Through Sanctuary--6

A type of the Heavenly Sanctuary where Jesus ministers---



A type of the soul temple where God's Spirit dwells---



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

Perfection Through Sanctuary--7

room of God, the judgment is set and the books are opened. Right before the law of God the record of every man's sin is made. Another record is also made of our sins. We read in Jer. 17:1: "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. . ." This gives us to understand very clearly that the record of sin is made in the temple of the soul as well. And inasmuch as it says that the sin is graven upon the table of the heart, we know that just as surely as the record is kept in the most holy place, or the inner sanctuary in heaven, the record is also written upon the inner sanctuary of the soul as soon as we sin. Every sin leaves its imprint upon the soul. The mind is a marvelous recording machine. It records every deed we do, every thought we think, whether that thought be good or evil. Every sin leaves its scar, its mark, its imprint, upon the soul.

Not only does man bear the record of sin, the imprint of it in the inner sanctuary of the soul, but Lev. 4 gives us to understand that when that sin shall come to a man's knowledge, he bears the guilt of it. The apostle Paul states in Acts 17 that God winks at the times of a man's ignorance. But having had the light of truth, God commands every man to repent. As soon as sin comes to our knowledge, we bear the consciousness of guilt. Jer. 17 not only mentions that sin is recorded on the tables of the heart in the inner sanctuary, but he also says "upon the horns of your altars." And thus it is through sin that the whole tabernacle is defiled, both with the record and the guilt. Isaiah said, ". . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Isaiah 1:5, 6.

Yet man is not to give up to despair. We see in the sanctuary service that Christ has provided for us a way back to God. There is set before us a work of atonement. I would like to put that word atonement across the board here. It is used constantly in connection with the sanctuary service in the Levitical record. So that we might focus the meaning of the word atonement more clearly, so that I might not think one thing and you another when I say atonement (which is often the case when we use theological terms), but so that there may be harmony in our thinking, I'd like to read a few texts concerning the use of the word atonement:

Perfection Through Sanctuary--8

"And the priest shall make an atonement for him, and he shall be clean." Lev. 14:20

"And the priest shall make an atonement for him that is to be cleansed before the Lord." verse 31

". . . and make an atonement for the house: and it shall be clean."
verse 53

"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." Lev. 16:30

We could read many more texts, but you can see that the word atonement which comes from the word "kappar," is very closely associated with the word, "cleanse." You will find that also in the Spirit of Prophecy. "Cleansing" and "atonement" are more or less used synonymously. And that is why we speak sometimes of the cleansing of the sanctuary, and at other times we speak of the day of atonement. We mean the same thing in reality. Thus atonement is associated with the word "cleansing". So when we say that the Lord has provided for us an atonement, we mean that God has provided a cleansing.

Here is the tabernacle of the soul--polluted, scarred with sin, defiled with guilt. Now in the sanctuary service, God has shown us the way that He desires to cleanse us, and at this time particularly, when the nations are angry and the angels are holding the winds of strife. We must be so cleansed of every sin and of every defect, that we might reflect the image of Jesus fully, and receive the seal of the living God.

The Two Divisions

In the sanctuary service there are two divisions to the ministry. "The priest 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. These two divisions in the sanctuary service are called the "daily" and the "yearly" service. When we are studying the work of the atonement we must consider both the work of the "daily" and of the "yearly". The work of cleansing is not completed, the work of atonement is not completed, in the

Perfection Through Sanctuary--9

"daily" service. It takes the full sanctuary service, both the "daily" and the "yearly", the ministry of the priest in the first apartment and the ministry of the priest in the second apartment to complete the atonement. It takes the complete sanctuary service to effect the complete restoration of the soul.

Let us take them one by one: The purpose of the daily service, and the purpose of the yearly service. You'll remember that our fundamental point was this: That we are the temple of the living God. Therefore it is evident that the ministry in the daily service is to do a work for the soul. The ministry in the most holy place is also to do a work for the soul. "In all," the servant of the Lord says, "God desired His people to read His purpose for the human soul." As we look at the daily ministry, we will say, "What is God's purpose for the human soul as revealed in the daily ministry?" Then we will look at the yearly ministry in the most holy place and we will ask, "What is God's purpose for the human soul in the yearly ministry?"

The Daily Service

The record of this service is very simple. I think it is so clear that a child can understand it. And that is the way God always gives the gospel, anyway. Here is a man out in the congregation of Israel defiled with sin. He looked yonder to the sanctuary, and he could see that, morning and evening, God had provided an atonement for him in that morning and evening service. He could see the smoke ascending. In the confidence of God's offering, he would signify his acceptance of God's provision by taking a victim from the flock. We'll say in this case he would take a lamb and would pass through that gate. Standing on the north side of this altar he would confess his sin, by placing his hand over the innocent victim he would identify himself with it. Then with his own hand he would take its life, thus recognizing that it was his sin that caused the slaying of the innocent victim. The priest standing by would take some of the blood, and he would come into the sanctuary and sprinkle that blood before the veil on the horns of the altar. Thus in type the guilt was transferred from the penitent to the sanctuary. I'll put here, transferred sin.

Now before we pass on, just a word about the record of sin and the transfer of sin. I've noticed that in almost every denomina-

tional book that I've looked at on the subject, excepting the books of the Spirit of Prophecy, there is confusion concerning the record and the transfer of sin. They are not difficult to understand. They are very very simple, and it's amazing that we have been confused on the issue. Let me illustrate. Most of our presentations state it this way: "A man comes in here (pointing to altar in the courtyard) and confesses his sin. The priest takes some of the blood and sprinkles the blood in the sanctuary. When the blood was sprinkled in the sanctuary, that made a record of the man's sin." Now you'll see at an instant, if you will only examine it, that is not the case. Sin is not recorded with blood. Oh no! Neither is sin recorded when a man confesses his sin. A sin is recorded as soon as a man commits the sin. That is a fundamental principle, when we stop to think of it for awhile. We know from Daniel 7 that it is there on the books, right before the judgment bar of God. As soon as we sin a record is made in ourselves as Jeremiah states. When does the guilt go to the sanctuary? When the sin is confessed! That is how guilt is transferred to the sanctuary. So you can see that the record of sin and the transfer of sin are not the same thing. They are two separate things--as separate and as distinct as the holy place and the most holy place. In our consideration of the sanctuary service let us take them separately.

Now, going back to the daily service again. The sinner's guilt was transferred to the sanctuary, to the horns of that altar. Did he now bear the guilt himself? Not at all. He was free. We read in Jer. 17 that the sin was there on the altar of the heart. But when the sinner came to the sanctuary and confessed his sin, did he go away with the guilt still on the altar of his heart? No! Not at all. "The blood of Jesus Christ, His son, cleanseth us from all sin." So the guilt of sin was taken from the horns of his heart, as it were, and it was transferred to the horns of the altar in the sanctuary. The penitent was now cleansed from the guilt of sin.

Justification By Faith

This illustrates to us in a very clear, beautiful, and simple way, the provision that God has made for us that we who are defiled with guilt might come to Jesus, and as Paul says, that our hearts might be sprinkled from an evil conscience. (Heb. 10:22).

"For by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin." "Therefore we conclude that a man is justified by faith without the deeds of the law." Like the sinner in the ancient service, we can do nothing but come to Christ just as we are.

"In my hand no price I bring,
Simply to thy cross I cling."

We enter in through the gate---a very beautiful symbol of repentance. This is the first step on the Christian pathway. We must not wait until we are repentant before we come to Christ. We must come to Christ that He, through the drawing of His love can make us truly repentant. Then we are to confess our sins upon the Lamb of God. The sinner in the ancient service placed his hand over the victim and identified himself with it. So if we are to be released from sin, we must identify ourselves with the death of Christ. You know the hymn which says:

"Must Jesus bear the cross alone and all the world go free?
There's a cross for everyone, and there's a cross for me."

And as we lay our burden of guilt upon the Saviour, as we bow in penitence at the foot of the cross, we lay ourselves on the altar of sacrifice with Him.

In the ancient service the priest took all the surplus blood and poured it out at the base of the altar, symbolizing the sinner being released from all his guilt and now pouring out his life in willing service for God. Thus we must identify ourselves with Christ. We die with Him. Note these important thoughts:

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary." GC 421

I want you to notice these words particularly. Some are saying that there is no such thing as a transfer of sins to the heavenly sanctuary. Note these three words" "Transferred in fact." That means in very reality. Indeed our sins are transferred in fact to

Perfection Through Sanctuary--12

the heavenly sanctuary. As we come to Jesus and bow in penitence at the foot of the cross and die to sin, He takes our sins and sprinkles our hearts from an evil conscience.

Daily Sanctification

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1, 5.

Frequently in the Spirit of Prophecy we find the expression, "the love of God is kindled upon the altar of the heart." When the Lord Jesus begins to do His work in this tabernacle of the soul which has been polluted and weighed down with sin, He cleanses the heart from guilt and the love of God is kindled upon the altar of the heart. Now the incense of prayer and praise begins to ascend from the soul to Christ in the heavenly sanctuary. He lights the lamps of the soul and they are trimmed and burning. The believer now feasts upon Christ, the Bread of Life, represented by the table of shewbread. The new life which is entirely from above that is received when we pass through the gate of repentance and die with Christ upon His altar must now be kept from above. And there in the sanctuary we receive the life of Christ that we might walk in the path of daily sanctification. The altar of prayer, the table of shewbread representing the word of God, and the seven lamps of fire representing the work of the Holy Spirit are the essentials of this daily growth in grace.

The Record Remains

But we must remember that as yet we have not finished with the sanctuary service. So far we have only been dealing with one division of the sanctuary service. We have only been dealing with one division of the atonement, which is called the "daily atonement." An atonement was made day by day. As the priest took the blood into the first apartment he made an atonement upon that altar of incense. It was the "daily atonement." In Patriarchs and Prophets, p. 355, the servant of the Lord tells us that "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." This daily atonement, which was typified by the sprinkling of that blood on the altar of incense,

Perfection Through Sanctuary--13

did not make a full atonement for the sin. And what is the word atonement associated with? Cleansing. Thus we could say that the daily service does not make a full cleansing of the sanctuary. It is reasonable, then, to ask the question, In what way doesn't the daily ministry of the Lord Jesus Christ provide a full cleansing? You'll see from the sanctuary service that it cleanses us from the guilt of sin. But the daily service does not cleanse us from the record of sin. By the record of sin I don't mean just the record in the books of heaven but the record of sin in the sanctuary of the soul as well. Ezekiel describes the new birth experience:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ez. 36:25, 26.

But notice in verse 31 of the same chapter:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations."

Something remains, even after the new birth, the record or remembrance of sin in the inner sanctuary of the soul.

I would like to clarify this point with a few statements from the servant of the Lord.

"The character of the thoughts leaves its imprint upon the soul. . . . God may and will forgive the repentant sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars." FCE 195

Now she is speaking here about a person who has sinned. This person has come and received forgiveness and has been justified. But in several instances it says that something remains. She uses the word, "an imprint upon the soul." "The soul is marred." "The power of the elevated thought possible is destroyed." "The soul bears the scars." And thus you see that the cleansing in the daily service is not a complete cleansing. The record of every

Perfection Through Sanctuary--14

sin that we have committed is still recorded in the inner sanctuary of the soul. There are more references on this point but I'll not take the time to read them. (see COL 55, 266, 281; DA 302; TM 447; 8T 66) All of these references bear out the same truth. Through contact with evil we have suffered the consequences of sin's dwarfing power upon the mind.

Now the plan of salvation, as we should readily recognize, envisages a complete cleansing. It is to bring to us a complete and entire restoration. No one will receive the seal of God while he has scars, while his soul is marred, and while the imprint of sin is still upon the soul. How is Jesus going to complete this work of cleansing which He begins in our lives when we accept Him as our personal Saviour. To understand this we must now come to the most holy place of the heavenly sanctuary, which we found at the beginning of this study, is the very heart and substance of the third angel's message.

The Yearly Service

Once a year, on the great day of atonement, the high priest entered into the most holy place of the sanctuary not without blood. What was the purpose of the priest going into the most holy place? Was it just for the purpose, as some teach, of cleansing the tent? Some imagine that the only purpose of the day of atonement was to cleanse the tent. We read these words in Lev. 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."

On the day of atonement, you remember, all the children of Israel gathered around the sanctuary. What was the purpose of this convocation? Just for the priest to do a work in the tent? Not at all! They were called to that sanctuary, because the priest went in there to do a work for them. "For on that day shall the priest make an atonement for YOU to cleanse YOU that YOU may be clean from ALL your sins before the Lord." Then what had to be cleansed on the day of atonement? Just the tent? Indeed, the real purpose of the day of atonement was the cleansing of the people. But you might say, Weren't the people cleansed in the daily ministry? Did they not have ten days in which to prepare, when they blew the trumpets, that they might confess every sin? Then if they confessed every sin in this daily ministry, why did they have to come up to the yearly service to re-

Perfection Through Sanctuary--15

ceive further cleansing? In the sanctuary service the first division cleansed the soul from the guilt, but it did not cleanse the soul from the record. God was giving an illustration to Israel how He was not only to remove guilt from the soul but how He was to bring a complete restoration of the soul to its rightful state, --to remove the scars and marks that sin had left on the soul.

The servant of the Lord appropriately uses the terms, referring to this atonement in the most holy place, "final atonement," and "special atonement." (EW 251, 253). This atonement was a full, complete, and final atonement. What does atonement mean? What was it used in connection with? Cleansing. Thus it was the day of atonement that brought a perfect and complete cleansing. This illustrates the work of Jesus for us at this time in the most holy place of the heavenly sanctuary.

The Special Cleansing of the Most Holy

In Malachi, the third chapter, we find the reason for Christ's entrance into the most holy place. ". . . the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Now notice verses two and three: "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

For what reason did Jesus enter into the most holy place for the cleansing of the sanctuary? What is the real work of cleansing? "He shall sit as a refiner and a purifier, and He shall purify the sons of Levi." Who, then is to be cleansed and purified? Just something way up in heaven? Is this just a transaction in the record books of heaven? Is that the real purpose of Jesus' ministry in the most holy place? Not at all. "He shall sit as a refiner to purify the sons of Levi." That is us, the true priesthood of the Lord. This text is the compliment of Lev. 16:30: "For on that day shall the priest make an atonement for you, that you may be clean from all your sins from before the Lord."

Perfection Through Sanctuary--16

This is the final atonement of Jesus, --to blot out the record of sin, the scars, the marks, the record of a whole life-time of sin, to restore the spiritual powers of the soul to its rightful state as if man had never sinned.

I want to illustrate the necessity of this cleansing in the most holy place, by taking you back to 1844, to the experience of God's people who expected Jesus to come in the clouds of heaven. You can imagine what you would do if you were among the Advent people and you expected Jesus to come the 22nd day of October. You would prepare like a man upon his death bed, wouldn't you? That is exactly what these faithful souls did.

"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 let us illustrate their experience from the sanctuary. They certainly knew what repentance was. Sister White says that they had made a full sacrifice. They certainly knew what the experience at the altar was. They were washed in the laver of regeneration, too. They were a born again people. They had drawn richly from salvation's fountain. A spirit of earnest prayer was resting upon them. They knew what intercession was. They were filled with the Spirit. They were feasting upon the word of God. We might say that they had come thus far pointing to the first apartment in the sanctuary service. God had accepted them.

But this is a leading question: Were these people ready for translation? Here were a people who had confessed every sin. Truly their hearts had been sprinkled from an evil conscience--they had no guilt. They had put away all known sin and were looking earnestly for Jesus to come. They had made a full sacrifice. Were they ready to be translated? Oh no! We read again from

Perfection Through Sanctuary--17

Early Writings, p. 243: "Said my accompanying angel, 'They are again disappointed in their expectations. . . . They must be purified, made white, and tried.'" Why couldn't Jesus come to earth to take them home? "They must be purified, made white, and tried." Similar words are found in Great Controversy, p. 424: "But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them."

Now do you see the point? Here were a people who were truly cleansed from the guilt of sin. They were born again Christians. They indeed thought they were ready for translation. They had the same belief that many have today who think that if they confess their sins, if they are born again, they are ready any time for Jesus to burst forth from the clouds of heaven. That is not Advent doctrine. And as I read here, "The people were not yet ready to meet their Lord." Why weren't they?

Isn't the answer clearly revealed from the sanctuary service? They were just like a Jew, we might say, who typically followed day by day through the daily ministry. Thus the experience of God's people in 1844 came right up to here pointing to veil of the second apartment we might say. And then the servant of the Lord says, "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." God's people were to have their minds directed to the most holy place. And that is the heart of the third angel's message. The third angel flies in the midst of heaven pointing upward to the heavenly sanctuary saying, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." It points to this special cleansing ministry of Jesus in the most holy place.

Then the servant of the Lord uses Mal. 3:1-3 to describe this work of Jesus in the most holy place. Please notice the comments which follow:

"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. . . . 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. . . .

"And when this work shall have been accomplished, the followers of Christ will be ready for His appearing." GC 425

Do you get the point? They came right up here to 1844 and entered into this "daily" cleansing. Were they ready for His appearing? Not at all! But then the third angel points upward into the most holy place of the heavenly sanctuary, and when God has a people to come by faith to the sanctuary to receive this cleansing, will they be ready for His appearing? Yes! "Then the followers of Christ will be ready for His appearing."

Let us pay close attention to how we as a people are to receive this special cleansing of the most holy place. You can see at a moment that unless we receive this special cleansing of the most holy place, we are not going to be ready to meet Jesus. We will NOT receive the seal of the living God, and we'll be unprotected in the time of trouble. In Israel, whatsoever soul was not at the sanctuary to receive that cleansing was cut off. If we will not come to the sanctuary and lay hold of this special cleansing in the most holy place, we will lose our eternal life. This special cleansing becomes to us a question of eternal life and eternal death.

Now, friends, how are we going to receive this special cleansing of Jesus? Just how are we to come to the sanctuary and lay hold of this blessed experience?

Judgment Before Final Atonement

From the type and the anti-type we see that the work of the priest in the most holy place involved a work of judgment. The day of atonement in ancient Israel was a day of judgment. In 1844 began the work of the investigative judgment. Now here is the point that particularly we must see. What is the relationship between the judgment and the special cleansing ministry of Jesus in the

most holy place? What is the relationship between that full and final cleansing and the investigative judgment?

Perhaps we could ask the question this way? Which comes first, the judgment or the cleansing? Don't misunderstand my question. I'm not asking which comes first as to the judgment and the cleansing represented in the daily ministry. I'm speaking of that special cleansing of the most holy place. Which comes first, the judgment, or that special cleansing, or final atonement of the most holy place?

". . . As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of this atonement. The cleansing of the sanctuary therefore involves a work of investigation---a work of judgment." GC 421-2.

Clearly the judgment comes first. Then it is the purpose of the judgment to determine who is worthy to receive the cleansing of the most holy place. I read again from page 480 of the same book:

"Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man---to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits."

Jesus performs the work of investigative judgment, and then He makes the atonement for all who are shown to be entitled to its benefits. Clearly, then, it is the judgment that takes place before the cleansing of the most holy place. ". . . it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated." GC 485. You can see then, that if this final cleansing which is going to cleanse the inner sanctuary of the souls of God's people comes after the judgment, then they, in themselves, have no

perfection to offer at the judgment, have they? Not at all. And they never will have. The problem is that God's people, (many of them sincerely), are trying to work their fingers to the bone in order to make themselves perfect, and they think that when they become perfectly cleansed, then they can stand before the judgment to receive the seal of the living God.

The Judgment

The order of events in the sanctuary service is clearly shown to be as follows: It is judgment, cleansing, then sealing. Let us take them one by one. I'll read the description of this judgment scene from Great Controversy, pp. 483-4:

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

That is Satan's part at the judgment. Now what is Christ's part as He stands for His people at the judgment? Here it is from the words of inspiration:

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' Psalm 51:17. And to the accuser of His people He declares: 'The Lord rebuke thee, O Satan;'"

Now when Jesus stands for His people at the judgment, what does He point to in their defense? Does He point to their perfection? Indeed, friends, they do not have any. He points to their penitence and faith. He claims for them forgiveness.

"The sacrifices of God," He says, "are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

And that is taught in the typical service. Did the Jews come up to the sanctuary and present their righteousness that they had received in the daily ministry? Did they come up and say, "Now, Lord, we prepared ourselves in the daily ministry and in the ten day's blowing of the trumpets and we are now found pure and holy in thy sight?" Oh no! On the day of atonement they were found in even deeper humility before the Lord. And thus God's people are to gather around that sanctuary by faith. They are to come to the judgment on this great day of atonement. They are to assemble around that sanctuary with prayer and fasting and deep searching of heart, with a broken and a contrite spirit. Besides the mercy of the Lord Jesus Christ and His perfect righteousness, that is the only thing to save God's people in the judgment. Then as Jesus judges His people, He stands in the presence of God for them. He has the perfect righteousness to pass the judgment, which righteousness is received right here [pointing to altar of burnt offering] --the perfect righteousness of Christ, by which every repentant believer can stand in the sight of God as if he had not sinned. Jesus stands in the judgment for every believer who hides his life in His.

The Final Atonement

When Jesus stands for His people in the judgment, when He pronounces them righteous, and rebukes Satan, He must do something in their experience that will bring to them an eternal victory over sin. What would be the good of Jesus standing for them in the judgment and saying, "Well, I'll stand in the presence of God for them, Father" and He stands there, and then does nothing for them. Why, the likelihood would be, in all probability, they would sin again. But when Jesus stands for His people at the judgment, He makes the final atonement, the full and complete cleansing. I'll read the description of that from Vol. 5, pp. 473-475. It describes the experience of God's people assembled around the sanctuary on the day of atonement.

"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will

plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer."

Now this is the remnant, friends. This is the remnant people of God on the day of atonement. As they gather around that sanctuary, how do they feel as they look upon themselves? Fully conscious of the sinfulness of their lives! They see their weakness and unworthiness, and as they see this they are ready to despair. Satan is there pointing to their filthy garments, their defective characters. It is clearly revealed that this defective character the remnant church has is the record of sin. "He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer." They are not committing those sins, because I read:

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and their Divine Advocate pleads in their behalf." 5T 474

Here is a people that confess every sin. They are around the sanctuary afflicting their souls, searching their hearts, but as they look upon themselves and the perfect purity of Christ, how do they feel? Imperfect, surely. And then I read these triumphant words:

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, Now comes the irrevocable command right there in the most holy place '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, nev-

er more 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." 5T 475

What sort of cleansing do they receive? As they are agonizing there at the judgment Jesus stands in the presence of God for them. He is their righteousness. Then He makes the final atonement (cleansing). He says, "Take away the filthy garments." "Nevermore," He says here, "are they to be defiled by the corruptions of the world. Now they are eternally secure from the tempter's devices." This is what happens when people are judged. When Jesus stands for them at the judgment He points to their penitence and faith, their broken and contrite spirit. They've had their sins forgiven in the daily ministry. Their sins are sent beforehand to judgment. But they have not perfection in themselves when they stand in the judgment. Jesus is their perfection, and as He stands there, He says, "Take away the filthy garments," the record of sin. It says here in Great Controversy, p. 484: ". . . he (Satan) points to the record of their lives, to the defects of character. . . ." But Jesus stands for His people, the command is, "Take away the filthy garments."

In Daniel 7, that chapter on the judgment, it describes the conflict between God's people and the man of sin. In verse 26 it says, "The judgment shall sit and they shall take away his dominion." So you see that the purpose of the judgment is not only to examine God's people. We've always believed that it was the work of examination--to examine the record to see if a man has confessed every sin. But examination is not the only work of the judgment. It is also the work of the judgment to take away from God's people sin's dominion for eternity. It is the purpose of the judgment to make the final atonement for God's people, "that they might be clean from all their sins before the Lord." "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." This was taught in the ancient service. In Israel, God's people came to the judgment not only for examination, but also for cleansing.

So, friends, we must realize that we are to hear the good news

Perfection Through Sanctuary--24

of the judgment. It is not a thing to fear. The judgment of Revelation 14 is declared to be the everlasting gospel, which is the everlasting good news. It is good news because it is the work of the judgment to take away the filthy garments.

The Latter Rain

Zechariah 3 presents a perfect representation of the judgment. Joshua stands in his filthy garments. Don't misunderstand me. The filthy garments at the judgment are not man's sins. We all recognize that no man can stand in the judgment with unconfessed sins. The filthy garments here are his record of sin, the defects of character, the scars in the inner sanctuary of the soul. The decree of the judgment to "take away the filthy garments" applies to the cleansing of these scars. "The judgment shall sit and they shall take away his dominion."

Thus you can see that through the daily cleansing the guilt is removed. Now in the yearly cleansing, the inner sanctuary of the soul is cleansed, and the sanctuary is completely cleansed. Now something can happen to that sanctuary that's never happened before. It can be completely filled. It is filled, then, with the glory of the most holy place of the heavenly sanctuary. That glory is for God's people, and the glory of the most holy place shall fill their souls in a full and final outpouring of the Holy Ghost and the latter rain.

This is Revelation 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." That's the glory that shines from the most holy place. It is going to lighten the earth with the glory of God. When the judgment sits it takes away from the people of God the dominion of sin and of Satan forevermore. It removes the filthy garments--the record of sin. The soul is restored to its rightful state. When the sins are blotted out of the books of heaven, "they are no more remembered or come into mind." PP 358. Sin is even blotted from the memory. (PP 202, 358) Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. God's people, having been cleansed at the judgment, with the final atonement, are then sealed with the Holy Ghost. You cannot separate the outpouring of the latter

Perfection Through Sanctuary--25

rain from the seal of the living God. Once God's people are filled, and fully filled, with the Spirit of God, which brings to them the full presence of Jesus, they reflect the image of Jesus fully, they have His character fully revealed in them, which, in turn, is the seal of the living God. This is the glory that's going to lighten the whole earth.

When Jesus ascended to heaven, when He was there as a high priest in the first apartment of the heavenly sanctuary, the early church by faith entered into that ministry. What blessing did they receive as they entered into the daily ministry? The former rain. But when God has a people who will enter into the most holy place, what are they going to receive? The latter rain. Now you can see that the former rain comes from the daily ministry--when our hearts are sprinkled from an evil conscience. The former rain comes as a result of the daily cleansing. But the latter rain comes as a result of that final cleansing. Why is the latter rain more abundant than the former rain? Because the cleansing is more abundant. It is a full and complete cleansing.

The Open Door--The Call to Enter

In Revelation, chapter three, verse 8, the Lord says to us, "Behold, I have set before thee an open door." And that door, as we've understood, and rightly so, is the door to the most holy place of the heavenly sanctuary. That door was opened in 1844. Now what does the Lord mean when He says to us: "Behold, I have set before you an open door?" Isn't that an invitation to enter? To enter what? It is an invitation to enter this experience, friends, an eternal release from sin.

Now why don't we enter? Why haven't we as a people entered into that experience? Many haven't entered into that experience, I suppose, because we have this view of perfection: "When we are fully perfect, then we can come to the judgment of the living and get the seal of the living God." How many years will it take for us to be ready? Didn't Jesus say in 1844 with His hand lifted to heaven, that there should be time (or delay) no longer? But there has been a delay of one hundred and sixteen years because we have been trying to work out our own righteousness, to develop a righteousness that would pass the judg-

ment. And how many more years do you think we want to work out that righteousness? Hasn't Jesus a perfect righteousness? Doesn't He give the wedding garment as a free gift? Aren't we complete in Him? Does it take long years to get that righteousness, friends? The true acceptance of the Lord Jesus gives us the righteousness of Christ.

And thus, He says to us: "Behold, I have set before you an open door." "There should be delay no longer." And in the confidence of the righteousness of the Lord Jesus which we receive as we accept Him as our personal Saviour, in the confidence of that righteousness, friends, we are bidden and we are invited to come up around that sanctuary to plead before the judgment bar of God for the seal of the living God--for the free gift.

There is nothing to prevent this church from coming and laying hold of the eternal victory over sin. This work can be cut short in righteousness. In Hebrews, the tenth chapter, the invitation of the Holy Spirit is given: "Having therefore, brethren, boldness to enter into the holiest." That means having freedom, having liberty, having confidence, having fearlessness. In other words we can have the fearlessness, that through the provision that Jesus has made for us we can have the boldness to come to the judgment by faith pleading and agonizing before that judgment shall sit and take away from our lives the dominion of sin forevermore, and give us an eternal victory over sin; that while the angels are holding the four winds of strife, we might be sealed with the seal of the living God; that we might receive from the most holy place the latter rain. We all have in Christ the perfect freedom and privilege to come by faith to the judgment along with God's people at this time and claim an eternal victory over sin. The door is open. The Holy Spirit invites us to come. Some look upon themselves and say, "Well, how can I come to the judgment? I don't have a perfect character to pass the judgment." Oh what blindness! Are we told to open the book and look thereon ourselves? We are told in Revelation that no man can open the book and look thereon.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." There in the most holy place is a lamb, as it had been slain. We come in the confidence of His blood which justifies us from all sin. "By a new and living way, which

He hath consecrated for us, through the veil, that is to say, His flesh." Heb. 10: 19, 20. Jesus took our nature. He developed a perfect character. He is the forerunner who has entered into the most holy place. He stands in the presence of God for us. The name of Bro. Jones is called in the judgment. Bro. Jones has accepted Christ as his very own Saviour, he is hiding his life in Him. Thus Jesus virtually stands in the judgment and says, "I am Bro. Jones." And to the law which virtually says, "I want a perfect character," Jesus stands there and says, "Here is the perfect character." And thus we can come to the judgment through the new and living way which He has consecrated.

Note Hebrews 10:21, 2" And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

We can go into the most holy place because Jesus is there, the slain Lamb is there, and our High Priest with a righteousness which can pass the judgment is there. We may go in since Jesus says the door is open, and since He says there should be delay no longer. We must enter because the Scripture says the hour of His judgment is come. The time has come to enter and to claim the victory. "Having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." Are we sending our sins beforehand to judgment? Have we been washed in the laver of regeneration? We must not be found there without the wedding garment on. But having had the experience of the forgiveness of sins and being born again, the Holy Spirit invites us to enter the sanctuary. "Let us draw near with a true heart in full assurance of faith." Let us hold fast to our profession of faith without wavering, for He is faithful that promised."

At this time, friends, there are many people in different parts of the world who have caught a vision of the hope and glory of the most holy place. They realize that now, while the nations are angry, that we have reached the time in earth's history that God's people are to be sealed with the perfect character of the Lord Jesus Christ. They have caught the vision of the grace of Christ in the most holy place. They realize that they don't have to spend long years developing a righteousness to pass the judgment. They realize that at this time, through the provision that Jesus has made, they are only asked to fulfill the conditions of

Perfection Through Sanctuary--28

the day of atonement, to gather around that sanctuary with strong faith and agonizing cries, and plead before the judgment bar of God until Jesus stands for them, or as it says in Daniel 7, "The judgment shall sit and it shall take away his dominion."

May we indeed, each one, have the faith to enter in.

* * * * *

Robert D. Brinsmead

Early Awakening Pamphlet