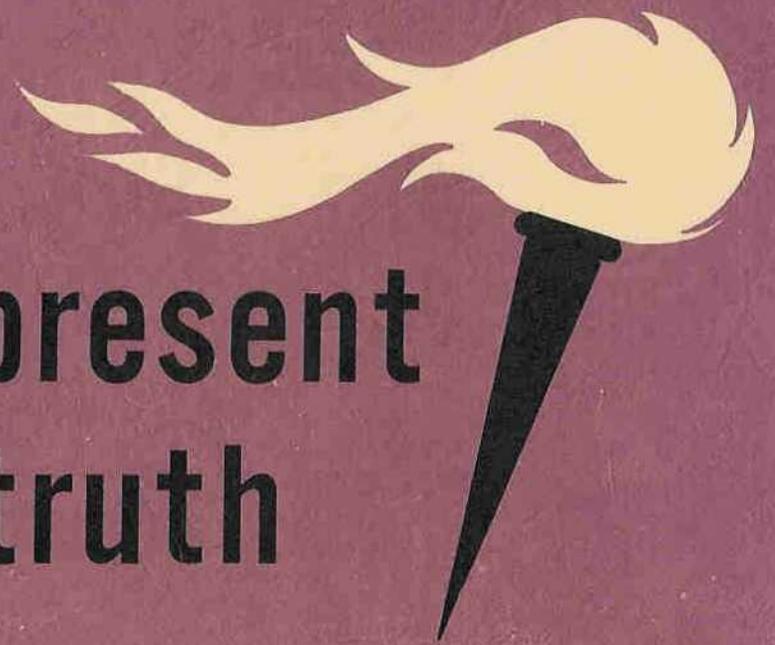


**present
truth**



THE SUBCONSCIOUS MIND
IN THE
LIGHT OF DANIEL 8:14

present truth

A Seventh-day Adventist Lay Journal



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Denver, Colorado 80210

The subconscious mind in the light of Daniel 8:14

Robert D. Brinsmead

Editorial preface

The sin of Laodicea is summed up by Inspiration in the startling words, "Thou knowest not." We know not the deep sinfulness of our hearts. We know not how wretched, miserable, poor, blind, and naked is our spiritual condition. Yet this deep-seated malady of the subconscious is forcefully testified to in Scripture as well as in the writings of the great Reformers and Ellen G. White.

It is essential at this time that we understand the solution to this problem, for in the last generation God purposes to produce a people in whom is found no sin. And He will have such a people. This last community of saints will reflect the image of Jesus fully. They will be prepared to stand through the great time of trouble without a Mediator.

Where is found the solution to the subconscious sin of humanity? Daniel 8:14! God has given into the hands of the Advent Movement the key which will open the door to a full deliverance from sin. He has entrusted to us the message which is to lighten the earth with the glory of His character. Will we honor that trust?

The following article presents the Laodicean malady in the light of Daniel 8:14. We believe that it will prove a blessing to all those seeking to come into full conformity to the will of God.

Norman Jarnes, Editor

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. "Deep is a man's mind, deeper than all else, on evil bent; who can fathom it?" Moffatt.

The plain teaching of the Bible is that all men are born in sin. They are not sinners because they commit this and that sin; they commit sin because they were born with a sinful nature. The inherited human mind is enmity against God. (Rom. 8:7) It is, as Jeremiah says, deceitful above all things and inscrutably wicked. "Who can know it?" he asks, implying of course that no man has any conception of the depth of depravity of human nature. "Who can understand his errors?" cried David (Ps. 19:12), while the apostle Paul testified, "I am not aware of anything against myself, but I am not thereby acquitted." (1 Cor. 4:4 RSV) Again, he said, "I do not understand my own actions . . . my conscious mind wholeheartedly endorses the Law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude. . ." (Rom. 7:15 RSV, 22-23 Phillips)

Testimony of the saints

The saints of all ages have confessed the truth that the mind is not fully conscious of its own sinfulness. Luther said:

“For no man was ever able to discover or comprehend his wickedness, since it is without end or limit.” *Answer to Latomus*, The Library of Christian Classics, Vol. XVI, p. 356.

“... this wickedness is so bottomless that no one can know its depth ...” *Lectures on Romans*, The Library of Christian Classics, Vol. XV, p. 182.

“Deservedly Moses, therefore, calls sin something that is hidden, the magnitude of which the spirit cannot comprehend.” Comment on Psalm 90.

“By special benefit of divine goodness no one fully and perfectly understands and feels what sin and the power of the Law really are. If conscience truly touched and tormented a man, if he truly felt the gravity and the enormity of sin, he could not live long if indeed he did not suddenly die.” Exposition of Isaiah 9:4.

“This hereditary sin is so deep a corruption of nature, that no reason can understand it, but it must be believed from the revelation of Scriptures.” *Smalcald Articles*, Part Three, Sec. 1, Book of Concord, Vol. 1, p. 321f.

John Wesley testified that the extent of the heart’s sinfulness is unconscious to the human mind:

“Never did every sin appear in the conversation of the vilest wretch that ever lived. But look into thy nature, and thou mayest see all and every sin in the root thereof. There is a fullness of all unrighteousness there: —atheism, idolatry, adultery, murder. Perhaps none of these appear to thee in thy heart; but there is more in that unfathomable depth of wickedness than thou knowest.” *The Works of John Wesley*, Vol. IX, pp. 462-463.

Ellen G. White says:

“The vileness of the human heart is not understood.” *Medical Ministry*, p. 143.

The Laodicean objection

He who denies that he has an unconscious mind ought just as well deny that he has a foot. Rather, he is a living, walking proof of the unconscious mind for the very reason that he confesses that he is not aware of his hidden self.

Perhaps the most common objection to the Awakening message is upon this matter of the subconscious. "Show me where the Bible speaks about the subconscious man," some will confidently ask, expecting that if there were such a thing the Bible would have to use the very word "subconscious." The same people will use expressions like "*Trinity*", "*investigative judgment*", and other terms that are not used in the Bible. Sincere as these objections may be, they are living proof of the Laodicean condition. To those who are perfectly satisfied that they are pure and right with God, Jesus declares: "Thou knowest not that thou art wretched, miserable, poor, blind, and naked." Laodicea's sin is declared to be unconscious.

Bible examples of the unconscious

The Bible presents numerous examples to prove that neither the converted nor unconverted are aware of all that is within their hearts.

The children of Israel at Sinai promised to keep the law of God. Had they had any real conception of the inherent evil of their hearts, they would not have confidently exclaimed, "All that the Lord hath said, we will do." Luther pointed out that without clear light from God, no man knows the depravity of his heart. God had to teach Israel that man's promises and resolutions are like ropes of sand.

Elder R. J. Wieland cites two Bible experiences (one of an unconverted man and another of a converted man) to demonstrate the existence of the unconscious mind:

"The reason that the gift of prophecy in all ages has usually been unwelcome is that it is a probing of this unconscious. Hazael's reaction to the prophecy of Elisha illustrates the normal human reaction. Elisha's prophecy of Hazael's future acts implied a latent present 'mind' that Hazael was not aware of and which was repugnant to his conscious ego: 'But what, is thy servant a dog, that he should do this great thing?' (2 Kings 8:13). And yet future events confirmed the correctness of Elisha's penetration to Hazael's unconscious. (Cf. 2 Kings 10:13; 12:17, 13:3).

"Hezekiah's experience also illustrates the problem of the unconscious for the "converted" saints. Can any of us wish for a more glowing eulogy than the following?

"'And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.' (2 Chron. 31:20, 21).

“He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him . . . And the Lord was with him.” (2 Kings 18:5-7).

“If anyone could claim the full benefits of 1 John 1:7 and 9 that ‘the blood of Jesus Christ His Son cleanseth us from all sin’ and ‘all unrighteousness’, surely it would have been good King Hezekiah. Marvelous were the deliverances by which God honored him. And had the good king been content to close his eyes in death when he was told by the prophet Isaiah, ‘Set thine house in order; for thou shalt die, and not live,’ he would doubtless have gone down in history as one of the few ‘perfect’ men of whom no fault is recorded.

“But the fact in Hezekiah’s case is that at that time the ‘blood of Jesus Christ’ cleansed him from all known sin but not from all unconscious sin. After Hezekiah’s miraculous healing and restoration to fifteen more years of added life, we read that ‘God left him, to try him, that he might know all that was in his heart.’ (2 Chron. 32:31). What was the result of this deeper ‘psychoanalysis’? ‘Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up.’

“Yet when Hezekiah had faced death, we read that he was completely unconscious of that bedrock of sin lying beneath the surface of his heart; ‘I beseech thee, O Lord, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.’ (2 Kings 20:3). The sin that lurked within was the kind described in the following unpublished words of Ellen G. White:

“The heart is the treasure-house of sin; not being expelled, it is hidden until an hour of opportunity, and then it is revealed, and springs into action.”

“In this case, the sin which good, honest Hezekiah did not know existed was so serious that it brought tragic consequences upon his people: ‘Therefore there was wrath upon him, and upon Judah and Jerusalem.’ (2

Chron. 32:25). Hezekiah’s case seems a clear answer to the assumption that conversion cleanses the unconscious. Sacred history, including the history of the remnant church, provides further poignant illustration of the truth.” R. J. Wieland, *Christology and the Human Unconscious*, pp. 21-23.

Another striking example of the existence of the unconscious is the case of Peter at the last supper. Jesus had just declared that Peter and his brethren were cleansed.

“So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His.” *Desire of Ages*, p. 646.

But Jesus perceived that these “cleansed” men were unready for the great test ahead. He warned them that they would forsake Him that very night. Peter vehemently denied Jesus’ warning, declaring that he was ready to follow His Lord to prison and death.

“When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life.” *Desire of Ages*, p. 673.

James and John doubtless thought that they were righteously indignant with the Samaritans who refused Christ lodgment. They said, “Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” But He turned, and rebuked them, and said, “Ye know not what manner of spirit ye are of.” Luke 9:54-55.

On another occasion James and John jealously forbade a man to continue casting out devils in the name of Jesus. The Spirit of Prophecy gives us this penetrating insight into how Jesus helped them to see the hidden motives of their hearts: "James and John had thought that in checking this man they had had in view their Lord's honor; they began to see that they were jealous for their own." *Desire of Ages*, p. 437.

Calvary and the unconscious mind

Only in the light of the cross of Calvary can the true nature of sin be discerned. Lucifer was the originator of sin. He coveted God's place on the throne of the universe. (Isa. 14:13, 14) Implicit in his desire to have God's place was the will to get rid of God — to kill Him. But even Lucifer did not at first understand the real nature of his feelings. (*The Great Controversy*, p. 496) Jesus, however, declared that Satan "was a murderer from the beginning." John 8:44. Calvary proved it.

"Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown. . . . He had revealed himself as a murderer." *Desire of Ages*, pp. 57, 761.

The human race was also tempted to take God's place. (Gen. 3:5 RSV). Therefore the heart of man is guilty of the same sin:

"He that committeth sin is of the devil." 1 John 3:8.

"The carnal mind is enmity [hatred] against God." Romans 8:7.

"Whosoever hateth his brother [or God] is a murderer." 1 John 3:15.

"Every sin committed awakens the echoes of the original sin." *Review and Herald*, April 16, 1901.

"Upon all rests the guilt of crucifying the Son of God." *Desire of Ages*, p. 745.

"By every sin Jesus is wounded afresh . . ." *Ibid.*, p. 300.

Although only Jews and Roman soldiers participated in the act of putting Christ on the cross, the Word of God says that the hearts of all men are fashioned alike. (Psalm 33:15).

Those who condemn other sinners should realize that the same sin is in their hearts. (Rom. 2:1) All sin has one common root, and Calvary shows that it is the will to kill God.

The human mind is not conscious of its sin. Jesus prayed for His murderers, "Father, forgive them; for they know not what they do." Luke 23:34. "That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God." *Ibid.*, p. 745. So too, the apostle Peter charged the Jews that they had "killed the Prince of life . . . through ignorance." (Acts 3:14-17) The will to kill God is not a conscious sin, but a subconscious sin. Calvary witnesses to the truth of the prophet's words: "Deep is a man's mind, deeper than all else, on evil bent; who can fathom it?" Jer. 17:9. Moffatt. Ellen G. White says: "The vileness of the human heart is not understood." *Medical Ministry*, p. 143.

Although man represses his sin into his subconscious mind – for the full consciousness of sin would kill him – the hidden content of the mind is revealed in the process of projection. This is the human mind's peculiar function of imputing its hidden guilt to another. Adam and Eve not only blamed each other for their sin, but they placed the blame upon God. (Gen. 3:11-13) Guilt is the disposition to impute evil to God. Another remarkable illustration of projection is given by the children of Israel in the wilderness. Every time God brought them into straight places to test their hearts, they made the startling

charge that God had it in His mind to kill them. (Exo. 16:3; 17:3 Num. 14:3) This base accusation was merely a projection of their own attitude toward God. Calvary proved it!

Guilt, man's disposition to impute the evil of his own heart to God, is the cause of all false doctrines which clothe the Creator in the evil characteristics of human nature. The supreme example of this is the doctrine of eternal torment. Where did men get the idea that God had it in His heart to take poor mortal man, and for the sins of a few brief years, thrust him into the pain of eternal torment? They got it from their own hearts. The doctrine of eternal torment is the result of the projection of human guilt. The disposition to perpetuate the crime of Calvary is hidden in the human heart.

There is a respectable community of Christians called Laodicea. (Rev. 3:14-21) They say, "I am rich, and increased with goods, and have need of nothing." Christ replies sorrowfully, "Thou knowest not . . ." Significant words! – reminiscent of Christ's words to His people nearly two thousand years ago: "They know not what they do." "Blind!" says the True Witness as He renders the verdict of Laodicea's condition – blind to the reality of the cross, blind to the great sin of ignorance which is to be dealt with on this day of atonement. (Heb. 9:7 NEB)

Christ is speaking to us in the Laodicean message. That which we have failed to believe about our hearts, we are now acting out, and will act out to the full, unless we repent.

Regeneration and the unconscious mind

When a sinner is brought to the knowledge of the gospel of Christ, the Spirit of God makes bare the hidden deformity of the natural heart. Through the Spirit's cleansing and regenerating power, the believer experiences the transforming power of the new life. The heart is cleansed, love is implanted, and as far as justification is concerned, the believer is altogether pure and perfect.

But does regeneration totally destroy all sin in human experience? Does Christ reveal all that He might to the believer who sets out on the new life? Is the newborn Christian altogether and wholly conscious of his own sinfulness? The answer is an emphatic NO!

Conversion is not sinlessness, as the Scriptures so abundantly declare:

"For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20.

"Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.

"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4.

"Wherefore I abhor myself, and repent in dust and ashes." Job 42:6.

"Now then it is no more I that do it, but sin that dwelleth in me . . . Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me . . . For I delight in the law of God after the inward man . . . But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:7, 20, 22, 23.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3:12.

"But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-10.

"For we all often stumble and fall and offend in many things." James 3:2 NEB.

"And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties. Yet at the same time they 'know that they are of God'; they cannot doubt it for a moment. They feel his Spirit clearly 'witnessing with their spirit, that they are the children of God.' They 'rejoice in God through Christ Jesus, by whom they have now received the atonement.' So that they are equally assured, that sin is in them, and that 'Christ is in them the hope of glory.'" John Wesley, *Wesley's Sermons*, pp. 12, 13.

"Christ indeed cannot reign where sin reigns; neither will He dwell where any sin is allowed. But He is and dwells in the heart of every

believer who is fighting against all sin; although it be not yet purified, according to the purification of the sanctuary." *Ibid.*, p. 13.

"That believers are delivered from the guilt and power of sin we allow; that they are delivered from the being of it we deny." *Ibid.*, p. 21.

". . . [sin] does not reign, but it does remain." *Ibid.*, p. 34.

The Spirit of Prophecy describes the Christian's condition and experience in conversion as follows:

"The closer you come to Jesus, the more faulty you will appear in your own eyes . . ." *Steps to Christ*, p. 64.

"There is a wrestling with inbred sin; there is warfare against outward wrong." *Review and Herald*, November 29, 1887.

"We must strive daily against outward evil and inward sin. . ." *Review and Herald*, May 30, 1882. *Testimonies for the Church*, Vol. 5, p. 397.

"None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature." *Christ's Object Lessons*, p. 160.

"But because this experience [of regeneration] is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. 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." *Acts of the Apostles*, pp. 476, 477.

Of course a child of God will not cherish sin, practice it, or excuse it. Nevertheless, the process of sanctification will make him progressively more aware of the sinfulness of his own heart. Trials will make manifest weaknesses and defects in his character of which he was not aware.

Paul, as his great chapter in Romans 7 so forcibly shows, confessed that sin was deeply rooted in human nature. Phillips gives an interesting rendering of Paul's testimony: "My conscious mind wholeheartedly endorses the Law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude. . ." Rom. 7:22,23.

Luther consistently taught that original sin (the sinful nature of the human heart) remained in Christians throughout their probationary life.¹ "We should know," he said, "that sin is left in the spiritual man for the exercise of grace, for the humiliation of pride, and for the restraint of presumptuousness." *Lectures on Romans* p. 212. Luther was deeply aware that even believers were not conscious of sin in its fullest extent:

"Even if we recognize no sin in ourselves, we must yet believe that we are sinners. This is why the apostle says: 'I know nothing against myself, yet am not hereby justified' (1 Cor. 4:4). For as through faith also sin is alive in us, i.e., by faith alone we must believe that we are sinners, for this is not obvious to us; indeed, quite often we are not even conscious of it. Therefore, we must stand in the judgment of God and

1. See *Present Truth*, No. 5, 1968, pp. 54-55.

believe him when he says that we are sinners, for he cannot lie. And it must be so, although it is not evident, for 'faith is the evidence of things not seen' (Heb. 11:1) and rests content with the words of God alone." *Lectures on Romans*, p. 81.

Elders Wieland and Short offer a sharp warning against the idea of using the expression "I am saved."

"Genuine Christian experience . . . is a constantly deepening repentance. . . . Subconscious roots of evil selfishness heretofore unknown to us are day by day exposed to view. But to indulge today the thought that one is saved, is to render us in fact insensible to the deeper conviction of sinfulness which must come tomorrow. . . .

". . . the deeper calls to repentance which constitute the calls to progressive sanctification concern sins which were all the time present in the heart when the believer was 'saved.' He was cleansed from all known sin, but not from all subconscious sin." *A Warning and Its Reception*, pp. 223-225.

A denial of any sin in the subconscious

The Defense Literature Committee of the General Conference is currently circulating a paper called *Basic Brinsmead Belief* by Alan Starkey. The author of the paper attacks the idea that sin remains in the subconscious mind of believers, and calls it "apostasy from the truth" and "a stranger to the everlasting gospel." He writes:

"But when a man is born again . . . the source of corruption does not remain in the heart. . . . When a man yields himself to God, Christ takes possession of the heart and cleanses it from sin, the source of corruption . . . to say that the corrupt principle of sin, the source of evil, the sinful nature, remains in the subconscious life of the believer after his conversion, is to deny the real nature of the rebirth experience."

To its own confusion, the Defense Literature Committee also circulates another article called "*Is Perfection Possible*" by Dr. Edward Heppenstall which states:

"The Christian knows that there still remains in him a fountain of evil, a depraved nature." *Signs of the Times*, Dec. 1963.

As far as the normal, daily experience of a Christian is concerned, Dr. Heppenstall is one hundred percent right and in harmony with sound, orthodox Protestant faith. And it is a truth, plainly demonstrated, that the entire root of sin is hidden from even the believer's conscious awareness. John Wesley makes this penetrating statement:

"There does still remain even in them that are justified, a mind which is in some measure carnal (so the apostle tells even the believers at Corinth, 'Ye are carnal'); a heart bent to backsliding, still ever ready to 'depart from the living God'; a propensity to pride, self-will, anger,

revenge, love of the world, yea, and all evil; a root of bitterness which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as without light from God, we cannot possibly conceive." *Sin in Believers*, p. 41.

The subconscious and the sanctuary service

We must thoroughly agree with Luther, Wesley, and Dr. Heppenstall, that a fountain of evil still remains (but does not reign) in the heart of regenerate saints. But in the light of Daniel 8:14, it must be equally clear that it will not remain in the saints until Jesus comes. The final generation of saints must live through the time of trouble without a High Priest in the sanctuary above. All sin must be dealt with and cleansed from the saints in the absolute sense before Jesus leaves the sanctuary. In view of this, Elder Wieland says:

"Like good Hezekiah, we bear to ourselves and if possible to others the impression that we serve the Lord with 'a perfect heart.' Perhaps the dear Lord is hesitating to subject His people to that ultimate test at the close of probation which will be like Hezekiah's test when 'God left him, to try him, that he might know all that was in his heart.' For the saints in the last days, a corresponding experience will be the final decree when the High Priest quits the heavenly sanctuary, leaving the saints to 'live in the sight of a holy God without an intercessor'. (GC 614). Thus the issue is too serious haphazardly to precipitate the end of probation without making certain that a deeper work has been accomplished for the people of God now than was very obviously accomplished for the good king of whom it was said, 'There was none like him among all the kings of Judah . . . For he clave to the Lord, and departed not from following Him.'

"In conclusion it would seem clear that Hezekiah's experience can be explained in no other way than as an illustration of the existence of the unconscious as a reservoir of sin. Further, it would seem that Hezekiah sleeping in his grave awaiting the first resurrection is a type of all 'good', 'saved' people resting there with him. None were required to endure the unprecedented test of living in the sight of a holy God without an intercessor as will those who endure the final 'time of trouble.'" *Christology and the Human Unconscious*, p. 23.

In the daily and yearly ritual of the ancient tabernacle we have the divine illustration of two great works of grace — forgiveness of sins and final blotting out of sins; conversion and the sealing of the 144,000; the former rain and the latter rain.

From Leviticus 4 it is clear that the daily service specifically dealt with conscious sin. “If his sin which he hath sinned, come to his knowledge: then he shall bring his offering. . .” (verse 28) Besides this, the daily burnt offering and incense offering were regarded as provision for a general covering of all sin. So it is when a sinner comes to Christ for pardon and regeneration. All known sins are confessed and forsaken. More than that, although the believer still retains a sinful nature, it is not imputed to him, but instead he has imputed to him the righteousness of God. (Romans 4:8; 3:22) The grace provided in the daily experience with Christ provides for the believer’s continual dying to his sinful nature, and his victory over it by partaking of the divine nature. While the process of eradication of sinfulness goes forward, the Holy Spirit counteracts that which remains of his original sin.

As illustrated by the tabernacle ritual, the work of grace is completed through the ministration of the most holy place. Anciently, Israel was forgiven through the daily service, but was not fully and finally cleansed until the day of atonement. The day of atonement illustrated a deeper experience than the daily service. The Jews had some indication that the typical final atonement had to do with unconscious sin. Says the *Jewish Encyclopedia*:

“Especially dangerous seemed errors unwittingly committed (Ps. XIX 13). On the Day of Atonement such sins as may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation.”

“. . . another goat was killed as usual and its blood sprinkled to make atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from the unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of the sanctuary.” Section on Atonement.

Apparently Paul also believed that the day of atonement provided a final atonement for the sin of which the worshipper had been unaware. He says:

“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.” Hebrews 9:7 NEB. Cf. *Early Writings*, p. 254.

The Levitical record of the day of atonement is very specific:

“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.

Malachi prophesies of Christ’s coming to the holy of holies in the heavenly sanctuary to accomplish that final purification of a people to abide the great day of God.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:1-3.

Ellen White's comment on Zechariah (Joshua and the Angel) vividly describes how the living saints will enter the experience of the judgment of the living and final atonement. It shows that during the closing up of the great antitypical day of atonement, God's people will become "fully conscious of the sinfulness of their lives." *Testimonies for the Church*, Vol. 5, p. 473. This is a very remarkable statement, found in no other context but the judgment of the living experience. By reading the context, it is very clear that the saints would not be able to endure becoming fully conscious of their sinfulness unless they had previously gained a deep and living experience in conversion and sanctification. Certainly such an exposure of the last root of hidden sinfulness will be a very traumatic and devastating experience; but it will open the way for the blotting out of sins and receiving the latter rain (Acts 3:19). The light of Revelation 18:1 will be God's final answer to the problem of sin.

Conclusion

1. Man is born with a sinful nature i.e., a wicked heart, carnal mind.

2. The full intent and real root of such sinfulness is unconscious to the human mind.

3. Conversion and the daily process of sanctification brings a great change to the believer. While he is sinless as far as justification is concerned, he is not sinless as far as sanctification is concerned. Original sin does not reign, but still remains in the regenerate.

4. Normally, the believer is never fully conscious of his sinfulness. The nearer he comes to Christ, the more he becomes aware of his own imperfections.

5. The sanctuary and its service is an illustration of the daily work of grace and the final work of grace. There can be no final work of grace unless the last remnants of the sinful nature, which are buried in the unconscious mind, are cleansed away by the final atonement.

The thinking men of the world (modern Greeks) are acutely aware of the problem of the unconscious mind. But they have no solution. Laodicea has the solution in Daniel 8:14. But she, being blind, is not aware of the problem. When will God's people realize that Daniel 8:14 is not just an abstract theory about auditing books in heaven, but is heaven's plan for the human mind?