

THE SANCTUARY RESTORED

Peter C. Jarnes



Introduction

Today we are standing on the threshold of the final crisis. Facing the great truths pertaining to this hour, each of us is individually confronted with decisions weighed with eternal consequences.

As a people, we are held responsible for the accumulated light of the ages. This light broke upon the world with new emphasis in the sixteenth century with the Protestant Reformation. And the Advent Movement, with its culminating judgment-hour message, is clearly seen to be the complement of that mighty Reformation.

Both Protestantism and Adventism resulted from an individual searching of the Word, and this personal responsibility to the light shining from the sacred pages of Scripture will intensify as we near the crisis of the ages.

To trifle with light is disloyalty; to fight against truth is apostasy; but to be neutral in a religious crisis is tantamount to the highest treason against

the government of God. Men have failed and will fail, but the Word of God stands fast forever. And only those who today shall fortify their lives with that Word will be able to stand in the last great conflict.

I invite you to study this book in the searchlight of God's inspired records. May its message challenge you to enter the unequalled experience that the eternal promises offer this final generation.

Peter C. Jarnes

Foreword

The following letter was received from a reader of the preliminary edition of *The Sanctuary Restored*. It is here used by permission of the writer.

Dear Elder Jarnes :

It was a thrill and blessing to read your new book, *The Sanctuary Restored*. The name is most fitting, for as one studies this book, his love and understanding of the great sanctuary message upon which our Advent Movement is based is strengthened in heart and mind.

Somehow the light of this great truth has flickered and grown very dim in our denominational emphasis in the last few years. It used to be the main theme of our early pioneers. Men like Edson, Crosier, White, Haskell, Waggoner, Jones, Gilbert, and Andreasen expounded on this mighty truth in their writings, causing our people to be firmly grounded. What a

pity that in the last few years none of our ministers have written books on the sanctuary doctrine! Except for the Spirit of Prophecy volumes, one is hard-put to find any books among our publications giving a deep study into this truth.

Praise God that He has impressed you to write on this important subject and has given you the understanding to grapple with the reality of what God is longing to show us in this most symbolic and meaningful service. In the past, the sanctuary and its services, while very interesting, have had little impact upon the experience of the Christian. It is my prayer that the Holy Spirit will bless the message of this book that truly "the sanctuary shall be restored to its rightful state" and place in the thinking of God's people. (Daniel 8:14, RSV.)

In our early Advent Movement, the great truths that made us a people developed through open discussion, with strong differences of opinion manifested between brethren. But although there were differences, these brethren honored each other as sincere Christians. As they continued studying,

God would reveal the full truth to them and confirm it by the Spirit of Prophecy. Thank God, the men who had taken incorrect positions on certain points were humble enough to admit their mistakes and change their views. Might that same spirit of love and inquiry for the full truth prevail today.

In this book you have taken issue with some of your brethren on certain points of doctrine. While doing this, you have not tried to cast aspersion on them nor have you questioned their sincerity as fellow Christians. These brethren have written out their convictions as you have yours. May God humble hearts that all might willingly investigate these positions, comparing them to the Law and the Testimony. Then, regardless of what our views may have been, we can confidently accept the correct interpretation as the Holy Spirit reveals it to us. The following quotation is most appropriate:

"In bringing out points upon which there may be a difference of opinion, the grace of Christ should be manifested by those who are seeking for

an understanding of the word of God. There should be liberty given for a frank investigation of truth, that each may know for himself what is the truth. ..."

"Precious light is to shine forth from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God. Whatever may be his position of authority, no one has a right to shut away the light from the people."—Counsels on Sabbath School Work, pp. 27, 28.

It is of great concern to me that so few of our people really understand our doctrine of the sanctuary and its surrounding truths, including the scapegoat transaction. This is one of our teachings upon which other groups most often attack us. How many of our people, or even our ministers, could give a clear exposition of this truth? Our people must be encouraged and stimulated to study these great themes and learn how to explain them.

"... if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reasons of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God that we may know why we believe the doctrine, we advocate."—*Review and Herald*, Dec. 18, 1888.

It is my prayer that God will impress our leading brethren and church members everywhere to study the message of this book and give it wide circulation. If there are points of interpretation which they feel are incorrect, these should be discussed openly and fairly. And all of us should be willing to correct our teachings if they are proven wrong according to the Word of God.

I must testify that, as I have read this book, Jesus has been lifted up, and I have caught a more complete view of His work for us in the most holy place. My faith in Him and what He can do in us, as promised, has grown more steadfast than ever.

Moreover, this book has strengthened my confidence in the Advent Movement and the immovable platform of the third angel's message and has given me renewed determination to give this precious message to every kindred and nation. It has caused me to more earnestly desire unity in Christ with our brethren, but has brought me to the realization that we can have true unity only when we all gather by faith at the sanctuary, seeking total unity with Christ in the most holy place, following "the Lamb whithersoever He goeth."

It is my prayer that all those who study this book will gain a new vision of this "foundation and central pillar" of our Seventh-day Adventist faith.

Lon Cummings
Pastor-Evangelist
Canada

Chapter 1

The sanctuary and Daniel 8:14

E. G. White Stresses Sanctuary Study

The Advent movement was born in the sanctuary, grew with the unique understanding of Daniel 8:14, which is in fact the only original contribution Seventh-day Adventists have made to Christian truth. Undergirding the entire theological structure of Adventism is the grand doctrine of the sanctuary.

As the following Spirit of Prophecy statements indicate, Inspiration repeatedly stresses the great importance of understanding the sanctuary truth:

"The scripture which above all others had been both the foundation and central pillar of the advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' "—SR 375.

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."—Ev 221.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. ... Light from the sanctuary illumined the past, the present, and the future."—GC 423.

"We are in the great Day of Atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study."—5T 520.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the

faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—EW 63.

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill."—GC 488.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—GC 489.

"As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present

position and work, and gives us unmistakable proof that God has led us in our past experience."—Ev 222, 223.

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

Key to Finishing the Work

The unfolding of the message and work of the Advent body came as a direct result of unfolding the meaning of Daniel 8:14. When William Miller gained his first understanding of Daniel 8:14, the first angel's message of Revelation 14:7 began to sound. When further light on Daniel 8:14 came to Samuel Snow, the second angel's message went with the power of the "Midnight Cry." There was intensive study on the sanctuary after the "Great Disappointment" of 1844. And when the Advent believers followed their High Priest into the most holy place, the third angel's message was born.

(EW 254, 260, 261)

For the church today, the searching question is this:

If the unfolding understanding of Daniel 8:14 brought the first, then the second, and then the third angels' messages, should not the full revelation of Daniel 8:14 bring the light of that mighty fourth angel who is yet to join the third angel, swelling his voice to a loud cry? (Rev. 18:1)

This thought is not mere speculation. In one striking statement the servant of the Lord shows that a better understanding of Daniel 8:14 holds the very key to finishing the work:

"All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful."—5T 575.

The above quotation should be compared with this impressive vision:

"In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. ...

"All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a

diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us."—RH, Feb. 4, 1902.

Since Daniel 8:14 holds the key to receiving the latter rain and finishing the work, a consideration of this historic truth is not a matter of ordinary concern. It is indeed the key to explain the past Laodicean complacency and the future triumph of the Advent Movement. God's people desperately need to restudy and rediscover the significance of the truth which not only gave birth to Adventism, but which will end the Laodicean stalemate and start the church in its final march to victory.

Today, due emphasis is not being given to the sanctuary doctrine. Satan would have it so, for he knows that it is this "very message that has made us a separate people, and has given character and power to our work."—CW 54.

When the subjects of the sanctuary, the judgment of the living, and kindred truths are set forth before the churches in a vital way, many of the flock exclaim, "I have not heard a subject like this presented for many years!"

It is of grave concern that for the first time in the history of the publishing work, Book and Bible Houses are not carrying a book devoted to the sanctuary. Throughout Adventist history, books on the sanctuary by such authors as Smith, Haskell, Gilbert, and Andreasen, have always been obtainable. Currently the church has nothing.

In 1958 Elder D.K. Short presented a remarkable illustration of the potential of the truth contained in Daniel 8:14. He wrote:

"In recent years in scientific circles, there has been an eloquent portrayal of the immense potential in the hands of the Remnant Church. In the year 1905, Albert Einstein formulated his equation of the theory of special relativity. Forty years later, in the year 1945, as a direct result of the

theory, the first atomic bomb was exploded and the atomic age was born. In 1905, only a theory existed, only a few symbols recorded on paper, but inherent in these was power to move mountains and to produce light equal to the sun. It took forty years for the formula of Einstein to become a living vital creation, eminent proof of the premise.

"A little over one hundred years ago, there was given to the Seventh-day Adventist forefathers a formula, an equation, that is still to a large degree but a record on paper. To date the equation has not been truly tried. Yet inherent in this equation is the sum total of the power of the Creator of the universe. Adventists have within their reach a power that is to lighten the whole earth with a glory never before seen by mortal man. The truth in the possession of this people is fit to overshadow every gem of thought conceived by all the philosophers of past ages. It is not simply a pleasing rhetorical phrase that this people is to be the 'head.'

"The pioneers of this message, by prayer, faith

and study of God's Word, established a bastion of truth that cannot be gainsaid by Satan and all his angels. The pioneers had 'present truth,' and it is still true today, but it is not present truth. The truth of Einstein's equation has not altered nor diminished one particle to this day, yet the real truth of his formula was proved in the product that it created. That made it 'present truth.' The truth of the formula in the hands of the Remnant Church is to be found in the product that it creates. Though one hundred years have gone by, and the earth still waits to be 'lightened with His glory,' the equation still is only a theory; yet it will be proven, the product is certain and the result sure." [1]

Conservatism and Liberalism

Elder Short's position on Daniel 8:14 is neither "conservative" nor "liberal." The conservative is one who adheres to the "good old doctrines," yet is content merely to repeat what the fathers said, without seeking the reality and dynamic relevance of the faith of the pioneers. With the conservative, truth loses its power because it ceases to become

"present truth." On the other hand, there is a growing liberal element in the church which has no reverence for the pioneer sanctuary faith of Adventism. To this class, Daniel 8:14 has no great significance; indeed, there is a growing segment of "intellectuals" that has no faith at all in the historic understanding of Daniel 8:14.

The true stance must be between conservatism and liberalism. (Ellen White never used either term with favorable connotations.) Present truth anchors itself in the established positions of the past, yet gives life to that truth by an increased understanding of its relevancy to the church of God. Elder R.J. Wieland sums it up in the following remarks:

"If so few of our youth or even ministers have a firm conviction that the Lord will return within their lifetime, how many have an intelligent and meaningful conviction that 1844 is significant? If the concept of the 'investigative judgment' is confined to a perusal of the records of the dead since Abel's time, and if that phase of the

'judgment' was nearly completed by the time Great Controversy was written (cf. p. 490), and if its progress is determined by the consecutive investigation of cases, why the inexplicable delay and silence of seventy, eighty, or more years? Thoughtful people will simply ask whether the heavenly Court has been temporarily recessed, or whether its judicial 'machinery' has proved too cumbersome to handle the unexpected explosion in world population since Great Controversy was written. It would not be surprising if some thoughtful and honest people should tend to relegate the whole idea of the 'investigative judgment' and the 'final atonement' to the Adventist attic, along with the Reform Dress. Have we a responsibility in the crisis? Will a neglected aspect of Christology supply the spiritual deficiency?"

"We are driven relentlessly by the exigencies of history and the irrepressible thought development of mankind to penetrate more deeply the meaning of our own doctrinal heritage. The one doctrine unique to Seventh-day Adventists is that of the 'cleansing of the sanctuary,' the 'final atonement.'

We cannot 'demythologize' it, because there is not 'myth' in it; but we must at least de-ossify it, demystify it, get it down out of the musty theological attic where it has been relegated, practicalize and vitalize it. If not, we shall merit the pity of eternity." [2]

This publication will not be concerned with the validity of the 2300 days or the commencement of the judgment and blotting out of sins in 1844. (GC 486) A group of Godly scholars spent an entire generation establishing these things. But while holding to established truths, one must not be content with the mere form and outline of eschatological events; rather, he must seek to understand the real essence of the sanctuary—that the opening of the most holy place in 1844 is the opening of the full revelation of the gospel which is to lighten the earth with its glory.

«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." — Moses

Notes:

1. Donald Karr Short, A Study of the Cleansing of the Sanctuary in Relation to Current Denominational History, Oct., 1958, pp. 94, 95.
2. Robert J. Wieland, Christology and the Human Unconscious, pp . 7, 39.

Chapter 2

Leviticus 16

A reading of Leviticus 16 makes it clear that the Day of Atonement was not only a day of judgment; it was a day of cleansing for the people of God. It has been thought by some that only the tabernacle itself was cleansed on the Day of Atonement, but Leviticus 16 does not support this view. Atonement was made for the entire sanctuary and the people as well.

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement for himself, and for his household, and for all the congregation of Israel. ... For on that day shall the priest make an atonement for you, to cleanse you, that ye may be

clean from all our sins before the Lord. ... And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."—Lev. 16:16, 17, 30, 33.

Some think that the cleansing provided for Israel signified merely a judicial cleansing. For this reason, when considering the final purification of the heavenly sanctuary, they confine this cleansing to a work of investigative judgment and the judicial act of cleansing only books of record in heaven itself:

H. W. Lowe

"It is in a context of blotting sins from the heavenly records, and not from a human memory, that the investigative judgment is set." [1]

G . D. Keough

"There remains to complete the work only the cancellation, the blotting out of the record. ... This cancellation of the sin removes every trace of condemnation from the forgiven, sanctified sinner; but though it affects his standing and is indeed an atonement for him, it is not performed on the sinner's person, but is just what it is said to be, and no mistake, 'the cleansing of the sanctuary.'" [2]

R. F. Cottrell

"it is evident, therefore, that an attempt to apply Leviticus 16:30 to a moral cleansing of God's people during the great antitypical day of atonement now in progress in the heavenly sanctuary, or to read into it the idea of moral perfection in the flesh, is to wrest Scripture." [3]

L. C. Naden

"Nothing in either the Bible or the Spirit of Prophecy substantiates the claim that the blotting

out of sin from the books in heaven coincides with a blotting out of sin from the life of the believer." [4]

"He will blot out the record of their sins and remove them from the sanctuary. But this blotting out does not remove sin from God's people. ... The removal of sin from God's people must already have taken place." [5]

Editors—Review and Herald

"Some have mistakenly applied the statement of Leviticus 16:30—that on the Day of Atonement 'the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord'—to moral cleansing." [6]

W. P. Bradley

"Especially unacceptable is the suggestion that in Daniel 8:14 the cleansing of the sanctuary describes the work of cleansing to be accomplished by faith in Christ in the human life.

"What is going on now? Cases are being reviewed in the judgment. The faithful are justified as regards God's broken law. Names are retained in the book of life. At the end comes the sealing of those who are saved, the blotting out of their sins from the record. Christ comes out of the Most Holy Place and, last of all, lays the blame for sin upon the head of Satan. These are the great juridical acts of God taking place in the heavenly sanctuary, not in the soul temple. [7]

But how can this concept of a cleansing that is confined to heaven itself and only judicial in nature produce the needed impact on the Laodicean mind? Neither the Bible nor the Spirit of Prophecy supports this limited view of the purpose and work of the judgment.

A Cleansing for the Saints

Seventh-day Adventists recognize that the judgment referred to in Revelation 14:7 is the antitypical Day of Atonement. It is a day of

atonement for God's people. That it does something for the saints themselves is explicitly taught in Scripture :

Moses

"For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord."—Lev. 16:30, Torah Translation. [8]

"And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God."—Lev. 23:28.

Daniel

"I beheld [the antichrist powers warring against God's people] till the thrones were cast down, and the Ancient of days did sit ... the judgment was set, and the books were opened. ...

"I beheld, and the same horn made war with the saints, and prevailed against them; until the

Ancient of days came, and judgment was given to the saints. ...

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Daniel 7:9, 10, 21, 22, 25, 26.

So much emphasis can be placed on the examination phase of the judgment that the main point of Daniel 7 is forgotten — namely, that this is a judgment for the saints. It is the judgment which brings to the saints final victory over the beast.

David

"He shall judge thy people with righteousness, and thy poor with judgment. ... He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. ...

He shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72:2, 4, 6.

Malachi

"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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—Mal. 3:1-4. [9]

Isaiah

"In that day the Branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be excellent and lovely to those who have escaped of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded for life in Jerusalem and for eternal life, after the Lord has washed away the moral filth of the daughters of Zion, and shall have purged away the blood stains of Jerusalem from the midst of it by the spirit and blast of judgment and by the spirit and blast of burning and sifting. And the Lord will create over the whole site, over every dwelling place of Mount Zion and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy—a defense [of divine love and protection]." Is. 4:2-5, Amplified Bible. [10]

Joel

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. ...

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God ?

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. ... And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and

my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. ..."— Joel 1:14; 2:15-19, 25-28.

The solemn assembly called for in Joel is the antitype of the "holy convocation" of the ancient day of atonement. The blowing of the trumpet (ram's horn), the fast, the solemn assembly of all the people, and the intercessory position of the priests are all allusions to the tenth day of the Jewish seventh month. (Lev. 23:27-32; cf. GC 311; 6T 408, 409) The cleansing made by the High Priest for the people who afflicted their souls meets its antitype in the outpouring of the perfecting latter rain upon the saints. (TM 506) [11]

Zechariah

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the

Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have, caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."—Zech. 3:1-5.

That the experience of Joshua and the Angel applies to the judgment of the saints is made clear by E. G. White, for she affirms:

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

"As the people of God afflict their souls before

Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. 'A fair mitre' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."—5T 472, 475; cf. GC 484. [12]

Jeremiah

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."—Jer. 50:20; cf. GC 485.

Peter

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

The blotting out of sins and refreshing (latter rain) are the evidence of the unfailing merits of the mighty Intercessor in behalf of all who by faith enter into His work. Inspiration renders it thus: "... that your sins may be blotted out [in the investigative judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus." [13] Wrote the prophet Zechariah, "In that day there shall be a

fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1.

John

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."—Rev. 14:7.

Describing the blessing which will come to the church through the judgment, John exclaimed, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—Rev. 18:1. Centuries before, Isaiah had also described this scene, "But the Lord shall arise upon thee, and his glory shall be seen upon thee."—Is. 60:2. "What is this glory?—the character of God."—TM 499. This

glory seen upon the church is called by the Revelator the seal of the living God:

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousands of all the tribes of the children of Israel."—Rev. 7:2-4.

Ellen G. White clearly shows that the judgment brings the seal of the living God. (6T 130) This seal is not a mere judicial act in the books of heaven. It is placed in the foreheads of God's people, signifying that the moral image of God is fully restored in the human mind. (7BC 926; cf. 5T 474; 6BC 1118; TM 506) "For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord."—Lev. 16:30, Torah Translation.

Summarizing how the prophets have described the judgment and blotting out of sin: Leviticus 16:30 says, "you shall be clean before the Lord"; Daniel 7:26, "they shall take away his dominion"; Daniel 8:14, "then shall the sanctuary be cleansed"; Malachi 3:3, "he shall purify the sons of Levi"; Isaiah 4:4, "when the Lord shall have washed away the filth of the daughters of Zion"; Joel 2:25, "and I will restore to you the years that the locust hath eaten"; Zechariah 3:4, "take away the filthy garments from him"; Jeremiah 50:20, "the iniquity of Israel shall be sought for, and there shall be none"; Acts 3:19, "that your sins may be blotted out"; Revelation 7:4, "and there were sealed an hundred and forty and four thousand."

Clean and Yet Unclean

"But," question some, "are not God's people, through the process of justification and sanctification, completely purified before reaching the judgment?" There are those who give an affirmative reply:

"Firstly, to say that the corrupt sin principle, 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.

"Secondly, to say that the corrupt sin principle, the source of evil, the sinful nature, remains in the subconscious life of the believer until the final atonement puts off the work that must be done today. One woman became horrified when I insisted that sins must be 'blotted out' of the life today. She believed that this was the work of the final atonement."—Alan Starkey. [14]

"Our Bible says: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' (1 John 1:9) Here there is no reservation made for subconscious sins."—General Conference manuscript committee. [15]

On the contrary, Elders Wieland and Short say:

"Invariably the deeper 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." [16]

Which view is correct? The key to the right understanding of this problem is the truth that the regenerate saints are, as Luther expressed it, "righteous yet impure at one and the same time" — SIMUL JUSTI ET PECCATORES. [17] These four words are recognized as the most famous and precise expression of the Reformer's doctrine of justification by faith. Ellen G. White abundantly supports this great Protestant premise—first by maintaining that the believing Christian is wholly righteous before God (COL 163; SC 62), and then by declaring that the righteous confess "the sin fullness of their nature."—AA 561. Acknowledging themselves "erring, helpless, condemned sinners," they continue "wrestling with inbred sin," realizing more fully their own imperfections as they draw nearer to Christ. (5T

48; RH, Nov. 29, 1887; SC 64) They maintain "a constant battle ... with the selfishness and corruption of the human heart."—5T 397. The messenger of the Lord even declares that because of the "corrupt channels of humanity," the prayers, praise, and good works of believers are "so defiled that unless purified by blood, they can never be of value with God."—1SM 344.

How evident it is that SIMUL JUSTI ET PECCATORES is true of forgiven, born-again Christians! They are at the same time righteous and unrighteous, clean and unclean, pure and impure. Without this understanding, neither the Word of God nor the truth of daily Christian experience can have meaning.

The argument that regenerate saints are already cleansed and need no further cleansing because the gospel has power to cleanse completely from all sinfulness here and now, is the same contention that was advanced by the Catholic theologians in their battle with Martin Luther. That great servant of God was in the Wartburg when he seized his pen

to refute the arguments of Latomus, the Catholic champion who had attacked four theses of the Reformer. The main two theses attacked by Latomus were:

1. "The second thesis: Sin remains after baptism."
2. "The fourth thesis: Every good work of the saints while pilgrims in this world is sin." [18]

As is well known, Luther believed in the power of the blood of Christ to forgive, regenerate, and sanctify. But his Catholic opponents were contending that since the saints were cleansed, they could perform meritorious works. The argument was not centered on the merit of works before grace, but after grace. Luther showed that there was no merit attached to the good works of saints because even they were still sinful in themselves. Speaking of conversion and baptism, he stated, "All sins are washed away but there is still something left that needs washing." [19] Citing Is. 64:6, Ps. 143:2, Eccl. 7:20, 1 Cor. 4:4, Rom. 6 to Rom. 8, and other references, the Reformer defended the Protestant faith which maintains that

sin in the form of corruption of nature remains in the regenerate. Therefore he refuted Latomus by declaring:

"Every good work of the saints while pilgrims in this world is sin. ... Every good work is sin. ... I have taught that our good works are of such a kind as cannot bear the judgment of God. ... It therefore follows that our good works are not good unless His mercy is reigning over us and offering forgiveness. ... These people [the saints] are righteous yet impure at one and the same time. And thus he shows that no one ought to rely on his righteousness but only on the mercy of God. ... The principle stands firm, I repeat, that a good work in itself is unclean if the covering cloud of grace is removed, and only if God's forgiving mercy is there, may it be considered pure, worthy of praise and honour. ...

"On this account God has been wondrously mindful of us. He assures us of two facts. First, He teaches us that good works are plain to see. 'The fruits of the Spirit are love, joy, peace, long-

suffering, gentleness, goodness' (Galatians 5:22); and 'by their fruits ye shall know them' (Matthew 7:20). Secondly, He makes us absolutely certain that these good works are not without taint of sin in case we put our trust in them, so that we are able without doubt or mistake to confess that, in every good work we do we are sinners and men who mercy found. ...

"He has not freed us from death yet, not yet from sin, but He will however free us in the end, for we have still to die and still to labour in sin. But He has freed us from the law of sin and death, that is from the reign and tyranny of sin and death. As a result sin is still present but it has lost its power to tyrannize and can do nothing. ...

"If you take mercy away from the faithful they are sinners, and really have genuine sin, but in that they believe and live under the reign of mercy, and sin has been condemned in them and is being continuously put to death in them, it is on those grounds not imputed to them. ... There is sin even after remission, but it is not imputed. ... Now we

believe that the remission of all sins has been accomplished, and we have no doubt about it at all. But we go about our daily task in the expectation even yet of the abolition of all sin and freedom from it in every way.

"And so I declare, and this is my teaching, so that every man should know that in every good work he does there is as much sin as he has in him not yet cast out. ... This I teach lest he boast to God of the purity that is in him rather than glory in the grace and gift of God. ... I merely ask whether the sophists dare admit that there is any man who could say of one single work of his 'This is without sin,' even in the sense in which they speak of sin. For my part I cannot believe that even they or any other man would have the audacity to say this of his good work. ..." [20]

The great Reformer has been quoted at length on his most fundamental Protestant concept in order to make it plain that those today who deny the clear truth of Leviticus 16:30, claiming that the regenerate saints are already cleansed, are rejecting

the most primitive concepts of the Protestant faith. John Wesley and all the great champions of true Protestantism said virtually the same. In a sermon called "Sin in Believers," Wesley met the very objection brought forth by many who today deny the truth of Leviticus 16:30. Said the Reformer:

"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.' " [21]

"Christ indeed cannot reign where sin reigns; neither will He dwell where 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." [22]

"That believers are delivered from the guilt and power of sin we allow; that they are delivered from the being of it we deny. [23]

"Indeed, when we first know this, when we first find redemption in the blood of Jesus, when the love of God is first shed abroad in our hearts, and His kingdom set up therein, it is natural to suppose that we are no longer sinners; that all our sins are not only covered, but destroyed. As we do not then feel any evil in our hearts, we readily imagine none is there. Nay, some well-meaning men have imagined this not only at that time, but ever after, having persuaded themselves that when they were justified they were entirely sanctified; yea, they

have laid it down as a general rule, in spite of Scripture, reason and experience. These sincerely believe, and earnestly maintain, that all sin is destroyed when we are justified, and that there is no sin in the heart of a believer; that it is altogether clean from that moment. But though we readily acknowledge 'he that believeth is born of God,' and 'he that is born of God doth not commit sin,' yet we cannot allow that he does not feel it within; it does not reign, but it does remain. And a conviction of the sin which remains in our heart is one great branch of the repentance we are now speaking of."
[24]

"And it is most certain, they are thus far right; 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, 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 clear light from God, we cannot possibly

conceive. And a conviction of all sin remaining in their hearts, is the repentance which belongs to them that are justified." [25]

Pertaining to the Day of Atonement, it is clear that the saints must come to the judgment "righteous yet impure at one and the same time" — **SIMUL JUSTI ET PECCATORES**. That they must come as righteous people is plain by the following evidences:

1. In the type the people had already confessed and forsaken every particular sin in preparation for the final atonement.

2. Peter says that those who would have their sins blotted out when the times of refreshing come must be prepared for the blessing by repentance and conversion. (Acts 3:19)

3. In the parable of the wedding in Matthew 22, those found without a "wedding garment" in the judgment were cast out. This wedding garment is "the righteousness of Christ, His own unblemished

character."—COL 310.

4. "Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—GC 490.

On the other hand, the saints must come to the judgment as sinners, as the following evidences indicate:

1. In the type the people were required to present themselves to the sanctuary with great repentance, fasting, and humiliation of soul. By blood and incense alone could they stand before a pure and holy God.

2. In the parable of Zechariah 3, the people of God are represented by Joshua who stands in "filthy garments." E. G. White explains that Zechariah 3 is a description of the judgment and that the "filthy garments" are "their [the saints']

defective characters" which are acquired in "consequence of sin." As they enter the judgment, the people of God are "fully conscious of the sinfulness of their lives." They "afflict their souls before Him, pleading for purity of heart." (5T 472-475)

3. "Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection."—TM 445.

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

Do the saints come to the judgment with the "wedding garment" upon them or with "filthy garments" upon them? They come with both! Matthew 22 is not a contradiction of Zechariah 3. They merely prove that Luther was right when he

said that the saints were SIMUL JUSTI ET PECCATORES. And Wesley was right when he stated, "[Sin] does not reign, but it does remain. [26] Also E. G. White was right when she taught that the saints are accepted before God just as if they had not sinned, yet confess the sinfulness of their nature. (SC 62; AA 561)

In the face of this basic Protestant truth, how can one believe that regenerate saints are so purified in their state of being that they need no further cleansing? As Wesley said, this erroneous claim is contrary to both the Word of God and the experience of His children. [27]

Today there is grave danger that certain prejudices will so blind God's people to present truth that it is not discerned. This was the sin of the Jewish nation in Christ's time, and the sin against which the remnant church is warned. (1SM 406; cf. 1SM 387; 2SM 111.) Destroying the truth of Leviticus 16:30 is in effect destroying the entire foundation of Protestantism. Adventists are supposed to complete the Reformation begun by

Luther, not destroy it and build on another foundation. (SR 353; GC 78.)

The message for this Day of Atonement calls God's people to the sanctuary with repentance and humiliation of soul, as typified in the ceremonial Day of Atonement. (GC 489, 490) The teaching that if one has confessed his sins, he is forgiven and cleansed and does not need to afflict his soul, is not the doctrine of righteousness by faith preached by the Reformers. [28] Certainly it will not suffice today when God says, "You shall afflict your souls." The position that the church today does not need the special cleansing spoken of in Leviticus 16:30 can only testify to a Laodicean condition. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—Prov. 30:12. [29]

No Moral Change at the Second Advent

Others who object to the cleansing of God's people as portrayed in Leviticus 16:30, seeing that it is untenable to claim that the regenerate saints

have no sin remaining in them, turn to the opposite error. They teach that complete freedom from sin is not possible until the Second Advent, while charging those who believe Leviticus 16 with the heresy of dispensationalism. [30] This doctrine is the direct contradiction to the belief that all sinfulness is cleansed from believers here and now, and yet, surprisingly, both objections are sometimes given by the same individuals.

But those who support this belief in a removal of sin at the Second Advent flee from a lion, and a bear meets them. Unable to tear up the foundations of Protestantism which are found too firmly laid, they would then destroy the most fundamental premise of Adventism—that the sanctuary will be cleansed before the Second Advent, and that the final generation will be morally perfected, sealed, and able to live without an Intercessor in the great day of God. Ellen White clearly states:

"When He [Christ] comes [the second time] He is not to cleanse us of our sins, to remove from us the defects of our characters. ... No work will then

be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us."—2T 355.

"The transformation of character must take place before His coming. Our natures must be pure and holy; we must have the mind of Christ, that He may behold with pleasure His image reflected upon our souls. ..." Our High Calling, p. 278; cf. GC 623; 1SM 198; RH, Aug. 7, 1888.

This pillar which is being attacked—the pillar of basic Adventism—is as solid as the pillar of Protestantism. They stand inseparable, firmly embedded in the same rock—righteousness by faith.

Moral or Ceremonial Cleansing?

The question to be decided is whether Leviticus 16:30 points to a moral or ceremonial cleansing. In

the Review and Herald, July 30, 1964, p. 13, there appeared an editorial on Leviticus 16:30 by R. F. Cottrell. He stated

"The expressions 'to cleanse' and 'may be clean' in Leviticus 16:30 are from the Hebrew word *taher*, which always (without exception) denotes ritual or ceremonial cleansing. *Taher* does not mean, nor is it ever used of, moral cleansing from sin. ...

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

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

A few weeks later the editors of the Review and Herald inserted a footnote to an article by L. C. Naden:

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

"The services of the day affected the people ritually, but not morally, and did not release them from sin nor in any degree alter their standing before God.

"To apply Leviticus 16:30 to moral cleansing, that is, to forgiveness or the release from moral guilt, is to read into the passage an idea the Hebrew word is never used to express and that the Holy Spirit never intended. Accordingly, the conclusion some have drawn from Leviticus 16:30, as applying to a moral cleansing of God's people in the antitypical Day of Atonement is invalid." [31]

Conclusion

It is most unfortunate that these statements were ever included in denominational print, for while it is clear that the cleansing in the typical day of atonement spoken of in Leviticus 16 was a ritual, ceremonial cleansing, it is equally clear that "what was done in type in the ministration of the earthly sanctuary, is done in reality in the

ministration of the heavenly sanctuary."—GC420. Realizing that the Hebrew word *taher*, used to denote ceremonial purification, pointed to the reality of moral cleansing from sin, David prayed, "Purge me with hyssop, and I shall be clean [Hebrew: *taper*]. ..."—Ps. 51:7. [32] As Dr. Desmond Ford so aptly states in the Ministry of December, 1965:

"While it is true that *taher* is chiefly used in ceremonial contexts, it should be kept in mind that the whole ceremonial of the sanctuary was a lesson book without moral issues. The ceremonial defilements contracted by the Israelites were symbolic of the contagion of sin that has rendered all people in need of the cleansing blood of Christ. Thus *taher* in some contexts specifically has to do not merely with ceremonial uncleanness but also with moral cleansing (see Job 4:17; Ps. 51:2)." [33]

Whereas the typical Day of Atonement involved the entire nation of Israel, and as such was a corporate event, yet each individual was expected to personally afflict his soul in

preparation. In like manner, the present antitypical Day of Atonement for modern Israel will benefit only those who have an individual, personal experience with the Lord. Those who do not participate by meeting the conditions whereby final atonement is to be granted will be "cut off." (Lev. 23:27-32)

A summary study of the Bible and Spirit of Prophecy foretells a final blotting out of sin during the time of the judgment, not only from the records of heaven, but also from the lives of God's children. To believe that a final, complete blotting out of sin occurs at conversion denies fundamental Protestantism; and to advocate that this does not take place until the Second Advent is to reject basic Adventism.

The glorious message prefigured in the truth of Leviticus 16:30 is a message of hope and final deliverance from the bondage of sin. Only as God's people understand heaven's purpose for the church will they have the faith to stand in the great day of God. (GC 488)

Notes:

1. Harry W. Lowe, "The Purpose of the Sanctuary Service," RH, Apr. 9, 1964, p. 7.
2. G. D. Keough, "God's Power to Pardon and Forget," Ministry, June, 1966, p. 37.
3. Raymond F. Cottrell, "That Ye May Be Clean," RH, July 30, 1964, p. 13.
4. L. C. Naden, "Christ's Atoning Ministry," RH, Sept. 10, 1964, p. 4.
5. L. C. Naden, "Christian Perfection, How Do We Attain It?" RH, Sept. 17, 1964, p. 3.
6. Editors, RH, Sept. 10, 1964, p. 4.
7. W. P. Bradley, "Limitations on Symbolism," Ministry, Oct 1968, p. 21.
8. The Jewish Publication Society of America.
9. According to GC 424-426, Mal. 3:1-4 refers to the coming of Christ to judgment and describes the same event as Daniel 7:13 and Daniel 8:14.
10. GC 485 clearly places Isaiah 4 in the setting of the judgment and blotting out of sins.
11. It is most significant that 1T 179-183, describing the great shaking in the church,

- quotes Joel 2:15-17 in a special footnote.
12. 5T 472-476 must be read to appreciate the full context of Ellen White's application of the experience of Joshua and the Angel to the judgment.
 13. GC 611 (1888 edition), brackets in original.
 14. Alan Starkey, manuscript, pp. 8 and 9, published in 1968 by the Defense Literature Committee of the General Conference. This manuscript, called Basic Brinsmead Belief, was published in an attempt to refute the teachings of Robert Brinsmead.
 15. Third General Conference "Wieland-Short Manuscript Committee Report," A Warning and its Reception, p. 390. This General Conference manuscript committee report was written in an attempt to refute the position of Wieland and Short in their manuscript, 1888 Re-examined. This manuscript was submitted to the General Conference in 1950.
 16. Ibid.
 17. Martin Luther, Luther: Early Theological Works, The Library of Christian Classics, Vol. XVI, p. 324.

18. Ibid., pp. 317, 318.
19. Ibid.
20. Ibid., pp. 318-354.
21. John Wesley, *Wesley's Sermons*, pp. 12, 13.
22. Ibid., p. 13.
23. Ibid., p. 21.
24. Ibid., pp. 33, 34.
25. Ibid., p. 41.
26. Ibid., p. 34.
27. Ibid., p. 12.
28. Referring to the justified saint, Luther says, "Thus we confess that we are sinners, and with our weeping, penitence, grieving and tears we show that we are sinners also in our own eyes." *Luther: Lectures on Romans*, p. 135.
29. It was the false philosophy of Korah (who opposed Moses for reproofing the congregation) which declared, "All the congregation are holy, every one of them."—*Num. 16:3*.
30. See pp. 36, 81.
31. *RH*, Sept. 10, 1964, p. 4.
32. *Ezek. 36:25, 33; 37:23*, use "cleanse" (*taher*) with reference to moral cleansing.

33. Desmond Ford, "The Linguistic Connection between Daniel 8:14 and 11:31," *Ministry*, December 1965, p. 36, footnote.

Chapter 3

Original sin and Daniel 8:14

If the great, final cleansing of the Day of Atonement is to be understood, it is essential to understand the nature of man, especially as human nature has been affected by sin.

The fall of Adam corrupted human nature physically and spiritually. The seeds of decay and death were implanted in the human organism, thus reducing the strength of the physical, mental, and moral powers. More than this, sin corrupted the human heart, defiled the mind, and polluted the human spirit.

Satan "prevailed on Adam to sin. Thus at its very source human nature was corrupted."—RH, April 16, 1901. It was inevitable that the stream of life from Adam would also inherit the same corruption of nature. The law of life is that everything produces after its kind. (Gen. 1:11, 21, 24, 25) Adam's children all bear his nature, both in

the degeneracy of the outward man (body) and in the sinfulness of the inward man (heart, mind, or spirit). Thus "by one man's disobedience many were made sinners."—Rom. 5:19.

Everyone born of the flesh is sinful. He is born sinful. It is not as important to know how it happens as it is to know that it does happen. A child does not become a sinner after he commits acts of sin. Rather, he commits acts of sin because he is first a sinner. Everyone "born of the flesh" is a sinner, not by deed, but by nature. The acts of sin are the fruit which grows from the corrupt tree. Even if one naturally born were to commit no act of sin, he would still be a sinner, totally unfit for fellowship with God and unsaved unless cleansed by the blood of Jesus. Statements of Inspiration which affirm this basic truth of the inherited sinfulness of all men are as follows:

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. 17:9.

... the carnal mind is enmity against God: for it

is not subject to the law of God, neither indeed can be."—Rom. 8:7.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

"And you hath he quickened, who were dead in trespasses and sins. ... and were by nature the children of wrath, even as others."—Eph. 2:1, 3.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. 51:5.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Ps. 58:3.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:19.

"The inheritance of children is that of sin. Sin

has separated them from God."—CG 475.

"Children who have not experienced the cleansing power of Jesus are the lawful prey of the enemy, and the evil angels have easy access to them."—CT 118.

"Children are the lawful prey of the enemy. ..."—RH, Sept. 19, 1854.

"Because of sin his [Adam's] posterity was born with inherent propensities of disobedience."—5BC 1128.

"In the human heart there is natural selfishness and corruption. ..."—4T 496.

"As related to the first Adam, men receive from him nothing but guilt and the sentence of death."—6BC 1074.

From the foregoing, it is clear that:

1. All men naturally born have sin in them.

2. This sin exists not in expression (deed) but in very nature. As the oak tree is in the acorn, so every conceivable act of sin is in the sinful nature. [1]

3. The corrupt "tree" soon makes itself known by its evil "fruit." The "fruit" does not make the "tree" evil. The evil "tree" makes the "fruit" evil.

4. Thus sin should be considered in its two aspects—the sin of nature and the sin of action. Paul referred to the believers as those who had "put off the old man with his deeds."—Col. 3:9.

Original Sin and the Reformers

Augustine first coined the expression "original sin." By it he meant the sinful nature transmitted to humanity as a result of Adam's sin. Adventists may not agree with Augustine on how the corrupt nature of Adam is transmitted to his posterity, but they would certainly have to agree with him that man is born with a corrupt heart and a carnal mind.

It is not necessary to use the expression "original sin" any more than it is necessary to use the word "Trinity" in reference to the three persons of the Godhead. But in order to appreciate what the great Reformers stood for, it is most helpful to know what they meant by "original sin" and what they taught about "original sin."

Luther

"... It [original sin] is the proneness toward evil." [2]

"Original sin is our inherited tendency to do that which is evil, and our disinclination and inability to do that which is good." [3]

"We must confess, as Paul says in Romans 5:12, that sin originated from one man Adam, by whose disobedience all men were made sinners and subject to death and to the devil. This is called original or capital sin. The fruits of this sin are afterwards the evil deeds which are forbidden in

the Ten Commandments, such as unbelief, false faith, idolatry, to be without fear of God, arrogance, blindness, and, to speak briefly, not to know or regard God, not to regard God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc. 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 Scripture." [4]

The Augsburg (Protestant) Confession of 1530, which was drawn up largely by Melancthon, expressed not only Luther's theology, but Protestant theology in general.

"Our churches, with common consent, do teach ... that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Spirit. ..." [5]

Calvin

"Original sin, therefore, seems to be a hereditary depravity and corruption of our nature, diffused into all parts of the soul, which first makes us liable to God's wrath, then also brings forth in us those works which Scripture calls 'works of the flesh' [Galatians 5:19]. And that is properly what Paul often calls sin. The works that come forth from it—such as adulteries, fornications, thefts, hatreds, murders, carousings—he accordingly calls 'fruits of sin' [Galatians 5 :19-21], although they are also commonly called 'sins' in Scripture, and even by Paul himself. ...

"For, since it is said that we became subject to God's judgment through Adam's sin, we are to understand it not as if we, guiltless and undeserving, bore the guilt of his offense but in the sense that, since we through his transgression have become entangled in the curse, he is said to have made us guilty. Yet not only has punishment fallen upon us from Adam, but a contagion imparted by him resides in us, which justly deserves

punishment. ... And the apostle himself most eloquently testifies that 'death has spread to all because all have sinned' [Romans 5:12]. That is, they have been enveloped in original sin and defiled by its stains. For that reason, even infants themselves, while they carry their condemnation along with them from the mother's womb, are guilty not of Luther's fault but of their own. For, even though the fruits of their iniquity have not yet come forth, they have the seed enclosed within them. Indeed, their whole nature is a seed of sin; hence it can be only hateful and abhorrent to God. From this it follows that it is rightly considered sin in God's sight, for without guilt there would be no accusation." [6]

It is clear that the Reformers used the expression "original sin" to mean the depraved, sinful nature which belongs to all who are naturally engendered. Any fundamental Christian must believe in this concept of original sin.' [7]

Original Sin and Regeneration

In the unconverted life, the sinful nature of the heart and mind holds full sway. Apart from converting grace, all that the natural man does is sin. All his thoughts, religion, devotion, zeal, works, righteousness, are sin. Struggle as he may to be free, the natural man is a complete slave to his sinful nature.

Conversion is a great work "that most do not appreciate."—2T 294. The believer in Jesus is born again and becomes a new creature. (John 3:3; 2 Cor. 5:17) He partakes of the divine nature and becomes a son of God. (2 Pet. 1:4; John 1:12) He is "justified by His blood," and his sins are passed over by the forbearance of God. (Rom. 5:9; 3:25) He experiences "the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5. He is among those described by Paul, " ... but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. 6:11. The love of God is shed abroad in his heart, and his very body becomes a

temple of the Holy Spirit. (Rom. 5:5; 1 Cor. 3:16)
"The new birth consists in having new motives,
new tastes, new tendencies."—6BC 1101. Sin no
longer reigns in the believer's mortal body (Rom.
6:12), for the liberating grace of God breaks the
controlling power of original sin in his life. (Rom.
8:2)

The power and efficacy of the blood of Christ
must not be minimized, but these important
questions should be raised:

Does the daily experience of regeneration
altogether eradicate original sin (the sinful nature)?
Is there any sin in them that are born of God, or are
they wholly delivered from it? What is the
testimony of the saints of all ages?

Moses

"... cursed is the ground for thy sake; in sorrow
shalt thou eat of it all the days of thy life. ..."—
Gen. 3:17.

The ground is an illustration of the human heart (Jer. 4:3; Hosea 10:12; Matt. 13:8); and the changed condition of the earth after the fall served to illustrate the changed condition of man's heart after the fall.

"It was not the will of God that the sinless pair should know aught of evil. ... But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it—they would have the knowledge of evil—all the days of their life. From that time the race would be afflicted by Satan's temptations."—PP 59.

"Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil."—Ed 26.

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist."—Ed 29.

Adam was not wholly restored to the image of the Divine after he repented of his sin. He was not able to see God's face again. Through sin his nature became evil, and he was now required to contend with the evil bent of his heart all the days of his life, just as he was required to contend with bad seeds, thorns, and weeds in the cursed earth.

Solomon

"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.

Job

"... Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. ... Wherefore I abhor myself, and repent in dust and ashes."—Job 40:4; 42:6. (Yet the same job was a "perfect and upright" man—Job 1:1.)

David

"Who can understand his errors? Cleanse thou me from secret faults."—Ps. 19:12.

"... Enter not into judgment with thy servant; for in thy sight shall no man living be justified."—Ps. 143:2.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—Ps. 130:3.

Isaiah

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags. ..."—Is. 64:6.

"... 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. ..."—Is. 6:5; cf. 4BC 1139. (Isaiah was a holy prophet, yet he included himself among the unclean.)

Daniel

"And whiles I was speaking, and praying, and confessing my sin. ..."—Daniel 9:20. (Daniel was a blameless servant of God when he was engaged in this prayer.)

"And I Daniel alone saw the vision [of Christ's glory and moral excellence] ... and there remained no strength in me: for my comeliness was turned in me into corruption. ..."—Daniel 10:7, 8.

Paul

"I am not conscious of anything against myself, and I feel blameless; but I am not vindicated and acquitted before God on that account."—1 Cor. 4:4, Amplified Bible.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. 1:15.

"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..."—Rom. 7:17, 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 I am apprehended of Christ Jesus."—Phil. 3:12.

John

"... but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth [Greek: keeps on and continues to cleanse] us from all sin."—1 John 1:7.

James

"For we all often stumble and fall and offend in

many things."—James 3:2, Amplified Bible.

Luther

"So original sin remains in Christians until they die. ..." [8] "The lives and confessions of these [Paul, Jerome, Cyprian] and all saints prove the saying of St. Paul in Romans 7, 'I delight in the law of God after my spirit, yet find in my members a contrary law of sin,' so that no one can deny that sin is still present in all the baptized and holy men on earth, and that they must fight against it." [9]

"But we should know that sin is left in the spiritual man for the exercise of grace, for the humiliation of pride, and for the restraint of presumptuousness." [10]

"'Sin remains after baptism.' All sins are washed away, but there is still something left that needs washing. ... Every good work of the saints while pilgrims in this world is sin. ... [the saints] are righteous yet impure at one and the same time [SIMUL JUSTI ET PECCATORES]." [11]

Wesley

"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.' " [12]

"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." [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." [14]

"... [sin] does not reign but it does remain." [15]

White

The Spirit of Prophecy describes the daily experience of the saints as follows:

"The closer you come to Jesus, the more faulty you will appear in your own eyes. ..."—SC 64.

"There is a wrestling with inbred sin; there is warfare against outward wrong."—RH, Nov. 29, 1887.

"We must strive daily against outward evil and

inward sin. ..."—RH, May 30, 1882; cf. 5T 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."—COL 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."—AA 476, 477.

From the foregoing testimony of saints of all ages, it can be seen that Doctors Edward Heppenstall and Desmond Ford are quite correct if their following statements are applied to the normal, daily Christian experience:

"The Christian knows that there still remains in him a fountain of evil, a depraved nature."—Edward Heppenstal. [16]

"The consecrated believer has sin in him but no sin on him, just as Christ had sin on Him but no sin in Him. That is to say, every converted soul still has his old nature to fight and from this source he is continually tempted. ... See Romans 7:14-23 and Galatians 5:17."—Desmond Ford. [17]

Once the truth that original sin remains in the regenerate saints is grasped, one many readily understand what Luther meant when he stressed that even the good works of the saints are defiled with sin." [18] Wesley likewise testified that sin cleaves to the saints' best actions and holiest duties. E. G. White declared that the prayers, praise, and

religious exercises of "true believers" are so defiled by their "corrupt channels of humanity" that they are not acceptable to God unless Jesus purifies them by His blood. (1SM 344)

It follows that perfect obedience here and now is only possible if the imputed righteousness of Christ is applied to the impurity and deficiency of all good works: [19]

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."—AA 532.

"Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved." —Sons and Daughters of God, p. 270.

"But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,—perfect obedience to His law. But righteousness

without a blemish can be obtained only through the imputed righteousness of Christ."—RH, Sept. 3, 1901.

It is a grave mistake to suppose that original sin may be entirely eradicated if the Lord just gives His people enough probationary time to practice sanctification. Is not the divine decree clear enough? "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

"Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression."-2T 448.

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

It may therefore be affirmed, with the saints of

all ages, that all sinfulness is not eliminated from believers in the normal, daily experience. This concept does not limit the power of God to cleanse from sin, but it accepts by faith that His wisdom sees best to leave His people in a state [20] of sin to teach humility, abhorrence of sin, and dependence upon His righteousness alone. Character is formed by conflict, and a large share of the Christian's conflict is with his own sinful heart.

Original Sin and the Second Advent

Some Seventh-day Adventists avoid the error of trying to pull down the great Protestant pillar, confessing with the Reformers that original sin remains in Christians until they die, and yet turn to the opposite error—that of claiming that sin will remain in the saints until the second advent of Christ :

Edward Heppenstall

"The old creature or the old man remains with

us till the day of our death or the day of Christ's coming; but as long as we look to Christ the author and the finisher of our faith, sin and self cannot prevail. ... The Christian believes that there still remains in the regenerate man a fountain of evil; that sin always exists in the saints till they are divested of their mortal bodies. ...

"This original sin remains in Christians and non-Christians until they die or are translated." [21]

"We find here the most solemn warning against sinless perfection in this life. The Christian knows that there still remains in him a fountain of evil, a depraved nature. ..." [22]

Taylor Bunch

"Webster defines perfection as being 'blameless' and 'flaw less' with characters 'fully formed,' 'completely developed; 'satisfying the highest expectation,' and having reached 'full maturity.' It is stated that perfectionism from a theological viewpoint is 'the doctrine that a state of

freedom from sin is attainable, or has been attained, in the earthly life. ... We should remember that only when Jesus comes can we be made perfect." [23]

Ralph Watts

"We will never reach sinless perfection in this life. ..." [24]

Desmond Ford

"The consecrated believer has sin in him but no sin on him, just as Christ had sin on Him but no sin in Him. That is to say, every converted soul still has his old nature to fight and from this source he is continually tempted, whereas Christ had no old nature of evil. See Romans 7:14-23 and Galatians 5:17. Our old nature will be finally destroyed at glorification when our Lord returns. Then we will have sin neither in us nor on us. [25]

This concept attempts to pull down the pillar of Adventism — the cleansing of the sanctuary before

the coming of Jesus. But as long as Daniel 8:14 stands, the truth stands that all sin must be eliminated from the saints before Christ comes.

That this may appear as certain as it is, five facts are here presented:

1. The sanctuary must be cleansed and all sin blotted out as far as the saints are concerned before Jesus comes. To deny this is to deny Daniel 8:14 and the very foundation of Adventism.

2. Paul affirms that Christ will come "the second time without sin [apart from sin, not to deal with sin as far as His people are concerned] unto salvation."—Heb. 9:28. Sin must be finished with and blotted out "when the times of refreshing shall come from the presence of the Lord," not at the Second Advent.

3. After the final close of human probation, the saints must live in the sight of a holy God without an Intercessor. (EW 71) This experiential concept of the final generation is intrinsic in Daniel 8:14

and Hebrews 9:28. The regenerate saints are not without sin, even though they do not commit acts of sin. They are not prepared to live without an Intercessor in the sanctuary.

Any man who has a sinful nature needs a Mediator in the sanctuary and the continual application of the blood of Christ. While the sinful nature remains, even the prayers of the saints cannot reach God without an Intercessor. (1SM 344) But Jesus does not continue interceding for His people and purifying them with His blood until the Second Advent.

4. Those who remain until the coming of Christ must stand in His presence and look into the face of the Son of God. (Cf. Is. 25:9 with 2 Thess. 2:8) Man in his sinful state could not endure the glory of this experience. (Ex. 33:18-20) Moreover, the very fact that the final generation will be glorified before Jesus comes (GC 645) is evidence that nothing but the mortal body remains to be changed at the Second Advent.

5. The claim that sin will remain in the saints until Jesus comes is foreign to the past teaching of the exponents of Adventism from James White to M. L. Andreasen. Not one instance has been found in this writer's research where this new teaching was propounded by Seventh-day Adventists before the present decade. Daniel 8:14 means that sin—all sin—must be dealt with and eradicated from the saints before the second coming of Christ.

Original Sin and the Final Atonement

The great pillars of Protestantism and Adventism stand together. The first establishes the truth that original sin remains in the regenerate; the second affirms that it does not remain in those who will live until the coming of the Lord. Where are the would be Samsons who would push down these great pillars? They uphold not the temple of Dagon, but the two apartments of the heavenly sanctuary.

Where can be found the complete blotting out of all sin?

"... so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary."—EW 253.

Could it be that after more than 120 years, Seventh-day Adventists do not know about Jesus' final atonement? It is made in the most holy place. It is made for the regenerate saints when Jesus takes up their names in judgment. (GC 480) "This atonement is made for the righteous dead as well as for the righteous living."—EW 254. [26] It is credited to the account of the righteous dead, and they will in consequence be resurrected without original sin at the coming of Christ. But the living saints will be alive to experience the glory and power of Christ's final atonement:

"For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord."—Lev. 16:30, Torah Translation.

"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."—Mal. 3:2, 3.

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

Is. 4:2-5.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Dan. 7:26.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

"But into the second [apartment] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people ... which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. ...

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be

offered? because that the worshippers once purged should have had no more conscience of sins. ...

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—Heb. 9:7, 9; 10:1, 2, 14-18.

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."—Jer. 50:20.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto

him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."—Zech. 3:3-5.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. ... The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil anymore."—Zeph. 3:13, 15.

Conclusion

"As the people of God afflict their souls before him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The

spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never 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. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."-5T 475.

It is clear that Christ does something for His saints in the investigative judgment. There is not only a work of examination; there is also a work of atonement, a work of cleansing. (GC 480) How could the words of inspiration be plainer? "For on

this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord."—Lev. 16:30, Torah Translation. "Take away the filthy garments from him. ... I will clothe thee with change of raiment."—Zech. 3:4.

By what power does the Lord make this great change in the saints?

"I asked what had made this great change. An angel answered: 'It is the latter rain, the loud cry of the third angel.'-1T 183.

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. ... The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. ...

"Unless the early showers have done their work, the latter rain can bring no seed to

perfection."—TM 506.

Daniel 8:14 is the complement of the Protestant doctrine of justification by faith. In the daily experience of justification, sin does not reign, but it remains. In the sealing experience under the latter rain (which experience is the blessing of the judgment), sin neither reigns nor remains. Daniel 8:14 is God's final answer to the problem of original sin. Thus Adventism is to cooperate with its High Priest to complete the work of the Reformation. God is now calling His people to this final cleansing. As ancient Israel gathered at the sanctuary with prayer and affliction of soul, so modern Israel must understand the nature of their High Priest's work in heaven. (GC 488, 431) They must follow Him to judgment.

How must the people of God come to the judgment? As Luther would say, *SIMUL JUSTI ET PECCATORES*—righteous and obedient children in Christ, yet afflicting their souls, "pleading for purity of heart."—5T 475. The door to the judgment is open. (Rev. 3:8) God's people

are invited to enter. (Heb. 10:19-21) All things are ready (Matt. 22:4) — all things except the Laodicean heart. God of heaven, wake up Thy church ere the sentence is passed, "They which were bidden were not worthy!" Might modern Israel respond to the urgent call of Joel to gather at the sanctuary:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"—Joel 2:15-17.

Notes:

1. By "sinful nature" is not meant the degenerate

human organism with its weakened physical, mental, and moral powers; but, in the correct theological terminology, the inward spiritual man is referred to the human heart with its natural selfishness and corruption, or the innately perverse quality of the soul.

2. Martin Luther, *Luther: Lectures on Romans*, p. 167.
3. Martin Luther, *Luther's Small Catechism*, p. 40.
4. Martin Luther, *Smalcald Articles*, Part Three, Sec. 1, *Book of Concord*, Vol. 1, p. 321 f.
5. Quoted in *Luther's Small Catechism*, p. 90.
6. John Calvin, *Institutes of the Christian Religion*, *The Library of Christian Classics*, Vol. XX, p. 251.
7. It is unfortunate that M.L. Andreasen made the statement, "As Adventists, however, we do not believe in original sin." *Letters to the Churches*, p. 56. Of course Andreasen believed that all are born with corrupt hearts and minds. What then did he mean? Catholics and some Protestants believed that the guilt of Adam's personal sin is imputed to his offspring. It is

true that Adventists do not believe in the imputation of guilt from father to son. (Ezek. 18:20; PP 306) Neither did most of the Reformers! Andreasen should have said, "Seventh-day Adventists do not believe in those theories which include the imputed guilt in original sin." Likewise, Raymond F. Cottrell's editorial in the Review and Herald, Sept. 23, 1965, p. 13, is misleading. A fundamental Protestant reading his article could conclude that Seventh-day Adventists are modern-day Pelagians.

8. Martin Luther, Table Talk, CCLVI.
9. Martin Luther, Works of Martin Luther, Vol. 111, pp. 17-19.
10. Martin Luther, Luther: Lectures on Romans, p. 212.
11. Martin Luther, Luther: Early Theological Works, The Library of Christian Classics, Vol. XVI, pp. 317-324.
12. John Wesley, Wesley's Sermons, pp. 12, 13.
13. Ibid., p. 13.
14. Ibid., p. 21.
15. Ibid., p. 34.

16. Edward Heppenstall, Signs of the Times, .Dec., 1963, p. 30.
17. Desmond Ford, Signs of the Times (Australian edition), August 1, 1967, p. 32.
18. See pp. 22, 23.
19. By imparted righteousness believers receive power to obey; but the acts of obedience are defiled by the corrupt channels of humanity, i.e., original sin.
20. A "state of sin" does not mean the practice of sin. A born-again believer does not practice sin. (1 John 3:9)
21. Edward Heppenstall, Definitions of Righteousness (lessons used at Andrews University), pp. 18, 20.
22. Edward Heppenstall, Signs of the Times, Dec., 1963, pp. 11, 30.
23. Taylor Bunch, Ministry, Dec., 1965, pp. 7, 9.
24. Ralph Watts, RH, May 19, 1966, p. 4.
25. Desmond Ford, Signs of the Times (Australian edition), Aug. 1, 1967, p. 32.
26. This is not contrary to the teaching of the Spirit of Prophecy that "death brings dissolution to the body, but makes no change

in the character."—5T 466. True Christians always have a standing of perfection in Christ, and death does not change this. By virtue of the final atonement, they are resurrected with this same perfect character.

Chapter 4

The perfecting of the saints and Daniel 8:14

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Daniel

All are agreed that it is the heavenly sanctuary referred to in this prophecy of Daniel. But does the cleansing of the heavenly sanctuary involve and affect the people of God? Some are saying that this cleansing is only a juridical act of God in heaven which does nothing for the human soul. [1] Is it any wonder that Daniel 8:14 has no great impact on the heart of Laodicea?

The identity between the sanctuary and the worshippers needs to be clearly established. This relationship is close and decided. According to Revelation 11:1, the saints "worship" in the heavenly sanctuary, they "dwell in heaven."—Rev. 13:6. Their bodies are on earth, but their thoughts,

minds, affections, sympathies, and prayers are by faith in the heavenly temple. (GC 427; EW 255, 256) In the same way and in the same sense that they dwell in Christ (John 15:1-5), they dwell in the temple. Just as Jesus and His people are one, so the sanctuary and God's people are one. This was plainly taught by the type. When the saints were defiled, the sanctuary was defiled at the same time. (Lev. 20:1-3; Ezek. 5:11; Num. 19:13, 20) The following note from a 1901 Sabbath School lesson quarterly shows that this is not a new concept, but a long-accepted truth in the church:

"4. When a person sinned, the sanctuary was in a sense defiled, as brought to view in these verses; because it contained the law that had been transgressed. But until that sin was confessed it did not become a part of the 'iniquity of the sanctuary,' referred to in Numbers 18:1; for the sinner still bore his own sin, and his own blood would be required to atone for it. But when confession was made, and his offering presented, the priest, through the blood, or the flesh, took the sin and bore it in a figure into the sanctuary. Thus the

sinner was left free, and the priest stood responsible." [2]

The type also clearly taught that when the sanctuary was cleansed, the people were cleansed. (Lev. 16:30, 33) In the same quarterly this important truth is recognized by the following questions and Scripture references employed (verses given are from Leviticus 16):

"7. For how much of the sanctuary was atonement made? Verses 16-18.

"8. What besides the sanctuary received the benefit of this atonement? Verse 17.

"9. What did this ceremony do for the sanctuary and the altar? Verses 18, 19. (Ezekiel 45:18-20)

"10. What did it do for the people? Verse 30."
[3]

The Sanctuary of the New Covenant

The inseparable identity of the sanctuary and the people is also plainly demonstrated in the book of Daniel. Here the prophet beheld the sanctuary and the people of God being trodden down. (Dan. 8:10-12) They shared a common fate at the hands of Antichrist. Then the question is asked, "How long shall be the vision ... to give both the sanctuary and the host [God's people] to be trodden under foot?" The answer given is, that at the end of the 2300 days, "then shall the sanctuary be cleansed [restored to its rightful state]."— Dan. 8:14, cf. RSV. Why did not the angel answer the question by saying, "Then shall the sanctuary and the people of God be restored?" Clearly, the restoration of the people is implicit in the restoration of the sanctuary. If the question had not been answered, the inquirer would certainly have asked again, "When will the people also be restored to their rightful state?" The conclusion follows, that the restoration of the sanctuary includes the restoration of the faithful.

It is obvious that the sanctuary cannot be cleansed unless those who dwell in it are cleansed. So Leviticus 16 plainly states that both the sanctuary and the people were typically cleansed by the special services of the Day of Atonement. Numerous other Bible passages show that the cleansing performed in the heavenly sanctuary includes a cleansing of the saints. Malachi 3:1-3 has previously been quoted. The Great Controversy, pp. 424-426, states that this passage refers to the same event as Daniel 8:14. The prophet Malachi here declares, "The Lord, whom ye seek, shall suddenly come to his temple ... and he shall purify the sons of Levi [God's people]."

Daniel 8:14 refers to the cleansing of the New-Covenant sanctuary brought to view in Hebrews 8:1, 2.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Not only does Ellen White refer to this as the sanctuary in heaven, but she also makes the following significant application:

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

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

In calling the church the "true tabernacle" of Hebrews 8:1, 2, E. G. White is not contradicting Paul, who also refers to the church as the temple (Eph. 2:21), nor is she contradicting her other

statements which say that the sanctuary is in heaven. The members of the church are those who dwell in the heavenly temple. (Rev. 11:1; cf. 13:6) It is proper to call the people who live in London "the city of London." When one refers to the Cloverdale Seventh-day Adventist Church, he may refer to the church building, or to the people who worship in it, or to both. So Inspiration sometimes refers to those who dwell in the heavenly sanctuary as the "true tabernacle."

Daniel 8:14 must be understood in the light of these facts. The cleansing of the heavenly temple involves those who dwell in the temple. [4]

If the cleansing as brought to view in Daniel 8:14 is not a cleansing which involves people and affects people, then the late Donald G. Barnhouse was correct when he declared that the Adventist concept of the cleansing of the sanctuary "is stale, flat, and unprofitable!" [5] Is God so superstitious that He solemnly asks His people to watch Him go through a formal, juridical performance which affects neither Him nor the believer? Is it not

mocking heaven to attribute less reality to the judgment than even human reason demands? If this were only a formal ceremony over books in heaven, an affair that has lasted over 120 years, could God fairly blame a church that has become so inattentive to what is going on in the most holy place that the great truth of Daniel 8:14 has lost its true meaning and force?

Record Books and the Souls

To answer the belief that the cleansing is only of records from books in heaven, the following statement shows that these records are simply photographs of the character.

"As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character. ..."—5BC 1085; cf. 7BC 987; GC 486, 487.

The record book is the mirror of the individual.

God's people have not yet projected a clean image to heaven because they are not yet perfected. It should now be asked, "If a mirror portrays a person's soiled face, how would he obtain a clean image? Would he wash the mirror, or wash his face?" In the context of this question, the following comments by Elder E. J. Waggoner are especially pertinent.

"We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger to balance an account. This is not the blotting out of sin: An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?—Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were

destroyed; but the Word of God the truth remained just the same, because truth is God Himself; it is His life. ...

"When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder—even this would not blot out our sin.

"The blotting out of sin is the erasing of it from the nature, the being, of man. ...

"The erasing of sin is the blotting of it from our natures, so that we shall know it no more." The worshippers once purged'—actually purged by the blood of Christ—have 'no more conscience of sin,' because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them,—it is foreign to their new natures, and even though they may be able to

recall the fact that they have committed certain sins, they have forgotten the sin itself—they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man,—the sanctuary not made with hands, but brought into existence by the thought of God." [6]

When, through the refining and purging process described by the prophets, the moral image of God is perfectly reproduced in His saints, there will be no more sins to remember. (Heb. 10:14-18) When God perfects His people by the outpouring of the latter rain (TM 506), He will have a clean photograph in heaven. This explains why sins will be blotted out of the records when the times of refreshing shall come from the presence of the Lord, for it is the refreshing which perfects the conscience, enabling heaven to obtain a clean portrait of the believer.

Again, if the saints dwell in the sanctuary, it is utterly untenable to maintain that the temple can be cleansed while sinfulness remains in God's people.

As long as sin remains in the faithful, it remains in the sanctuary. If a cancerous individual lives in a house, the only way to get cancer out of the house is to remove the cancer from the person, or the person out of the house. So God will either cleanse and perfect the professed believer, or "cut him off" from being an occupant of His temple.

When the saints dwelling within the sanctuary are cleansed, the sanctuary will be cleansed. Thus on the Day of Atonement "God's people shall be fully made one with Him. ... No more sins will be committed by any of them, after the day represented by the Day of Atonement is over." [7]

"Thus will be realized the complete fulfillment of the new-covenant promise: 'I will forgive their iniquity, and I will remember their sin no more.' 'In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.' Jeremiah 31:34; 50:20. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and

comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.' (Isaiah 4:2, 3)"—GC 485.

Conclusion

The cleansing of God's people is implicit in the cleansing of the sanctuary. Some of the quotations giving explicit evidence that this is the truth of Daniel 8:14 are here again presented:

"For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord."—Lev. 16:30, Torah Translation.

"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."—Mal. 3:1-3.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Dan. 7:26.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."—Zech. 3:3, 4; cf. 5T 472-476.

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward [a reference to the Day of Atonement]."—Lev. 16:14.

"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory."—Ezek. 43:2.

"And I saw another angel ascending from the east, having the seal of the living God. ...

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—Rev. 7:2; 18:1.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

Two concise statements from the Spirit of Prophecy summarize the relation of Daniel 8:14 to the saints:

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the

cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth. ..."—CW 30.

"Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming."-1T 58.

Notes:

1. See p. 17.
2. Sabbath-School Lessons on the Sanctuary (Australasian Edition), Fourth Quarter, 1901, p. 5.
3. Ibid., p. 6.
4. An interesting parallel illustration to the Day of Atonement is that of the Passover in Egypt. The ancient application of blood to the doorposts of the houses in Israel on that first Passover night was for the salvation of those who dwelt within. (MH 403, 404; Ex. 12:13)

In type it was an act showing that Christ's blood must be applied to the soul. (PP 277) As the Passover blood represented a cleansing of the members of the Israelite households, so the blood Christ pleads before the mercy seat represents a purifying of God's household, i.e., all who dwell within the temple.

5. Donald Grey Barnhouse, "Are Seventh-day Adventists Christians?" *Eternity*, Sept., 1956, p. 44. (Emphasis in original publication.)
6. E. J. Waggoner, "The Blotting Out of Sin," *RH*, Sept. 30, 1902, p. 8.
7. *Sabbath-School Lessons on the Sanctuary (Australasian Edition)*, Fourth Quarter, 1901, p. 7.

Chapter 5

The final atonement

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

The ancient tabernacle ritual was divided into a daily and a yearly phase:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9:6, 7.

In the daily ministration the shed blood was sprinkled in the first apartment; in the yearly it was

sprinkled in the second apartment. This application of the blood in the sanctuary was the "daily and yearly typical atonement."—1SM 344.

Although the word "atonement" was applied to the shedding of blood in the outer court, it was most often used to describe the actual ministration of the blood inside the tabernacle itself. (Lev. 10:17, 18; 16:27) Thus it has not been uncommon for Adventists to refer to Christ's work in the heavenly sanctuary as His work of atonement. This is not to deny His complete sacrifice on the cross. Indeed, since God first wrought out a complete redemption in His Son, this complete reconciliation and union between God and man through the death of Christ may be called the "completion of the atonement."—Questions on Doctrine, p. 664.

But this presentation is here concerned with the other phase of the atonement—the application of Christ's life and death to the hearts of believers.

As there were two applications of the blood in the earthly sanctuary, so there are two distinct

applications of Jesus' blood in the heavenly sanctuary. The sprinkling of the blood in the first apartment represented Christ applying His blood for the forgiveness of sins (Lev. 4); the sprinkling of the blood in the second apartment represented Christ applying His blood for the final blotting out of sins. (Acts 3:19; PP 357, 358)

The special light given to Adventism by an understanding of Daniel 8:14 centers around the last phase of Christ's mediation in the most holy place. In the Spirit of Prophecy, this is called the "final" or "special" atonement:

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

"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He

had gone to cleanse the sanctuary and make a special atonement for Israel."—EW 251.

Elder M. L. Andreasen mentioned that he had found more than twenty instances [1] where the servant of the Lord had used the expression "final" or "special" atonement. Besides this, Ellen White refers to the work of the final atonement in numerous passages.

Doctrinal Embarrassment

The doctrine of the final atonement remains the one unique Seventh-day Adventist doctrine, constituting the only original contribution that Adventism has made to Christian theology. But a failure to grasp the vital significance of this distinctive teaching has made the church almost ashamed of it. In 1956, two very prominent "Evangelical" scholars, Donald Grey Barnhouse and Walter R. Martin, approached certain leading Adventist theologians for an explanation of Adventist doctrines. One of the main points raised concerned the final atonement. Dr. Barnhouse

made a record of his interview in Eternity magazine:

"Further, they [the Adventist leaders] do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary. Since the sanctuary doctrine is based on the type of the Jewish high priest going into the Holy of Holies to complete his atoning work, it can be seen that what remains is most certainly exegetically untenable and theological speculation of a highly imaginative order. What Christ is now doing, since 1844, according to this version, is going over the records of all human beings and deciding what rewards are going to be given to individual Christians. We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is stale, flat, and

unprofitable!" [2]

Dr. Barnhouse may have been misinformed, but he was honestly reporting his impressions of the interview. When one reads Questions on Doctrine, which contained the answers to the questions from Barnhouse and Martin, it is not difficult to see the reason for Dr. Barnhouse's conclusions. The entire book avoids any mention of the final atonement.

In the appendix is a large collection of about one hundred fifty Ellen G. White statements on the atonement. The authors of Questions on Doctrine state that this collection of statements is "comprehensive," yet it does not contain even one of the twenty or more statements on the final atonement in the most holy place. One cannot help but ask the question, Why? Whatever the answer, Dr. Barnhouse was not impressed with what remained of the special doctrine of Daniel 8:14. He described it as a futile effort to prove something which was "stale, flat, and un-profitable!" [3]

As a college Bible teacher, this writer knows that a wide section of responsible Bible scholars within the church had serious reservations concerning certain positions presented in Questions on Doctrine. If the unfortunate denial of the final atonement had ended in 1956, the church might have recovered from this failure to witness as it should have. But Satan has now taken many along to the next step—denying the perfecting of the saints and the Adventist concept of the final generation. In Questions on Doctrine, much of the theological basis for believing in this sinless, final generation, was removed.

The sinful nature

In chapter 2 of this book, sin was considered in its two aspects—the sin of nature, and the sin of action. Paul calls these two aspects of sin the old man and his deeds. Jesus calls them the corrupt tree and the corrupt fruit. The Reformers called them original sin and actual sin. Obviously, the plan of salvation must deal with both the sinful nature and sinful deeds.

In the daily service the guilt incurred by sinful deeds was sent into the sanctuary. So daily repentance toward God and faith in the Lord Jesus Christ brings deliverance from guilt in the pardoning love of Christ. More than this, His renewing grace makes men partakers of His nature and breaks the controlling power of the sinful nature over their lives. But as has been seen in chapter 3, the sinful nature is not altogether destroyed in regeneration. It does not reign; but it does remain. Believers are therefore righteous, but at the same time sinful; or as Luther said, **SIMUL JUSTI ET PECCATORES**.

The yearly service typified a deeper cleansing for Israel. That the Day of Atonement service dealt specifically with the sinful nature is shown by the following:

1. The people had already confessed and put away all sin, yet they stood in need of a further cleansing. What remains to be cleansed in the forgiven saints? Original sin!

2. In the daily ritual each individual confessed his own specific sins, but on the Day of Atonement the whole congregation was to be of one accord in repentance and humiliation of soul. What do all men have in common that requires them to repent before God? A sinful nature!

3. No specific sins were confessed over the head of the Lord's goat on the Day of Atonement, yet the goat was required to die. Only sin causes death, but in this case it was not actual sin. These had already been confessed over the head of the sin offering. What is it that requires the death of Jesus besides sinful deeds? The sin of nature! For example, a child needs the cleansing blood of Christ to be saved, even if he has committed no acts of sin. So Christ had to take not only sinful deeds upon Him on the cross, but also the very sinfulness of man's nature.

Raymond F. Cottrell, in an editorial in the Review and Herald, recognizes that the Day of Atonement placed emphasis on deliverance from

the sinful nature:

"Whereas the personal sacrifices stressed the need of forgiveness for overt, extrinsic sinful acts, the Day of Atonement sacrifice placed emphasis on the intrinsic character transformation through renunciation of the latent principle of sin that leads to overt sinful acts. The service of that solemn day taught the people that, despite the provision for releasing them from guilt occasioned by overt sinful acts, they were not to take sin lightly. There was something even more important—deliverance from their sinful nature, from the frame of mind that leads men to commit sin." [4]

This pertinent statement by Elder Cottrell contributes to an understanding of that final cleansing provided for the people of God on the Day of Atonement: "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. When the high priest ended his work in the most holy place, Israel was "clean"—symbolically restored to her lost state of

holiness.

Inheritance and Cultivation

Sinful tendencies come to humanity through inheritance and cultivation. The inherited aspect of the sinful nature has already been discussed. Its cultivated aspect will now be surveyed.

Adam acquired a sinful nature by cultivation only. One act of sin so defiled his inward life that he had to bear the curse of a perverse nature throughout his probationary existence. In sorrow he "ate of it" all the days of his life. (Gen. 3:17; PP 59; ED 26, 29)

If one act of sin so permanently affected Adam's mind, what effect have the many sins which men today have all committed had upon their minds? Forgiveness of sin and regeneration is unspeakably great and glorious, but it did not restore Adam to his lost state of holiness. Neither does it restore present humanity to its lost state of holiness. As the record of Adam's act of

transgression gave him a sinful nature to bear throughout his probationary life, so today the records of men's acts have marred and defiled their nature.

It is well known that angels record the sins of each soul in the books of heaven. Yet, since those books are only a photograph of the mind of man, it is equally clear that the living record of sin is in man himself. Thus Jeremiah declares, "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, and upon the horns of your altars."—Jer. 17:1.

The record of sin is not blotted out when the sin is confessed. It remains in the books of heaven until the judgment and final atonement. (GC 485; PP 358) Since the records in heaven are an accurate mirror of the human character, it is certain that the experience of forgiveness does not remove the record of sin from the mind either, for if it were erased from the mind, it would have to be erased from the "photograph" in heaven.

It is amply clear from the example of father Adam that the mind retains the record of sin. But since this point is so fundamental, it will here be shown that the mind's retention of the record of sin is explicitly pointed out in the Spirit of Prophecy: [5]

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

"Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."—TM 447.

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

"The character of the thoughts leaves its imprint upon the soul, and all low conversation

pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting 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."—FE 195.

"What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface."—CG 199.

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

"He may be converted; he may see the wickedness of his injustice to his fellow-men, and as far as possible, make restitution; but the scars of a wounded conscience will ever remain."—3BC

1158.

"Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind."—MYP 144.

As in the case of inherited sinfulness, cultivated sinfulness is not entirely eradicated from the regenerate saints. As with Adam, they must "eat of it" all the days of their life. The conscience, cleansed though it may be of guilt, is not perfected. The scars of a wounded conscience ever remain. [6] The worshipper has a "conscience of sins."—Heb. 10:2.

The blotting out of sins

The final atonement is the blotting out of the record of sin. (PP 358) But before this can take place, there must be an examination of the records to see who by repentance and faith have become eligible candidates for the final atonement. (GC 422, 480)

As pertaining to the dead, Christ removes the record of their sins from the books and makes an atonement for their sins of ignorance. (EW 254) Since the record is the "blueprint" of the mind, the righteous dead will be raised from the grave according to the "blueprint." They will awake without a record of sin in their minds, having "no more conscience of sins."—Heb. 10:2.

For the living the closing up of the great antitypical Day of Atonement will be a definite experience. (5T 472-476) Once it is understood that the record books in heaven are a copy of the living record of the mind, it may also be understood that the blotting out of sins is more than a judicial act for the living saints. Forgiveness is more than a legal transaction; "it is the outflow of redeeming love that transforms the heart."—MB 114. In like manner, the blotting out of sins is the full outflow of redeeming love which so purges and perfects the conscience that the worshipper will "have no more conscience of sins." Forgiveness of sin takes place under the former-

rain blessing of the Spirit (Acts 2:38); the blotting out of sins takes place under the latter-rain baptism of the Spirit. (Acts 3:19)

In the following passages the Spirit of Prophecy makes it clear that the final atonement is a work of grace in the human mind:

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

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

"... in the final atonement the sins of the truly

penitent are to be blotted from the records of heaven, no more to be remembered or come into mind. ..."—PP 358.

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out, and they cannot bring them to remembrance."—GC 620. [7]

Why are such great efforts today being made to deny the blotting out of the remembrance of sin? Some are trying to make the inspired statement, "cannot bring them to remembrance," refer to "concealed wrongs":

"The key to memory of sin in the above quotations lies in the fact that Ellen G. White is speaking of unconfessed, concealed sins. ..."—Harry W. Lowe. [8]

"Taken out of its context, the statement might be thought to mean that the saints could not recall their sins. In its context it means simply that they

are unable to recall any unconfessed sins."—G. D. Keough. [9]

But these claims are utterly untenable, as an analysis of the E. G. White statements referred to will show. The reason given by Inspiration that the sins of God's people cannot be remembered is because they "have gone beforehand to judgment, and have been blotted out." It is confessed sins that are sent beforehand to judgment, not unconfessed sins. Furthermore, it certainly cannot be claimed that the Lord blots out "unconfessed, concealed sins"! If the servant of the Lord were referring only to "concealed wrongs" not coming to mind, then she would not have to speak of the judgment and blotting out of sins taking them from the remembrance of the faithful, for converted saints have no "concealed wrongs" to reveal.

Not only has Ellen White clearly written about the blotting out of the remembrance of sin; old Adventist literature also contains many references to this experience. Here are some samples:

F. C. Gilbert

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

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

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

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

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

"In that day the sins of Israel cannot be found.

Should any want to uncover or remember them, they cannot be found, for they will have been blotted out. The church of our Lord will have been made ready and prepared to meet her Lord." [10]

"Therefore on this day of atonement, when the work of blotting out of sin for the people was completed, the sanctuary also must be cleansed from sin and its effects. So when the high priest left the sanctuary that day, in type; there would be no more remembrance or thought of sin." [11]

E. J. Waggoner

"The blotting out of sin is the erasing of it from the nature, the being, of man. ...

"The erasing of sin is the blotting of it from our natures, so that we shall know it no more." The worshippers once purged'—actually purged by the blood of Christ—have 'no more conscience of sin,' because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them,—it is foreign to their

new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself—they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man,—the sanctuary not made with hands, but brought into existence by the thought of God." [12]

M. C. Wilcox

"This blotting out of sin constitutes the atonement. Then will sins be removed from the faithful 'as far as the east is from the west.'—Ps. 103:12. Then they will be remembered no more."—Is. 43:25. [13]

A. T. Jones

"And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which

is by faith of Jesus Christ, to abide alone everlastingly." [14]

E. W. Farnsworth

"It means something more than simply blotting out a record up in heaven. It means blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon." [15]

A 1901 Sabbath School lesson quarterly employed the following questions, Scripture references, and note:

"12. Are sins blotted out at the time when they are forgiven? Eccl. 12:14. (Matt. 18:23-25)

"13. During what time are they blotted out? Acts 3:19, 20.

"14. What will then be the condition of God's people? Jer. 50:20. (Is. 4:2-5)...

"[Note] 3. When we confess our sins, pardon is written over against our names; but the record of the sin still remains in the book until the judgment. In the type there is remembrance again made of sins every year; 'but now once in the end of the world hath He appeared to put away sin;' and 'the worshippers once purged should have had no more conscience of sins.'" [16]

Final Union with Christ

Atonement has the idea of at-one-ment. (6BC 1077) Final atonement means that the union between Christ and His people is consummated and sealed. So the work of Jesus in the most holy place is called "the marriage"—the "union of humanity with divinity." (GC 427; COL 307) In the light of this, who can successfully contend that the final atonement is only a judicial act which brings no experience to the saints?

The final at-one-ment is in reality the fulfillment of Jesus' prayer recorded in John 17:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved me."—John 17:21-23.

The church has never yet experienced that blessed state of unity and perfection for which Christ prayed. When she does, the Spirit of Prophecy declares, "Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—6T 401.

Sin is primarily a state of separation from God—a state wherein God is not loved nor His fellowship enjoyed. Salvation is primarily a state of union with God—a union wherein the whole heart and soul respond with the joy and pleasure of His

presence. The final at-one-ment will call forth from the saints "the deepest gratitude and holy, sacred joy."—EW 271. The door is now open to the holiest of all (Rev. 3:8; EW 42), but the church has not entered. (Christ Our Righteousness, p. 118) The King calls, "All things are ready: come unto the marriage."—Matt. 22:4.

Notes:

1. M. L. Andreasen, Letters to the Churches, p. 58.
2. Donald Grey Barnhouse, "Are Seventh-day Adventists Christians?" Eternity, Sept., 1956, p. 44; (Emphasis in original publication)
3. Ibid.
4. Raymond F. Cottrell, "Meaning of the Day of Atonement," RH, Feb. 18, 1965, p. 15. Unfortunately, R. F. Cottrell did not proceed to show how the final atonement, brought to view in Lev. 16:30, was the solution to the problem of the "sinful nature."
5. These E. G. White statements show that sin leaves a scar and an impress on the inward

man—the soul, mind, and heart.

6. "Ever remain" does not mean "remain for eternity," but, as will be seen, it means "remain until death or the judgment," i.e., throughout probationary life. (4T 367)
7. "Remembrance of sin" is not necessarily the remembrance of an event. Sin is the spirit of evil expressed in wrong thoughts and feelings. Records of corrupt thoughts and feelings have been impressed on the mind. This is what must be blotted out so that the conscience may be perfected.
8. Harry W. Lowe, "Forgiveness of Sins," RH, Apr. 23, 1964, p. 7.
9. G. D. Keough, "God's Power to Pardon and Forget," Ministry, June, 1966, p. 37.
10. F. C. Gilbert, *Messiah and His Sanctuary*, Review and Herald Publishing Association, 1937, pp. 205, 206.
11. F. C. Gilbert, *Practical Lessons from the Experience of Israel*, South Lancaster Printing Company, 1902, p. 260.
12. E. J. Waggoner, "The Blotting Out of Sin," RH, Sept. 30, 1902, p. 8.

13. M. C. Wilcox, "Forgiveness, Atonement," RH, Sept. 25, 1883, p. 610.
14. Alonzo T. Jones, The Consecrated Way to Christian Perfection, p. 124.
15. Eugene W. Farnsworth, "A Personal Testimony," Divine Healing, Review and Herald Publishing Association, 1927, p. 13.
16. Sabbath-School Lessons on the Sanctuary (Australasian Edition), Fourth Quarter, 1901, pp. 20, 21.

Chapter 6

The judgment of the living and Revelation 18

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

In Revelation 14 are found the three angels' messages. All Seventh-day Adventists are agreed that the third of these messages began in 1844. But there is definite confusion in Adventist ranks concerning the closing phase of the message—the "loud cry." In Revelation 18:1 there is "another angel" who descends from heaven "to unite his voice with the third angel."—EW 277. This symbolizes the coming of the latter rain and the sounding of the "loud cry." (7BC 984)

Great events in the experience of the church happen in response to what Christ does in the

heavenly sanctuary. This principle is well stated by Edward Heppenstall: "The subsequent action that takes place upon the earth is always preceded by the action of God from His throne room in the heavenly sanctuary." [1]

Pentecost is a specific illustration of this principle. The outpouring of the Spirit in the early rain came in response to a great event in the first apartment of the heavenly sanctuary — Christ's inauguration as heaven's High Priest. (EW 260; AA 38, 39) But what great event in the heavenly sanctuary will bring the latter rain? Joel 2 and Acts 3:19 provide the answer. It is the judgment of the living!

When Jesus passed into the holy of holies to begin the judgment with the dead of the house of God, He sent the third angel to the world. (EW 254) When Christ passes to the judgment of the living house of God, the mighty angel of Revelation 18 will be sent to join the third angel.

Explicit evidence that links the judgment of the

living saints with the latter rain will now be examined.

Grace is Bestowed in the Judgment

It has already been seen that the judgment provides a special cleansing for God's people. Isaiah declares that God will purge His people "by the Spirit of judgment, and by the Spirit of burning."—Is. 4:4. The Holy Spirit is the Agent that accomplishes the entire work of grace in the human mind. He brings every blessing in His train. (DA 672) In the judgment the "filthy garments" of the saints are removed, and they are granted a "change of raiment."—5T 475. The servant of the Lord says, "I asked what had made this great change. An angel answered, 'it is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel'."—1T 183.

The Call to the Judgment—Joel 2

None can deny that Joel's call to the sanctuary is the antitype of the gathering of ancient Israel to

judgment on the tenth day of the seventh month:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"—Joel 2:15-17.

Even as ancient Israel were symbolically blessed with the final atonement near the end of the day, so Joel declares that God will bless the last-day "solemn assembly" with the latter rain:

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith:

and I will no more make you a reproach among the heathen. ... And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. ... And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."—Joel 2:18, 19, 25, 28-30.

Ellen G. White gives a rather detailed commentary on Joel 2 in Testimonies for the Church, Vol. 1, pp. 179-183. When this is compared with Testimonies for the Church, Vol. 5, pp. 472-476, a very complete picture is provided of the judgment of the living and its glorious blessing—the perfecting latter rain. (TM 506)

The Blotting Out of Sins—Acts 3:1

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19. Repentance and conversion are the needful preparation (EW 71) for the blotting out of sins and the latter rain. The Great Controversy, p. 485, shows that the blotting out of sins and the latter rain are the blessing of the judgment. (GC 611, 1888 edition.) Just as forgiveness of sin is associated with an experience under the early rain of the Spirit (Acts 2:38), so the blotting out of sin is associated with an experience under the latter rain of the Spirit. These two experiences were represented by the ministrations in the first and second apartments of the sanctuary. [2]

The preparation needed

Acts 3:19 shows that the preparation for the blotting out of sins is the preparation for the latter rain. Thus the preparation for the judgment and the

latter rain are one and the same.

In no place does the Spirit of Prophecy suggest that the latter rain is bestowed upon the church to prepare her for the judgment of the living. Yet it clearly says what the latter rain does prepare the church for:

"At that time the 'latter rain,' or refreshing from the presence of the Lord, will come to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—EW 86.

"The work of this angel [of Rev. 18:1] comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet."—EW 277.

"The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them."—EW

279.

"It is the latter rain which revives and strengthens them to pass through the time of trouble."—1T 353.

"They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them."—GC 613.

"God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation [the time of trouble]."—EW 279.

"... they will receive the latter rain, and thus be fitted for translation."—1T 187.

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle [the Second Advent]."—TM 506.

"The latter rain ... prepares the church for the

coming of the Son of Man."—TM 506.

"... they [who had neglected the preparation] could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—EW 71.

The Sealing Is the Blessing of the Judgment

The seal of the living God (Rev. 7:2) is not placed upon God's people prior to their being judged. Rather, the seal is the blessing of the judgment. (5T 475; TM 234; 6T 130; 5T 216) That the sealing of Revelation 7 and the outpouring of the latter rain (Rev. 18:1) are inseparable events is demonstrated by the following:

(a) When Ezekiel beheld the glory of God coming from the east, he was seeing the same event observed by John the Revelator: "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory."—Ezek. 43:2.

"And I saw another angel ascending from the east, having the seal of the living God."—Rev. 7:2.

As Ezekiel saw the glory (seal) rising from the east, he said that "the earth shined with His glory." Revelation 18:1 cites Ezekiel when it states, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with His glory." [3]

Thus Ezekiel 43:2 shows that the seal coming from the east like the rising sun and the angel who lightens the earth with glory, are one and the same event. The connection between the sealing and the loud cry is just as direct as that of the sun and the sunlight. When the angel comes from the east with the seal of the living God, the earth will shine with the glory of God's seal.

The seal comes from the east. When Christ makes the final atonement, "He shall sprinkle with his finger upon the mercy seat eastward."—Leviticus 16:14. So the glory of Ezekiel 43:2, the

seal of Revelation 7:2, and the final message of Revelation 18:2-4 all come from the east.

(b) It is the Holy Spirit that seals God's people: "... after that ye believed, ye were sealed by the Holy Spirit of promise."—Eph. 1:13. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30.

"Those who believed in Christ were sealed by the Holy Spirit. As the disciples were assembled together, there came a sound. ... as of a rushing mighty wind, and Peter stood up among them and spoke with mighty power."—6BC 1055.

"The Holy Spirit was to be given them [the disciples] in its fullness, sealing them for their work."—AA 30.

The statements quoted above refer to the sealing of believers under the early-rain experience. However, the principle that the Holy Spirit is the Agency which seals applies under both the early and latter rain. But, unlike the early rain,

the final gift of the Spirit will constitute a final, irrevocable seal. (5T 216) This is the seal brought to view in Revelation 3:12; 7:2; and 14:1. It is "wrought in them [the saints] by the power of the Holy Ghost, represented by a mark by the man in linen (Ezekiel 9:4)." — 3T 267.

Louis K. Dickson aptly describes the sealing work of the Holy Spirit under the latter rain as follows:

"The last act in the preparation of the saints of God to meet the Saviour is the sealing of the Holy Spirit. ...

"The seal of God cannot be placed upon sin, but upon holiness alone. So it will be in the last days, when the saints are finally sealed by the Holy Spirit under the latter rain experience. ...

"This is the time of heart searching which precedes the mighty outpouring of the latter rain, to prepare a people for the courts of heaven." [4]

The Spirit of Prophecy so closely identifies the sealing and the latter rain that it is impossible to distinguish any different timing in the two events. The preparation for one is the preparation for the other. (5T 214) They are both associated with the perfecting of the saints (6BC 1118; TM 506); they are both called a mark (TM 446; 3T 267, 1SM 337); they both relate directly to the Sabbath (GC 640; EW 33, 85); they are both called a covering (EW 43, 44; Is. 4:5); both are said to be a protection for the time of trouble (EW 43, 44, 279; TM 18); both are said to fit the saints to live without an Intercessor (EW 71, 279, 85, 86); both are said to prepare the saints for translation (TM 446; 1T 187); and both are bestowed just before the close of probation. (1SM 66; EW 85, 86)

Wherever the sealing of the living saints is placed in the order of events, the latter rain must also be placed. The seal is given in the judgment. Therefore the latter rain is bestowed upon the living saints who enter the judgment.

It will now be realized that Inspiration has

employed various terms to describe different aspects of the great final work of grace which is the blessing of the judgment. Leviticus 16 calls it the [final] atonement. Joel 2 calls it the latter rain. Daniel calls it the cleansing of the sanctuary. (Daniel 8:14) Peter calls it the blotting out of sins and the refreshing. (Acts 3:19) The Revelator calls it the seal of the living God. (Rev. 7:2) Paul calls it the perfecting of the conscience. (Heb. 9, 10) Jesus, looking forward to the event with keen anticipation, called it the marriage (Matt. 22, 25)—the fruition of His High-Priestly prayer. (John 17)

Concluding Observations

All fundamental Christianity believes that the coming of Christ will be preceded by an outpouring of the Spirit greater than anything yet witnessed by the church. Satan knows this too, and prophecy has warned the Remnant that he will endeavor to hinder the mighty work of the latter rain by introducing a counterfeit. This counterfeit will precede the genuine. The Adversary will overcome many in the Remnant church with this

spurious "power":

"The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvellously for them, when the work is that of another spirit. Under a religious guise Satan will seek to extend his influence over the Christian world."—GC 464; cf. GC 588; EW 261.

"I turned to look at the company who were still

bowed before the throne [in the first apartment]; they did not know Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan."—EW 56.
[5]

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan."—TM 409, 410.

Daniel, describing the combined apostasy at the end of time, saw that the man of sin, the "king of the north," would enter "into the glorious land [the church]," and that "tens of thousands shall fall."—Daniel 11:41, RSV. The Revelator declared that he

would do "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do. ..."—Rev. 13:13, 14. These passages leave no doubt as to a counterfeit latter rain.

In the truth of the sanctuary, God has given His people a certain anchor that will prevent them from being swept aside by delusions within and without the church. In plainest warnings, the people of God are told that only those who understand and follow the ministry of Jesus in the most holy place will escape the snare. (Cf. EW 55, 56; GC 430, 431, 488; 5T 575.)

Joel 2 shows that the latter rain will fall only on those who fulfill the type of the ancient Day of Atonement. As surely as the early rain was the reality of the feast of Pentecost, so the latter rain is the reality of the Day of Atonement. It is the blessing of the judgment of the living. To excite the expectations of people for the latter rain without pointing them to the judgment bar of God

as the only place it can be received, is to expose them to the dangerous deceptions of the last days.

The time has come for God's people to ask the searching question: Have the attempts to obtain power to finish the work been honestly successful? God's power is hidden in weakness. It will be revealed in those who gather at the sanctuary in faith before the judgment seat of Christ with heartbroken repentance and deep humiliation of soul. Such humiliation, required of God's people to finish the work, is not attractive to the proud human heart. Human nature mockingly calls it weakness. (5T 474) Are current expectations of the final power to finish the work as far astray as were the Jews' expectations of the Messiah? Ominous warnings have been sounded against repeating the same sins of which the Jewish nation was guilty. (1SM 406, 387; 2SM 111) Ancient Israel crucified Jesus because He did not offer them their anticipated power and glory. Will modern-day Israel reject the latter rain upon discovering that it does not fulfill their fond anticipations?

May the Lord spare His people in this day of test!

Appendix to Chapter 6

Denominational print has included contradictory statements about the timing of the sealing experience brought to view in the book of Revelation. Some statements place the sealing experience before the reception of the latter rain, and some place the sealing experience at the final close of human probation, after the latter rain and loud cry.

Before the Latter Rain

R. S. Watts

"We understand that when the servants of God are sealed, the Lord acknowledges that transaction by showering upon them the Holy Spirit—the refreshing from the presence of the Lord.'" [6]

R. F. Cottrell

"Upon their stainless characters, which reflect the image of Jesus perfectly, is impressed the seal of God, and then the latter rain falls, reviving and strengthening them for the time of trouble." [7]

After the Latter Rain

B. R. Spear

"Accordingly, the 'seal of God' or 'the mark of the beast' are received at the close of the third angel's message,—the close of human probation." [8]

F. L. Chaney

"... it is also clear that the 'loud cry' must be given BEFORE they [God's people] are sealed. ..." [9]

W. R. Beach

"The man with the inkhorn does his work at the close of human probation, not prior thereto. ... [10]

It is most unfortunate that these opposing positions were ever published, especially since both concepts are incorrect.

To place the sealing experience prior to the reception of the latter rain is untenable since it is the latter rain which completes the work of God's grace in the soul" and brings the "seed to perfection."—TM 506. In *The S. D. A. Bible Commentary*, Vol. 6, p. 1118, the servant of the Lord says that the seal will be placed upon the Lord's people when they reach the mark of perfection. It is untenable to place the sealing experience at the final close of human probation, since Inspiration is so specific on this point: "Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation. ..."—1SM 66.

Notes:

1. Edward Heppenstall, *Doctrinal Discussions*, Review and Herald Publishing Association, p. 162.
2. The continual nature of the services of the first apartment of the sanctuary symbolized the continual, "constant advancement in Christian experience" described by E. G. White as the early-rain experience. (TM 506) The completion of God's work of grace in the soul—wrought through the power of the Holy Spirit by which the moral image of God is perfected in the character—is described as the latter-rain experience. On the Day of Atonement, this final, complete purification was typified in Israel by the second-apartment experience.
3. In the words of Daniel, these are the "tidings out of the east" that shall trouble the man of sin. (Daniel 11:44)
4. Louis K. Dickson, *Our Firm Foundation*, "The Holy Spirit and the Latter Rain," pp. 638, 639.
5. Last sentence appears in original manuscript.

See Francis D. Nichol, *Ellen G. White and Her Critics*, p. 624.

6. Ralph S. Watts, "The Message that Brings the Latter Rain," *RH*, Oct. 20, 1960, p. 9.
7. Raymond F. Cottrell, *Crisis and Victory*, Pacific Press Publishing Association, 1953, p. 13.
8. Beveridge R. Spear, "When Are God's People Sealed?" published by the Defense Literature Committee of the General Conference, Dec., 1963, p. 12.
9. Frank L. Chaney, "The Loud Cry of the Angel of Rev. 18:1-4 and the Sealing Work of Rev. 7:1-8," published by the Defense Literature Committee of the General Conference, Dec., 1963, p. 3.
10. W. R. Beach, letter to the Brinsmead brothers, March 9, 1961.

Chapter 7

The Sunday-law decree and Revelation 18

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—John

The third angel's message warns against the revival of the beast, the formation of the image of the beast, and the enforcement of the mark of the beast. (Rev. 14:9) To meet this crisis brought to view in Revelation 13, God will send the mighty angel of Revelation 18 to give power and force to the third angel's message. (EW 277)

Early Writings, p. 277, says that this mighty angel comes in at the right time. Although God does not give the date in the timetable of last-day events, He does say that His people should not be ignorant of the times and seasons. (1 Thess. 5:1-5; GC 594) It has already been seen that the great

event in the heavenly sanctuary which brings the angel of Revelation 18 to the aid of the church is the judgment of the living. What is the corresponding earthly event which makes it imperative for that added "power and force" to be given to the warning of the third angel?

Much uncertainty exists on this important point. All are agreed on how the third angel's message began, but there is great confusion about how the message is going to end. Before this writer are articles from the Review and Herald and elsewhere, stating that the angel of Revelation 18 is now doing his work:

W. R. Beach

"And today He is adding His power according to plan. He is giving, we believe, the 'latter rain' experience. According to His promise, He is pouring out His Spirit 'upon all flesh.' (Joel 2:28). There can be no mistaking this. We may not discern it or experience it, but thousands are." [1]

A. L. Page

"The Latter Rain for which we have been praying and that has been experienced in such meetings of our leaders and evangelists as the recent one at Camp Berkshire, New York, fell in a marked way on our regular and student literature evangelists at Waunita Hot Springs, June 30-July 3." [2]

R. G. Campbell

"The latter rain is falling. The Holy Spirit is being richly poured out all about us. ... Why not read all about it in the Review and Herald." [3]

W. J. Hackett

"There are evidences around over the world of early showers of the latter rain." [4]

H. W. Lowe

"Denominational teaching has been that under

the latter rain the message swells to a loud cry and then comes the Sunday law, persecution, and the death decree—all before one general close of probation." [5]

B. R. Spear

"God's INSPIRED SEQUENCE—1. The shaking; 2. The latter rain; 3. The loud cry; 4. The final test; 5. Close of third angel's message; 6. Close of human probation; 7. Blotting out of sin; 8. Receiving the seal of God; 9. Close of Christ's priestly ministry; 10. Seven last plagues. (Numbers 5 to 9 cluster and overlap. Numerical order cannot be exactly defined.)" [6]

Yet there are other articles by Adventist writers saying just as definitely that the latter rain is not falling. Some ministers have been heard declaring that the latter rain is falling in Korea. More recently, reports have been received that there is now much division and departure of souls from the church in Korea.

The Review and Herald office has sent out a letter soliciting subscriptions which says, "The latter rain is falling." Then the subscriber reads the General Conference president's words that it is not falling, but that the church must now seek it. There are articles and statements by respected church leaders, declaring that the latter rain (Rev. 18:1) comes before the national Sunday-law decree is passed in the United States. (Rev. 13:14-17) On the other hand, equally recognized theologians and a number of charts prepared by Bible scholars show that the latter rain comes after the national Sunday-law crisis of Revelation 13:14-17.

The Bible and the Spirit of Prophecy Teaching

If the case is rested on the testimony of Inspiration, the overwhelming evidence supports the view that the latter rain falls after the national Sunday law. In fact, Revelation 13:13, 14 shows that it is the false-latter rain" which comes before the national Sunday law. (GC 588-592; EW 261) Here are the evidences of a post-Sunday-law latter rain:

The Message of Revelation 18:2-5

As the angel descends (EW 277) with the latter rain, he announces the complete [7] moral fall of Babylon:

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:2-5.

The angel does not declare, "Babylon is about to fall." Rather, he says, "Babylon is fallen," and

describes those conditions which have caused her complete moral fall:

(a) She "is become the habitation of devils, and the hold of every foul spirit." That is, she has accepted the false latter rain which in reality is spiritualism. (Rev. 13:13, 14; 16:13, 14; GC 588)

(b) "All nations have drunk of the wine of the wrath of her fornication [illicit church-state union]." The angel of Revelation 18 announces that church and state have united throughout Christendom. (GC 389, 390)

(c) "For her sins have reached unto heaven." According to Inspiration, her sins "will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land."-7BC 977; cf. 5T 451.

From the foregoing, it can be seen that when

the angel of Revelation 18 comes down from heaven, the apostate Sunday-keeping churches have already accepted the false "latter rain," united church and state, and influenced the state to enforce Sunday observance. Is not Revelation 18:1-5 clear enough evidence to place the latter rain after the test?

The Great Controversy gives an accurate commentary on the crisis of Revelation 13:13-17. On page 588 E. G. White describes the false revival that leads up to the passing of the national Sunday law. (Cf. GC 592) Carrying on the sequence of pages 603 to 604, she describes the terrible condition of Babylon at the time the angel of Revelation 18 descends. Page 606 states that men of God, empowered by the Spirit, denounce "the fearful results of enforcing the observance of the church by civil authority." The next page (p. 607) shows the controversy extending and waxing more fierce. The tidings of the loud cry madden the clergy, and under their influence "the law will be invoked against commandment keepers." Some make the mistake of reading this page as if the

latter rain arouses the clergy to influence the state to introduce the Sunday legislation. But a careful study of the material prior to page 607 will show that the law has already been enacted. The loud cry causes the clergy to demand that the law be "invoked," that is, called into operation against the saints.

The shaking

The second reason why the latter rain comes after the Sunday law is because it comes only after the mighty sifting of the church caused by the Sunday-law test. Inspiration speaks of a great shaking in the church before the outpouring of the latter rain. (Hosea 5:14, 15; 6:1-3; 1T 179-183; EW 269-271; 5T 80-82; 6T 400, 401) It is true that the shaking commences from within the church by many refusing the truth presented and spurning the "straight testimony." (2SM 13; EW 270) But this shaking is brought to a climax by the crisis of the Sunday law. Then the loud cry will follow.

"The Lord has faithful servants, who in the

shaking, testing time will be disclosed to view. ...

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. ...

"Then will the church of Christ appear 'fair as

the moon, clear as the sun, and terrible as an army with banners.'-5T 80-82.

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be

accounted greatest. No one of the true believers will say: 'I am of Paul; and I of Apollos; and I of Cephas.' The testimony of one and all will be: 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—6T 400, 401.

These passages have been quoted at length so that the point may appear in its clear context. The Sunday-law crisis accomplishes the final sifting of the church. Then come the latter rain and loud cry.

The sealing

In the previous chapter it was found that the latter rain and the sealing are inseparable events. If one is located, so is the other. Then does the sealing of the living saints take place before or after the enforcement of the Sunday law?

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

"This is the test the people of God must have before they are sealed."-7BC 976.

"Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?

"In every case the great decision is to be made

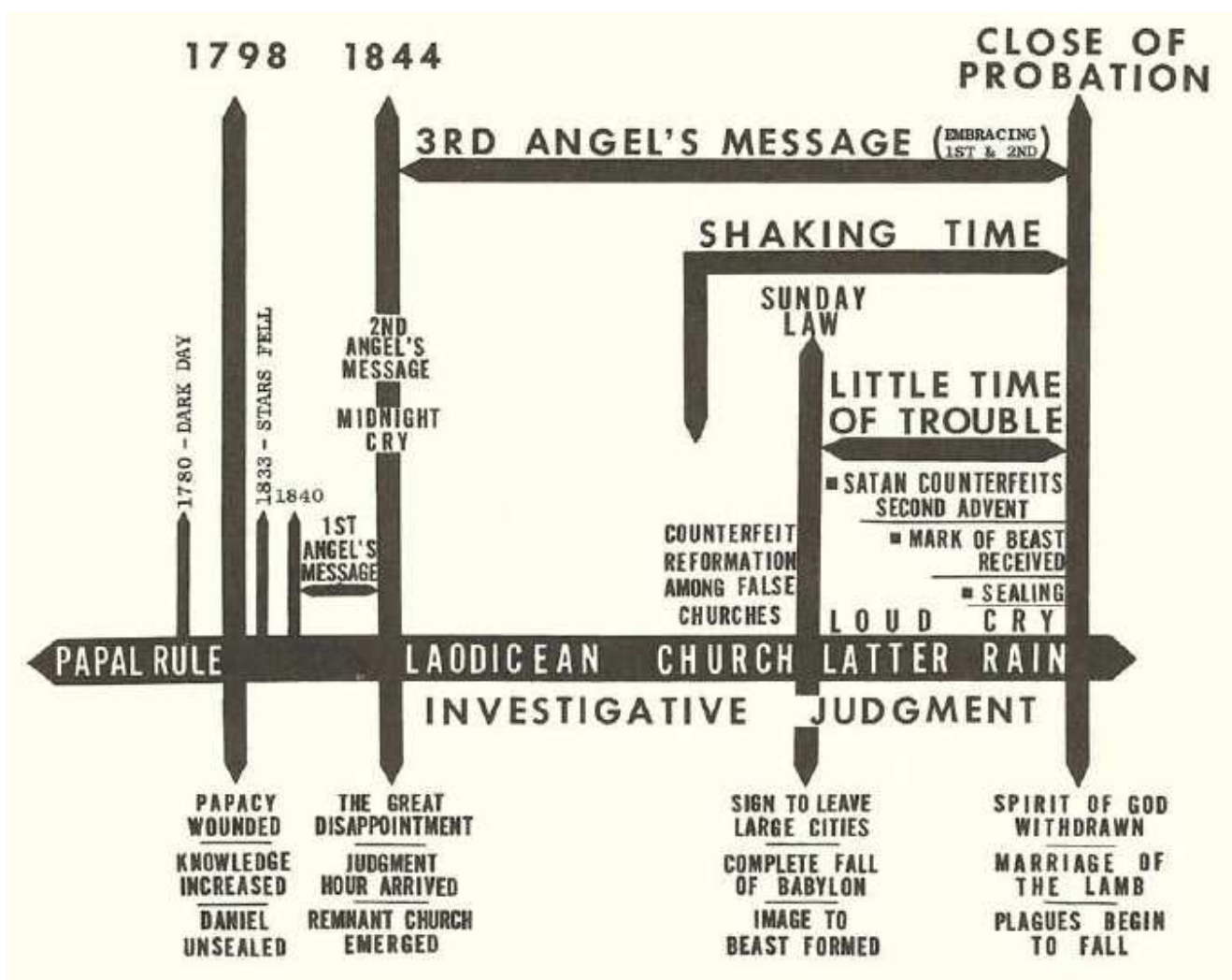
whether we shall receive the mark of the beast or his image, or the seal of the living God."-6T 130; cf. 5T 473-475, 451, 525, 526.

It is completely untenable to place the time of the latter rain before the sealing. In Testimonies for the Church, Vol. 5, pp. 209, 210 (which is a commentary on Ezekiel 8 and 9), the Spirit of Prophecy shows that immediately prior to the commencement of the sealing of the 144,000 "the danger and depression of the church is greatest." This desperately low spiritual condition of the church would not exist prior to the sealing if the latter rain were falling.

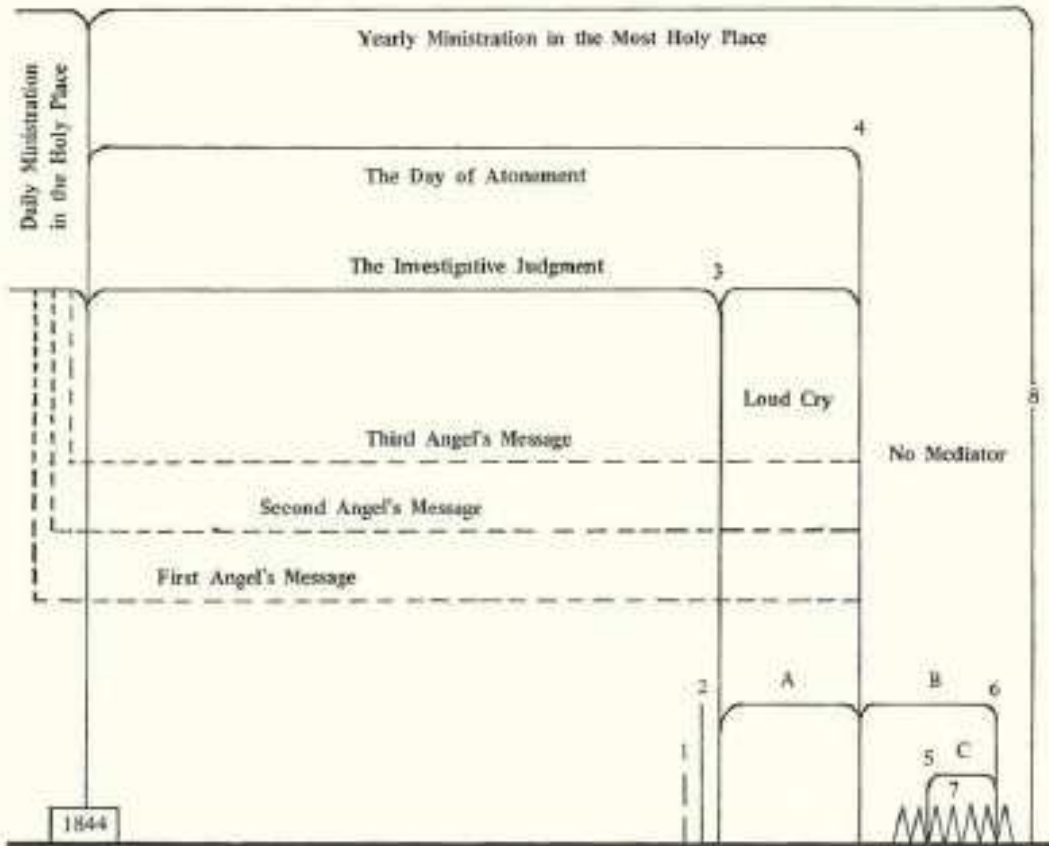
Summary

The last two chapters may be summarized in one brief statement: The heavenly event which brings down the angel of Revelation 18 is the judgment of the living; the corresponding earthly event which brings down the angel of Revelation 18 is the enforcement of the mark of the beast. Several charts produced by Seventh-day Adventist

ministers and Bible teachers, showing the correct timing of the latter rain, are reproduced on the following pages.



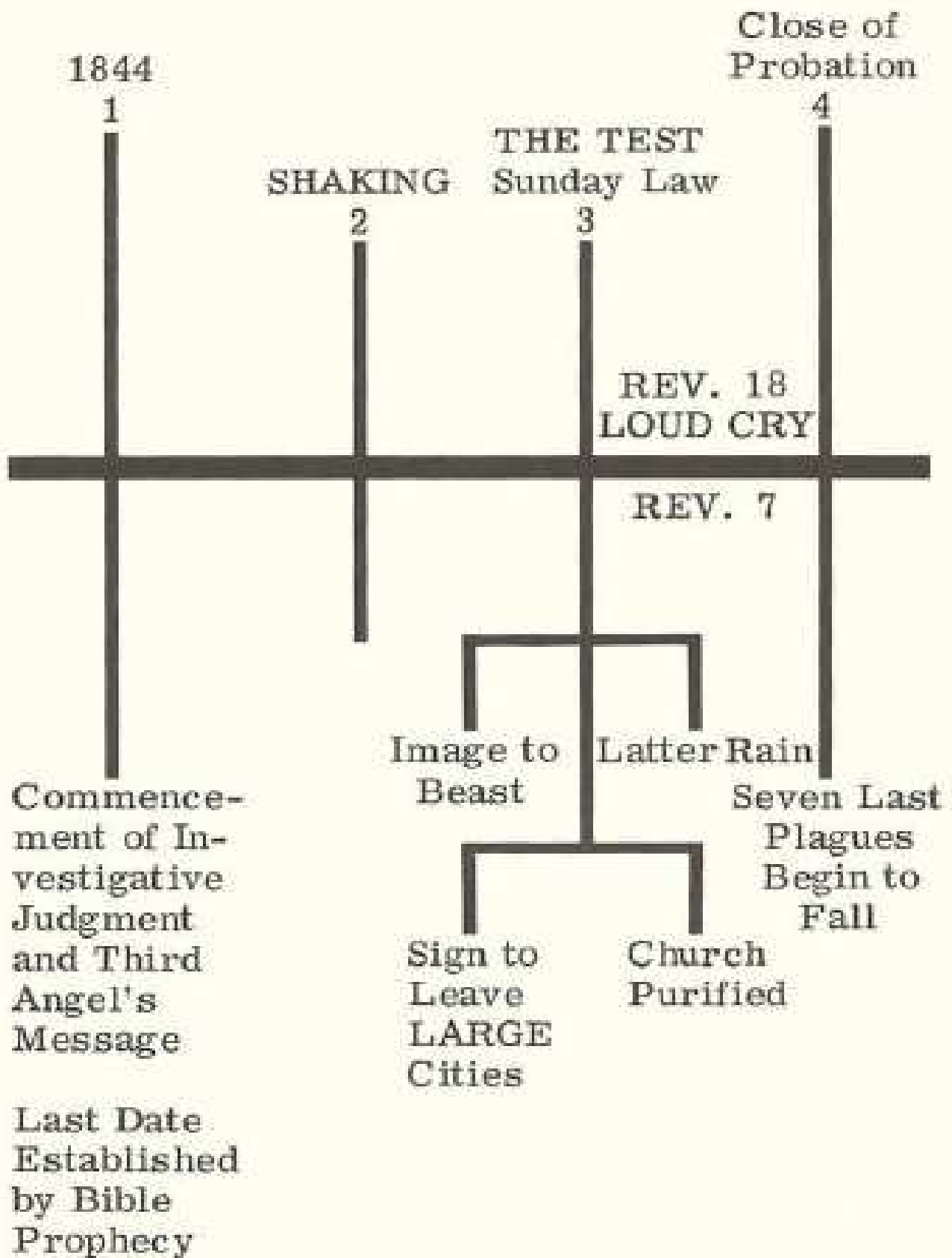
A PANORAMA OF CLOSING EVENTS
in the setting of the
HEAVENLY SANCTUARY

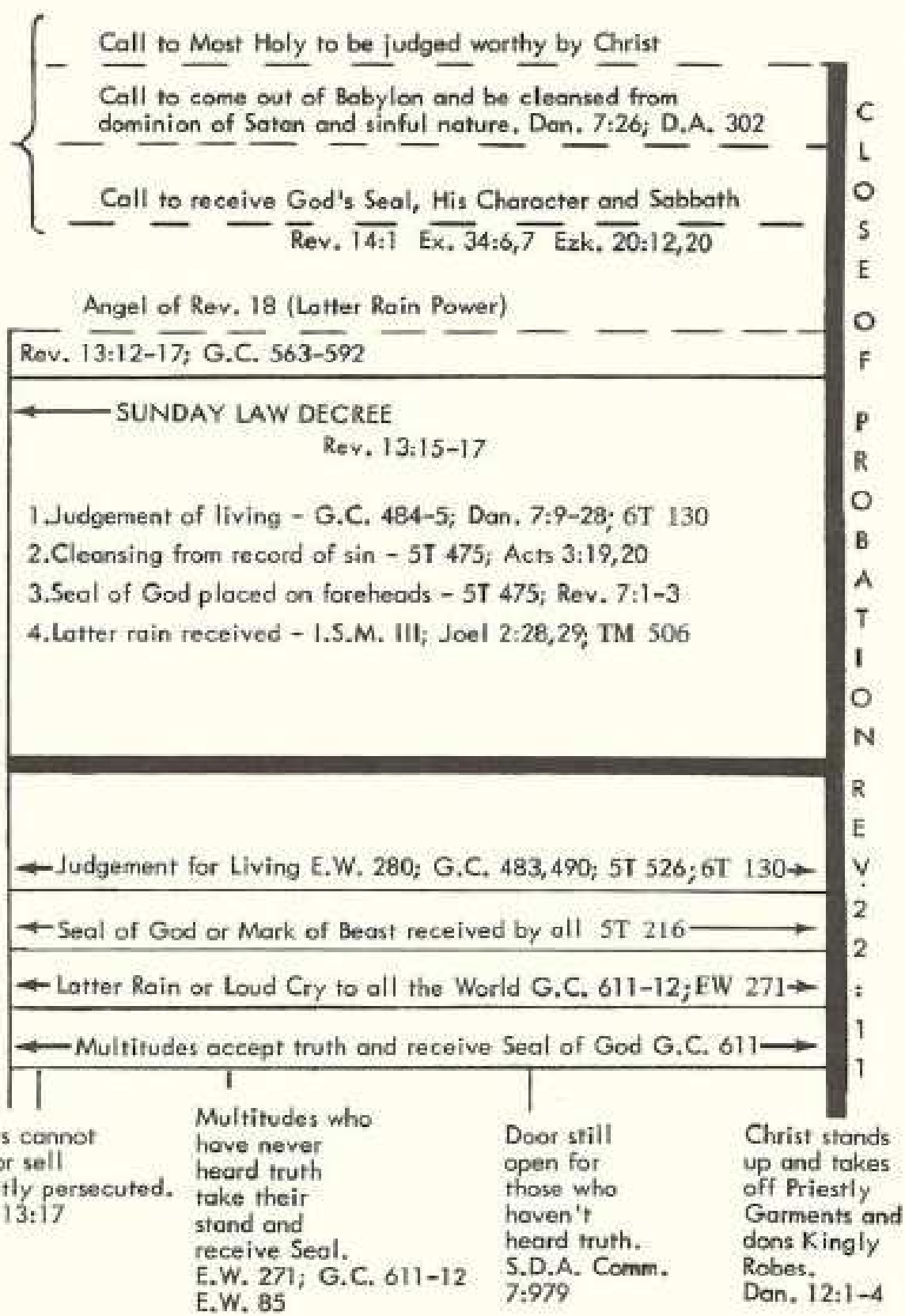


KEY

- A—Early Time of Trouble—EW 33, 85.
- B—Great Time of Trouble—GC 613-5; Ev. 704; Dan. 12:1.
- C—Time of Jacob's Trouble—EW 283.
- 1—National Sunday Law—5T 81.
- 2—International Sunday Law—6T 18, 395.
- 3—Latter Rain—GC 611-2, EW 271.
- 4—Close of Probation—EW 71; Dan. 12:1; Rev. 22:11.
- 5—Death Decree—EW 282-3.
- 6—Deliverance—GC 635-652; EW 285-8; Dan. 12:1; Isa. 30:29, 30.
- 7—Seven Last Plagues—EW 36, 52, 280; GC 62B-9; Rev. 16.
- 8—Second Advent—1 Thess. 4:16-18.

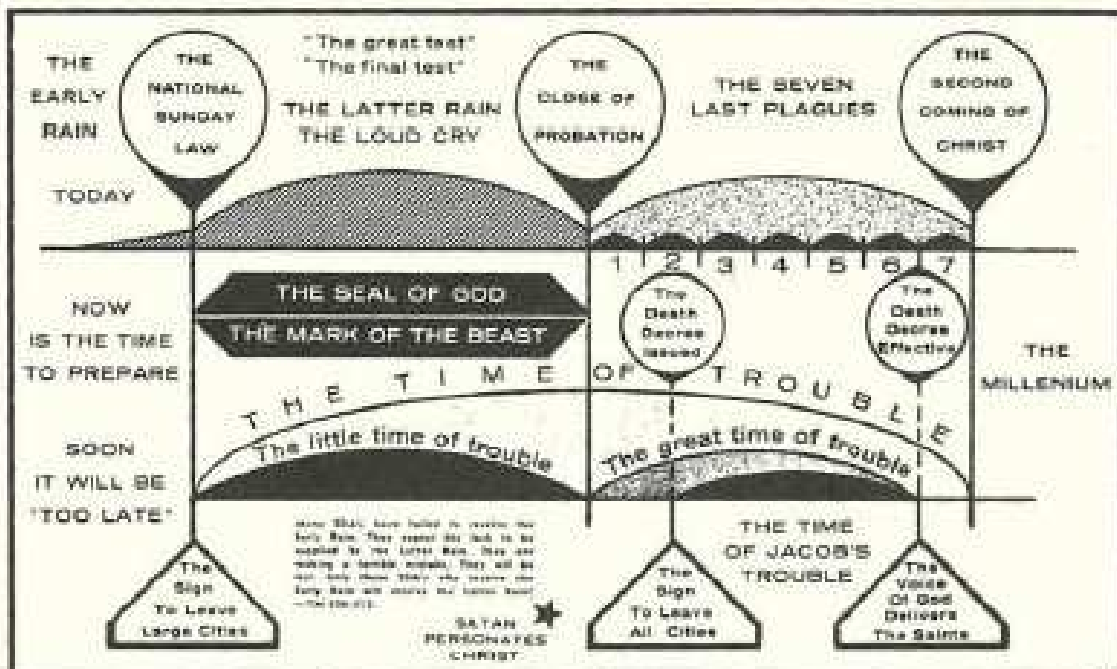
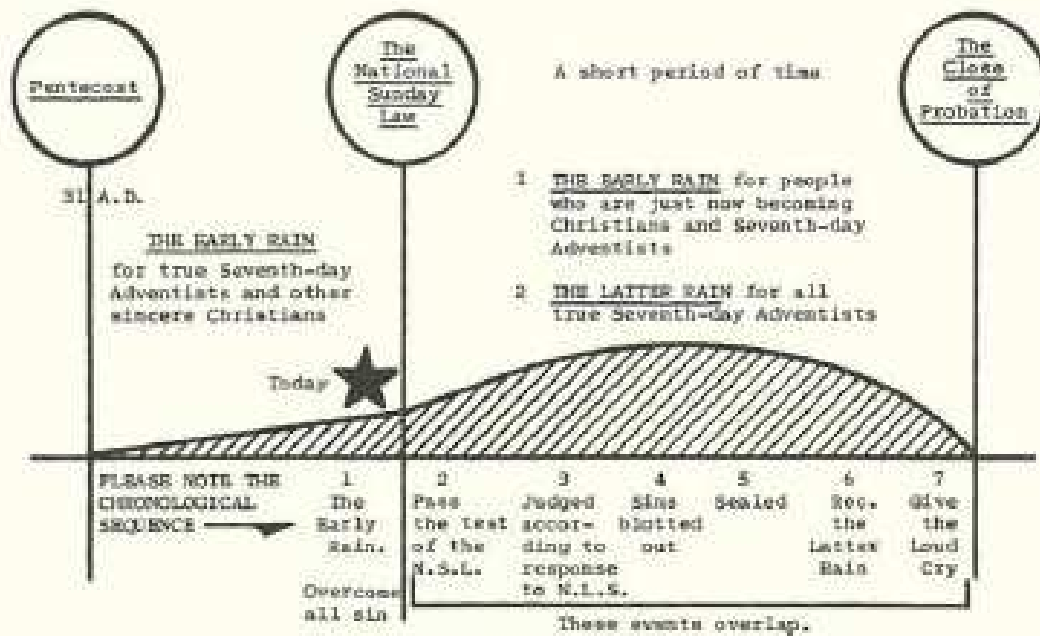
Sanctuary Course Syllabus, p. 192.
Madison College, Tennessee







L. A. Wilcox, *Now is the Time*, p. 98.



Gordon W. Collier, *The Early and Latter Rain of the Holy Spirit*, pp. 16, 130.

Appendix to chapter 7

Some discussion is needed on the statement, "... the loud cry of the third angel has already begun in the revelation of the righteousness of Christ—1SM 363 (written in 1892). The context of this statement shows that E. G. White was referring to the message of righteousness by faith which came to the church in 1888.

That Ellen White yet looked to the future for the proclamation of the loud cry is clear from the following quotations. The dates when these statements were written should be carefully noted:

"I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world. ...—7BC 984 (written in 1892).

"... the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten

the earth with his glory will proclaim the fall of Babylon. ...—7BC 985 (written in 1892).

"When the storm of persecution really bursts upon us ... the people of God will draw together. ... Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—Ev 693 (written in 1900).

"During the loud cry ... light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. ... the light of present truth will be seen flashing everywhere."—Ev 694 (written in 1904).

"The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—Ev 692 (written in 1905).

"In the future, the earth is to be lightened with the glory of God."—In Heavenly Places, p. 334 (written in 1905).

Furthermore, about 1903, the pen of Inspiration testified to the fact that the church was not experiencing the loud cry in the following words: "The time has come for a thorough reformation to take place."—8T 251.

In the Review and Herald of April 1, 1890, E. G. White quoted Revelation 18:1 and then stated, "As yet, we certainly have not seen the light that answers to this description." Later, in the Review and Herald of November 29, 1892, the servant of the Lord pointed out that Revelation 13:11-15 must be fulfilled before the angel of Revelation 18:1 begins the proclamation of his message. First, she quotes from Revelation 13, describing the formation of the image of the beast and the national Sunday law. Then, after quoting briefly from Revelation 17:14, she proceeds directly to Revelation 18:1-5 which begins, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. ..." The messenger of the Lord

knew the correct order of events. She recognized that the "image of the beast" in Revelation must be formed before the angel of Revelation 18 could proclaim the complete fall of Babylon. Only "after these things" could that mighty angel which is to lighten the earth with his glory begin the proclamation of the loud cry.

Then what did Ellen G. White mean when she stated in 1892, "... the loud cry of the third angel has already begun in the revelation of the righteousness of Christ. ..."—1SM 363. It is like saying, "World War II began in the appeasement of Hitler at Munich," or, as some now state, "World War III has already begun in the Vietnam conflict." Inspiration was merely utilizing the familiar manner of expressing the imminence of an event.

Notes:

1. W. R. Beach, RH, Jan. 28, 1965, p. 4.
2. A. L. Page, Central Union Reaper, Sept. 17, 1968, p. 11
3. R. G. Campbell, letter to subscribers of RH,

- 1968.
4. W. J. Hackett, president of the North Pacific Union Conference, letter to the field, Oct., 1968.
 5. H. W. Lowe, Defense Literature Committee letter, May 20, 1968.
 6. Beveridge R. Spear, "When Are God's People Sealed? " published by the Defense Literature Committee of the General Conference, 1963, p. 23.
 7. Babylon experienced a partial moral fall in 1844, but her complete moral fall is yet future. (GC 389, 390, 603-605)

Chapter 8

The final generation

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

The purpose of God in the Advent Movement may be understood only as the total picture of God's purpose in the creation of man is grasped. According to *Education*, p. 14, this is the first thing God's people need to study.

Man was "a new and distinct order," made in God's image, and "designed to be a counterpart of God." (1BC 1081; RH, June 18, 1895) God said, "I have created him for My glory."—Is. 43:7. Man was "destined and appointed to live for the praise of His glory."—Eph. 1:12, RSV. The "manifold wisdom of God" was to be displayed through man

"unto the principalities and powers in heavenly places."—Eph. 3:10.

Especially was all this true in view of the rebellion of Satan. God's throne, His law, and His own character were placed on trial before the universe. To meet this challenge, God created a man in His own image. He was to be God's partner in the overthrow of the powers of darkness, God's instrument for the revelation of His character. From eternity God has anticipated the time when He could say of His people, "My justice and holiness are vindicated through them."—Ezekiel 39:27, Amplified Bible.

Adam failed, but his unbelief did not "make the faith of God without effect."—Rom. 3:3. God then sought to carry out His plan through national Israel, but they also failed to reveal His glory. Yet the testimony of the prophets is that love will ultimately win. Next, God called the early church to reveal His character throughout the universe. Its failure brought the great apostasy and the Dark Ages. But this failure of the church still did not

destroy the faith of God. Finally, His love and mercy have called the Advent Movement into existence, and by faith He pledges the fulfillment of His plan for man in this great Movement. Thus the message for the church today is, "Fear God, and give glory to Him; for the hour of His judgment is come."—Rev. 14:7.

In this hour of the judgment, God's sanctuary is to be cleansed—justified, vindicated. (Daniel 8:14) [1] The sanctuary is the place of God's name. (2 Sam. 7:13; 1 Chron. 22:10; Jer. 7:12) Daniel 8:14 refers primarily to the vindication of God's name in this hour of His judgment. How is His name to be vindicated? By man! So the message for today calls upon man, saying, "Give glory to Him; for the hour of His judgment [and vindication] has come." "The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—DA 671.

God's sanctuary must be cleansed (i.e. His name must be justified) by man, and man alone. The first man, Adam, failed to lead out in this

work. Christ, the second Adam, did not fail. He lived out on this little stage of a world the character of God, and His death glorified the name of God. (John 12:28-32; 17:6)

But the sanctuary was not "cleansed" at Calvary. There the great Head of the church was perfected (Heb. 2:10, 5:8, 9; Luke 13:32), but the "body" of Christ — His church — was not yet perfected. In this respect it was as a "child" that Christ was caught up to God and to his throne. (Rev. 12:5) His "body" was immature. But He pleads in His sanctuary, soliciting gifts for the perfecting of the saints. (Eph. 4:7-13)

Just as men have bodies through which they express themselves, so Christ has a body through which He longs to give a full expression of Himself. The universe yet waits to behold the manifold wisdom of God displayed through the church. (Eph. 3:10) The sanctuary must remain defiled until the wealth of God's mercy, His love, and His grace appears in His body "in full and final display."—TM 18.

Again, the heavenly sanctuary must be justified by man. This is God's eternal purpose. Christ is the Man, the only Man, who can do it. But He must have the cooperation of His people. His people must permit Him to cleanse and perfect His body. Thus Inspiration repeatedly says that the saints must cooperate with Jesus in His work of cleansing the sanctuary. (5T 575; 7BC 933; RH, Jan. 21, 1890)

For the first time in the history of this sin-cursed world, Christ is to have a body, a house, a tabernacle, a people, without sin—a people who will be "the supplement of His glory," a people through whom and of whom He can say, "My justice and holiness are vindicated through them." (TM 19; Ezekiel 39:27, Amplified Bible) This is the enormous and thrilling reality of Daniel 8:14. While Protestantism preached the faith that justifies the believer, Adventism is to preach the faith that justifies God. And as one truth complements the other, so it will be proved that God is both "just, and the justifier of him which

believeth in Jesus."—Rom. 3:26.

Must Laodicea still grope on in her blindness, and Daniel 8:14 remain a root out of a dry ground? What a tragedy for the conservatives to keep repeating the elementaries about bookkeeping in heaven, thus causing Daniel 8:14 to become a dry, mechanical concept which cannot but fail to arouse a slumbering church. On the other hand, the liberals are becoming exasperated with what appears to them as a cumbersome, irrelevant theory of formal proceedings millions of light-years away. What does heaven think?

The Advent Movement was born through an understanding of Daniel and Revelation. A brief review of their message will again focus the true purpose of God for His last church, a purpose "higher than the highest human thought can reach."—Ed 18.

Daniel was written at the time of the Babylonian captivity. The Jews had lost their kingdom, their king, and their sanctuary, and they

themselves were in captivity. But the prophecies of Daniel tell of restoration—restoration of the kingdom, the king, the sanctuary, and the people. Daniel 2 tells of the restoration of the kingdom (Daniel 2:44), Daniel 7 tells of the restoration of the king (Daniel 7:13, 14), Daniel 8 tells of the restoration of the sanctuary (Daniel 8:14), and Daniel 10-12 tells of the restoration of the people. (Daniel 10:14; 11:44; 12:1)

To fully appreciate the message of Daniel, the reader must understand that the book should be considered in its entirety. The restoration of the kingdom depends on the restoration of the King. The restoration of the King depends on the restoration of the sanctuary, for Jesus must put off His priestly attire before He can put on His kingly robes. And the restoration of the sanctuary depends on the restoration of the saints, for they dwell in the sanctuary. (Rev. 11:1) The great prophecies of Daniel close with the assurance that the sanctuary and the saints will be restored.

The last book of the Bible is said to be a

"revelation of Jesus Christ."—Rev. 1:1. It traces the history of the Christian age to the final generation of saints who experience the restoration spoken of by the prophet Daniel. This community is called the 144,000. They have the Father's name written in their foreheads, signifying the full restoration of God's image in the moral character. (7BC 978) They are virgins, first fruits, and faultless before God's throne. (Rev. 14:1-5) Through them God fulfills His purpose in the creation of man. They are "the revelation of Jesus Christ." The "manifold wisdom of God" is displayed through them. They are the supplement of Christ's glory. Through them, the entire earth is lighted with the glory of God. (Rev. 18:1) Heaven's joy knows no bounds as all voices thunder, "His wife hath made herself ready!"—Rev. 19:7. Not until then does Christ have a beautiful white horse to ride forth in the great battle of Armageddon. (Rev. 19:11) That "horse" is His church, perfected and sealed by the latter rain. (Zech. 10:1-3; Rev. 6:2) At last, man restored to the image of God's moral character is His instrument to defeat the powers of darkness. The "fit man" leads the

scapegoat away. (Rev. 20:1-3) The great controversy is ended. Righteousness and truth are victorious.

Without this concept of the final generation, Daniel and Revelation become merely a collection of interesting facts, and Adventism loses its chart and compass, becoming merely another religious denomination. Another religious denomination—God forbid! Yet this is the danger to which God's people are now exposed. Why is this fatal evolutionary process working upon the church? Because it is losing sight of the concept of the final generation!

God's people are not here merely to seek their own salvation. A special work remains to be done. The name of God must be vindicated through the Advent Movement. No ordinary experience will do. Even a revival of the first Pentecost will not suffice. A new experience is required, an experience such as has not been demonstrated by any community of saints for 6,000 years.

Satan is desperately trying to rob the church of an understanding of Daniel 8:14. He knows that without the final generation, no song of victory will be sung in heaven. Without the "first-fruits," there will be no resurrection of the sleeping saints (Heb. 11:39, 40), and no "fit man" to lead Satan away to final punishment.

It is alarming to observe denominational print denying the historic concept of the final generation:

Australasian Division Committee

"The suggestion that there is a different experience of righteousness by faith in these last days as compared with pre-1844 days is in direct conflict with our history and teaching." [2]

Varner J. Johns

"The teaching ... that during the ministry of Jesus in the Most Holy Place of the heavenly sanctuary it is possible for men to obtain a more complete cleansing from sin and a higher state of

perfection than was possible through the power of the gospel in former times is an example of bringing in of a 'strange gospel.' " [3]

"Those who live in the last days supposedly reach entire spiritual perfection on this earth in their mortal state. This is dispensationalism in its most insidious form." }

But the concept of the final generation is as basic as Daniel 8:14. It is Daniel 8:14! The testimony of the spiritual fathers of Adventism is most pertinent:

James White

"The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father's throne, and quite a different thing to stand in the time of trouble after Jesus has

ceased to plead in man's behalf, after His priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints." [5]

S. N. Haskell

"We must not content ourselves by doing just as our fathers did, who passed away before the judgment opened in the courts of heaven. God requires special service of His people now. They are to live while their cases are being decided in heaven, and Satan brings to bear upon the last generation, which are weaker physically than any previous generation, all the wisdom he has gained in a six thousand years' warfare. Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth. There are many reasons why God in His infinite mercy has enjoined special duties upon the last

generation, that they might be more strongly fortified against the attacks of the enemy, and not be overthrown by his devices." [6]

"... in the last days under the Third Angel's Message, a peculiar people will be developed, whose characteristics will be righteousness and holiness, such a people, indeed, as have never been since the world began." [7]

The Sanctuary Service, considered by the late M. L. Andreasen to be his most important work, vividly describes "The Last Generation." One thrills and praises God every time this chapter is read. Quoting in part:

"The final demonstration of what the gospel can do in and for humanity is still in the future. ... When it has been accomplished, the end will come. ... The demonstration which God intends to make with the last generation on earth means much, both to the people and to God. ... God is ready for the challenge. He has bided His time. The supreme exhibition has been reserved until the final contest.

Out of the last generation God will select His chosen ones. ...

"In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning. God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. They stand the test, and God puts His seal upon them.

"Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God. ...

"The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan. The controversy is drawing to a

close. God is preparing His people for the last great conflict. Satan is also getting ready. The issue is before us and will be decided in the lives of God's people. God is depending upon us as He did upon Job. Is His confidence well placed? ...

"All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven; now sin was separated from them. They were holy and without blame. The camp of Israel was clean." [8]

And in The Book of Hebrews, Elder M. L. Andreasen wrote:

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

any ever reach that stage? We believe so. Read the description of the 144,000 in Revelation 14:4, 5. ... They will reflect the image of God fully." [9]

Notes:

1. The Hebrew word for "cleansed" in Daniel 8:14, tsadaq, may be translated as follows:
 - "Cleansed and restored"—Amplified Bible.
 - "Restored"—Moffat.
 - "Made right again"—Danish-Norwegian (literal translation).
 - "Revealed again"—Hungarian.
 - "Restored to its rightful state"—Revised Standard Version.
 - "Victorious"—Jewish translation.
 - "Righted"—Goodspeed.
 - "Justified"—King James Version (margin).
2. Australasian Division Committee, "Into the Holiest Through the Open Door," published by the Defense Literature Committee of the General Conference, Dec., 1963, p. 6.
3. Varner J. Johns, RH, June 25, 1964, p. 3.
4. Varner J. Johns, RH, July 2, 1964, pp. 7, 8.

5. James White, *Life Sketches of James and Ellen G. White*, 1888 edition, p. 431.
6. S. N. Haskell, *The Cross and Its Shadow*, p. 221.
7. S. N. Haskell, *Union Conference Record (Australia)*, July 10, 1899, p. 4.
8. M. L. Andreasen, *The Sanctuary Service*, pp. 299-321.
9. M. L. Andreasen, *The Book of Hebrews*, pp. 467, 468.

Chapter 9

The sufferings of Christ and Daniel 8:14

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."— Zechariah

The church should be vitally interested in the cleansing of the sanctuary for Jesus' sake. In the ancient ritual, the high priest symbolically bore the sins of the people. (Ex. 28:38; Lev. 10:17) When the people sinned, the sanctuary was de filed (Lev. 20:3; Ezek. 5:11), and the high priest bore the iniquity of the sanctuary. (Num. 18:1) When the people repented and transferred their sins into the sanctuary through the blood of the sin offering, they transferred the burden of guilt to the high

priest. (Questions on Doctrine, p. 678) Not until the sanctuary was cleansed was he freed from his sin-bearing capacity.

It is essential to consider the reality of the ancient ceremony. Jesus, the High Priest of the church, has made Himself one with His people. He is their Head; they are His body. Just as men feel the pain when their bodies are injured, just as they suffer when their bodies suffer, so Jesus feels all the sin and bears all the imperfections of His people. When Satan bruises one of God's children and defiles a member of His body with sin, Jesus is verily crucified afresh. (DA 300) When a repentant sinner comes to Christ, the sin is not blotted out, but is transferred to Christ. (GC 421) The Saviour must even purify the prayers, praise, and good works of His children from all defilement. (1SM 344)

Calvary, with its burden of sin and pain, has a much wider dimension than usually supposed. Christ is presented to the church as a torn and mangled Lamb in the sanctuary above. (EW 79;

Rev. 5:6)

"Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted. ... and He bare them, and carried them all the days of old.' Judges 10:16; Isaiah 63:9." —Ed 263.

What, then, does the cleansing of the sanctuary mean to Jesus? What does the blotting out of sins mean to Him?

"Thou hast made me to serve with thy sins,

thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Is. 43:24, 25.

For six thousand years Jesus has "borne our griefs and carried our sorrows." Even yet He is "wounded for our transgressions" and "bruised for our iniquities." Not alone by looking back is Calvary beheld. The sanctuary above reflects the full dimension of Jesus'sin-bearing love. (GC489) And He will suffer the pain and agony of the cross until His sanctuary is cleansed.

Thus Daniel 8:14 is an announcement that the time has come to release Jesus from the pain and agony of Calvary. But the church's sympathy and cooperation are necessary if this is to be effected. Are the people of God interested?

"And they crucified him. ... And sitting down they watched him there."—Matt. 27:35, 36.

"And I looked for some to take pity, but there

was none; and for comforters, but I found none."—
Ps. 69:20.

Eternal Punishment

Satan is an expert at changing the truth to its exact opposite — a lie. He deceived men into believing that the wicked would be delivered to everlasting fire, whereas the truth is that the righteous are the ones who will live in everlasting fire. (Is. 33:14, 15; Heb. 12:29; Rev. 15:2)

The prospect of eternal punishment for the lost was supposed by some to be an incentive to stop men from sinning, but it never did. This terrible doctrine illustrates the deep nature of sin. Millions have believed in an eternally burning hell, and yet, fully believing that they would go to such a place, they continued sinning. Sin is so deeply rooted in man's nature, his love for his own way is so intense, that if God set him on the edge of an eternal hell and threatened to cast him in for disobedience, man would still proceed to disobey!

Daniel 8:14 is the complete reversal of Babylon's doctrine of eternal torment. It can be seen that it is God who has been suffering endless torment for six thousand years. In 1844 the hour had struck for the Lamb of God to be released from His office of Sin-bearer in the sanctuary above. Yet four generations have come and gone while He waits and suffers. God's people have added over 120 years of needless suffering and sorrow to Christ. His release depends upon the cooperation of the church. But if the past century and a quarter have not brought His release, what assurance can He have that His suffering will not go on endlessly? Only Jesus' faith in His people assures Him that it will come to an end. If God's people keep on sinning, what is the prospect? Not eternal torment for sinners, but certainly endless years of suffering for the Saviour!

The contemplation of their own suffering will not lead the saints to the blotting out of sin; but the contemplation of the cross will:

"And I will pour upon the house of David, and

upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zech. 12:10.

Motivation

The contemplation of the cross in the light of Daniel 8:14 is necessary to bring the church out of its Laodicean complacency. Only this will lead God's people to the sanctuary with the heartbroken repentance of the ages. It will lead them to plead for the blotting out of sins with such earnestness that they will pray as did Moses, "And if not, blot me, I pray Thee, out of Thy book," for the sanctuary can only be cleansed by blotting out either the sins or the name of the sinner. Fear of the judgment, the plagues, or being lost will not accomplish the needed revival. The prospect of escaping the miseries and inconveniences of this world will not break the Laodicean stalemate. Daniel 8:14 holds the key. Might God's people

look up to the Lamb in the sanctuary above, and behold Him whom they have pierced! Let the trumpet be blown to call Israel to affliction of soul! (Joel 2:15-17) Only then will there be a mighty revival and reformation, a re-emphasis and renewed understanding of that message which declares, "The hour of His judgment is come."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.