

THE SANCTUARY

THE ATONEMENT &

THE FIT MAN

*“ Thy way, O God, is in the sanctuary.
Who is so great a God as our God “*
Psalm 77:13

*“ From eternal ages it was God's purpose
that every created being, from the bright and holy
seraph to man, should be a temple for the indwelling
of the Creator. . . . God designed that the temple
at Jerusalem should be a continual witness to
the high destiny open to every soul. “*
Desire of Ages 161

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The final demonstration of the saving power of the atonement provided in the sanctuary will be given when the “fit man” is brought on the scene to lead the scapegoat away to his ultimate destruction. In this brief book we will trace the progressive steps through the sanctuary service that lead up to that great climactic event when the “fit man” is prepared to lead away the scapegoat. This feat is a crucial undertaking. We read that the scapegoat *“makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scapegoat into the land of forgetfulness after the sins were put on his head.”*

E.G. White, Spalding & Magan Collection, p.2

**The significance of the Jewish
economy is not yet fully
comprehended. Truths vast and profound are
shadowed forth
In its rites and symbols.
Christ Object Lessons p. 133**

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INTRODUCTION

After preaching the imminent return of Jesus for over 170 years, His continuing delay is creating a credibility crisis and dilemma for believers in the Three Angels Message. We have pointed to the many signs in the world as a fulfillment of end-time Bible prophecies. When the first atomic bomb was dropped on Hiroshima and Nagasaki, our pulpits rang out with the news that the end of this world was very near. Christ was coming back very soon to destroy those who destroy the earth. That was over seventy years ago, yet we are still here.

What is causing the delay? Do we need more calamities or wars or crime in this world. Hardly. It must be our unreadiness for Christ's coming that is causing the delay.

In this book we will search out the reason why we are still here. It is not because Christ has no faithful followers on the earth. No doubt Christ has His 'seven thousand' in Israel today who are sincerely seeking to prepare their lives for His coming. So where is the problem? Inspiration indicates that it lies in our limited understanding of the great truth that gives reason for our existence as a church. That truth is Daniel 8:14. The Lord's messenger tells us that this truth, as expanded in the Three Angels Message, is the most solemn, the most important message ever given to mortals. That transcends even the glorious messages heralded by the Apostle Paul and the other apostles. See 9 Testimonies p.19.

Great Controversy p.409 & 423 tell us that *"The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'" "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."* And we are also told that *"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people."* Evangelism p.695.

What is it in Daniel 8:14 that we have been missing? How will a fuller understanding of this truth prepare us as individuals and as a church for the close of probation and the second coming? We are told in 5 Testimonies p.575 that *" 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."* So by deduction, we can say that the reason we as a people have not been prepared for the end-time events and Christ's coming is because this grand truth has not been clearly seen and understood.

Until we thoroughly understand this grand truth and cooperate with Christ in His work of cleansing the sanctuary, ten thousand evangelistic efforts and hundreds of thousands of baptisms, as wonderful and important as they may be, will not bring Christ down to earth for the redemption of His people. So what needs to happen? Note this:

We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked. RH Feb.25, 1890

CHAPTER ONE

TWO CLEANSINGS OF THE TEMPLE

Jesus had recently returned from His painful ordeal in the wilderness of temptation where He had gone shortly after His baptism to be alone in contemplation of the mission for which He had come to earth. During that time He suffered a long fast, after which Satan came to Him with his almost overpowering temptations. He was weak and emaciated from this ordeal. Inspiration tells us that *“John, one of the new disciples, had searched for Christ and had found Him in His humiliation, emaciated, and bearing the marks of great physical and mental distress. Jesus, unwilling that John should witness His humiliation, had gently yet firmly dismissed him from His presence. He wished to be alone; no human eye must behold His agony, no human heart be called out in sympathy with His distress.”* Bible Commentary, Volume 5, p.1132.

But after having regained His strength from this ordeal, He was once again united with His disciples. It was not long after, that the Jews Passover was at hand, and He made His way with His disciples to Jerusalem to attend the feast. Jesus had not yet publicly declared His mission, and thus was able to mingle with the other worshippers without attracting special attention. At this special occasion, the coming of the Messiah was often discussed among the people, especially since John the Baptist had heralded the message of His imminent appearance. But it was the hope of national greatness and deliverance from the Roman oppression that inspired the enthusiasm of the majority of both rulers and people.

When Jesus entered the courts of the temple, He heard sounds that were more like a cattle market than a place where God was to be worshipped. There were the angry voices of sharp cattle marketers and the chinking of coins as foreign currency was being exchanged for temple money. He beheld it all as He stood upon the steps of the temple court. Power, authority and holy indignation were revealed in His countenance and every eye was suddenly riveted upon Him. His glance seemed to burn into their very souls. All sounds were hushed and there was a moment of awful silence when His voice was heard reverberating through the temple, saying, *“Take these things hence; make not My Father’s house an house of merchandise.”*

In terror and confusion, the guilty throng fled from His presence, taking their merchandise with them. A solemn silence replaced the noisy cattle market. The Lord of the temple had cleansed the temple that was reared in His honor.

THE TEMPLE AN OBJECT LESSON

The temple at Jerusalem was designed to be an object lesson for God’s people. When God instructed Moses to build the first tabernacle, He gave him a view of a model of the heavenly sanctuary. All that pertained to the sanctuary, whether the furniture and its layout, or the services carried on throughout the year — all were modeled after the sanctuary in heaven. When Moses was about to make the tabernacle, God com-

manded him, saying, *“See that thou make all things according to the pattern shewed thee in the mount.”* Hebrews 8:5. And it is by observing what took place in the earthly tabernacle that we get a clear view of what takes place in the heavenly sanctuary. *“What was done in type in the ministrations of the earthly sanctuary is done in reality in the ministrations of the heavenly sanctuary.”* Great Controversy p.420.

When Jesus cleansed the temple, He was revealing something of deep significance *“In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul.”* Desire of Ages p.161. That is what the sanctuary services are all about. There is a process of continual cleansing from sin that goes on throughout the year, ending with the cleansing of the sanctuary itself on the great day of atonement.

There is also a deep significance in the fact that there were two cleansings of the temple, once at the beginning of His ministry and the other at the close of His ministry. This has a special parallel to what Christ does in His ministry in the heavenly sanctuary as we shall see.

As we take a closer look at the parallels between the earthly and the heavenly, we can see the similarities in all aspects of the sanctuary service, especially the cleansing from sin that was made on a daily and yearly basis. Great Controversy p.421 shows that *“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary.”*

This transfer of sin from the sinner to the earthly sanctuary caused the sanctuary to become unclean. That is why there was a special day in Israel, the day of atonement, when the sanctuary was cleansed from all the sins that had accumulated there throughout the year. *“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.”* Leviticus 16:16. Likewise, the heavenly sanctuary also becomes defiled by the sins that have been transferred there, and God has appointed a day, brought to view in Daniel 8:14, when the heavenly sanctuary is to be cleansed.

GOD’S THREE TEMPLES

So far we have just covered some basic facts concerning the sanctuary service, both the earthly type and the prototype in heaven. Every Bible student should be well acquainted with the basic sanctuary service. But we have been considering just two sanctuaries, the earthly and the heavenly. Yet the Bible speaks of three sanctuaries. And the third is actually the most significant of all. Paul recognized the importance of the third sanctuary when he wrote, *“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”* 2 Corinthians 6:16. Paul is here referring back to Exodus 25:8 which says, *“And let them make me a sanctuary; that I may dwell among them.”*

The Spirit of Prophecy is replete with passages that speak of the importance of the human temple as being a sanctuary for God to dwell in. Desire of Ages has this beautiful commentary. *“From eternal ages it*

was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul." Desire of Ages p.161. We can see from these passages that both the earthly sanctuary and the heavenly were erected to be a visible representation of the human temple which God desires to make His dwelling place.

The layout of the sanctuary and its services were designed by God Himself. It is simple in its arrangements, yet only infinite wisdom could conceive of such a simple model that illustrates so clearly the different components of the living temple, and also the way God works in that temple to bring the soul to a complete at-one-ment with Himself.

The parallels between the human temple and the sanctuary built by Moses are truly remarkable. The sanctuary was laid out with an outer court and an inner sanctuary. So in the human temple, there is an outer man and an inner man. Paul referred to this when he wrote - *"But though our outward man perish, yet the inward man is renewed day by day."* 2 Corinthians 4:16. Also in Ephesians he speaks of being *"strengthened with might by His Spirit in the inner man."* The same analogy is used in the following: *"We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul"* Review and Herald Jan. 7, 1902

"We are God's workmanship, and His word declares that we are 'fearfully and wonderfully made.' He has prepared this living habitation for the mind; it is 'curiously wrought,' a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit." Fundamentals of Christian Education p.426-427.

All the organs of the body - the bones, the nerves, the muscles, the brain, make up the outer court, the physical man. And we are told that *"All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body and of the body upon the mind, and the laws by which they are governed."* Ministry of Healing p.128. This concept opens up a fruitful field for study which we cannot pursue here.

THE INNER SANCTUARY

The outer court represents the physical part of man, the part than can be seen and touched. The inner sanctuary, with its two apartments, represents the inner man, the spiritual part of man that cannot be seen or touched physically. There are several synonyms used in inspiration to describe the inner man. Such terms as heart, mind, or soul are commonly used. So is the term spirit. All these nouns describe the invisible components that make up the inner man with his individuality and character. As there are two apartments in the inner sanctuary, so there are two parts of the inner man. In the literal sanctuary, the daily ministration involved the outer court and the first apartment. The priests went always into the first apartment, but only

once a year did the high priest enter the second apartment. (See Hebrews 9:6.)

The analogy of the human mind to the two apartments of the sanctuary is very remarkable. As the first apartment was a place of daily activity by the priests, so our daily activities involve our conscious mind, as we consciously think and plan our daily routines. In the second apartment of the heavenly sanctuary, the record books are kept containing all the thoughts and deeds of every individual living upon earth. All the good deeds and all the sins are accurately delineated in those books of record. Likewise, all our thoughts and deeds with their accompanying feelings and emotions are recorded in the inner sanctuary of the soul. We may not be consciously thinking of these things, but they are in our memory bank and influence our behavior. This is the sub-conscious mind, the great library of the individual, all the books of which he has written himself. His character is revealed by what is stored in his personal library, because character is the sum total of an individual's thoughts and feelings. (See 5 Testimonies p.310.)

In view of the analogy between the temple that Christ cleansed at the beginning and close of His ministry and that of the human temple spoken of by Paul, we will consider a number of premises regarding the significance of the two cleansings of the temple. Everything that Christ did had some significance. And everything that was done in the sanctuary had significance. *"In all, God desired His people to read His purpose for the human soul."* Education p.36.

PREMISE NO.1 — AS JESUS PERFORMED TWO CLEANSINGS OF THE EARTHLY TEMPLE, SO HE WILL PERFORM TWO CLEANSINGS OF THE SOUL TEMPLE IN HIS SANCTUARY MINISTRY.

In the sanctuary services given to ancient Israel, there were two distinct cleansings provided for the people. Leviticus 4 and 5 describe how the sinner was cleansed from his sin by the daily sin offerings presented at the tabernacle. He was required to place his hands on the head of the victim and confess over him the sins he had committed. Then with his own hands he slit the throat of the animal and the priest caught some of the blood and carried it into the sanctuary and sprinkled it before the veil behind which was the law that the sinner had transgressed. In this way, the sin was transferred from the sinner to the sanctuary and the sinner was cleansed from his guilt. All sins confessed at the tabernacle ended up in the sanctuary, either directly, or sometimes indirectly, when the priest ate the flesh of the sacrifice. Then at the end of the year, there was another cleansing that happened on the day of atonement. This cleansing was distinct and separate from what was done in the daily ministry, and took place in the second apartment. But this raises some questions that demand some detailed answers.

If the repentant sinner was cleansed through the blood of the sin offering in the daily service, why was there another atonement and cleansing required at the end of the year? Why another atonement? The importance of this day is indicated by the fact that anyone who ignored that day or went about his usual work would be cut off from Israel. This was their typical day of judgment. Leviticus 23:27-30 describes the critical importance of that day.

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people."

On the day of atonement, all the services in the first apartment ceased, including the forgiveness of sins. Leviticus 16:17.

Ministry of Healing p.437 describes it thus: *"On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. **No priests ministered at the altars.** The host of worshipers, bowed in silent awe, offered their petitions for God's mercy."*

The day of atonement was the final cleansing of the year that happened in the earthly tabernacle. And what was done in type in the earthly sanctuary is done in reality in the heavenly sanctuary. But the pressing question is, 'What is the difference between the cleansing performed in the first apartment and that performed in the second'? We will pursue this further in the following chapters to find the missing link in this crucial aspect of present truth.

CHAPTER TWO

PREMISE NO.2—THE FIRST CLEANSING IN THE DAILY MINISTRY REPRESENTS THE DAILY CLEANSING FROM THE GUILT OF SIN. 1 JOHN 1:9.

The daily atonement that was performed for the repentant sinners in Israel was in reality their 1 John 1:9. They were symbolically cleansed from all unrighteousness. The sacrificial offering was symbolic of the Savior that we depend upon today to pardon and cleanse us. These offerings showed the marvelous grace and love of our divine substitute who died in our stead to provide a cleansing from guilt and its crushing load. David's penitential prayer in Psalm 51 shows his earnest desire for this kind of cleansing. *"Wash me thoroughly from mine iniquity, and cleanse me from my sin... Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."* He also knew by experience the blessedness of those who have been forgiven and cleansed from all unrighteousness. He exclaimed, *"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."* Psalms 32:1&2.

This is the experience of justification. We are told that *"Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child, I relieve him from the condemnation of death, giving him My life insurance policy--eternal life--because I have taken his place and have suffered for his sins. He is even My beloved son."* Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God." Faith and Works p.103.

Not only does the daily ministry provide for pardon, but it also provides for power to overcome sin so

that there will not be a pattern of recurring guilt. The means that God has provided for the overcoming of sin was represented by the articles of furniture in the first apartment. The table of showbread represents the bread of life, the Word of God. As Jeremiah declared, *"Thy words were found, and I did eat them,"* so we are to feed on the word that we may grow and gain spiritual strength. The Candlestick with its seven lamps of fire represents the all encompassing work of the Holy Spirit. In Revelation 4:5 the seven lamps of fire are identified as *"the seven Spirits of God."* It is the Holy Spirit that makes the Word of God effectual in our lives, transforming us more and more into the likeness of Christ. He also inspires our prayers which ascend to God as sweet incense, represented by the altar of incense, situated just before the veil separating the two apartments.

So through the study of the Word under the influence of the Holy Spirit, and through daily prayer inspired by the Holy Spirit, we can live a life of continual victory and obedience. God has promised that *"where sin abounded, grace did much more abound"* Romans 5:20. And God will not allow anyone to be tempted above what they are able to bear.

It should be remembered that pardon and justification are conditional on the believer experiencing a conversion of heart. Christ told Nicodemus that only through the new birth can anyone can see the kingdom of heaven. He must be born of water and the Spirit. Without that, no one will be given a title to heaven. In fact, the renewal of heart is a vital part of the forgiveness that Christ bestows on those who repent. *"God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart."* Mount of Blessing p.114.

The conversion experience that begins the Christian walk must be renewed every day. Paul said, *"I die daily"*. There must be a continual process of purification going on in the soul temple. We are told that *"When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare, Every soul is required to fight the fight of faith."* Our High Calling p.121.

And in 3 Selected Messages p.193 we read, *"Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday; every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not at one bound reach perfection; sanctification is the work of a lifetime."*

CLEANSING THE SOUL TEMPLE

There seems to be some confusion over some statements in the Spirit of Prophecy that speak of cleansing the soul temple from all defilement while Christ is cleansing the sanctuary in heaven. These statements have sometimes been applied to the cleansing of Daniel 8:14, which is the blotting out of sins. The idea has prevailed that when we have fully cleansed our soul temple from all acts of sin through the grace and power of the Holy Spirit, the work of Daniel 8:14 has been finished in us, and Christ can then cleanse the records in heaven and cease His intercession. But this concept fails to recognize the difference between a cleansing of the soul temple which is to be done while the first apartment ministry is still going on, and that of the second apartment ministry. It fails to recognize the difference between overcoming sin and the blotting out of sin.

Cleansing the soul temple from all our acts of sin is something that we do through the strength sup-

plied by the Holy Spirit. As stated in Desire of Ages p. 466, *"The expulsion of sin is the act of the soul itself"* through the enabling power of the Holy Spirit. But the cleansing of the soul temple on the day of atonement is not an act of the soul itself. Like the forgiveness of sins, it is done for us if we have fulfilled the pre-conditions. The blotting out of sin is a full and complete pardon and is done by Christ's atonement and not by our attainment. Please notice this statement from Great Controversy p.484.

"Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne."

Here there seems to be a missing link in the theology regarding the cleansing of the sanctuary. The daily cleansing from known sins is not the cleansing of Daniel 8:14. Once Christ begins the judgment of the living and the blotting out of sins, it will be too late for us to cleanse our soul temple from any besetting sin.

Following are some statements that speak of the cleansing of the soul temple during the daily ministry, which needs to precede the final cleansing of the sanctuary and the blotting out of sins.

"Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts." Bible Training School, Oct.1, 1910.

" We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world."

3 Selected Messages p.152.

"There is something for every one of us to do to clear the King's highway. We want to confess and forsake our sins and have them go beforehand to judgment that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. . . ."
5 Manuscript Releases p.7.

In ancient Israel, they blew the trumpets on the first day of the seventh month as a reminder that the day of atonement was just nine days away. It was especially urgent that all sins should be confessed at the sanctuary before that day because no forgiveness would be available on the day of atonement. Today, the call of Joel 2 to blow the trumpet is to be sounded in all the churches.

"In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' 'Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children.'" Great Controversy p.311.

Today, while Christ is in the most holy place making the final atonement for the dead, He is still ministering the benefits of the first apartment for the living. That includes pardon for sin and the covering of imputed righteousness, which gives us a standing of perfection before God. We also have the transfer of our sins to the heavenly sanctuary, and grace to overcome every besetment through the power of the former rain.

Those who receive these benefits will be ready for the judgment and the resurrection. But these will not suffice to stand without a mediator after probation has closed. We also need the benefits of the second apartment in order to stand after probation has closed. We have a good example of this in the experience of those who in 1844 expected Christ to come back to earth. Their experience is described in *Early Writings* p.239.

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

We might ask, what more could be done to prepare for the coming of Christ? They had made a full sacrifice, an entire consecration. Jesus looked upon them with pleasure. But were they ready for Jesus to come? The answer is No! And the reason for that is given on page 243 of the same book. It says, *“They are again disappointed in their expectations. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word. They must be purified, made white, and tried. Those who endure that bitter trial will obtain an eternal victory.”*

The reasons given why they were not yet ready for Jesus to come is that they must give up errors and traditions received from men. They were ignorantly keeping the wrong day and had other ignorant faults and beliefs that they would have to be freed from. And they must be purified, made white, and tried.

So it is evident that those who were accepted of God and who had made a full sacrifice and an entire consecration were still not ready for Jesus to come. They needed more light on the plan of salvation and the law of God. They also needed the cleansing of the sanctuary, the day of atonement cleansing to purify and make them white before they could be *“clean from all their sins before the Lord.”* Leviticus 16:30.

These people were ready for death and the resurrection. All their ignorant faults and imperfection will be atoned for when Christ makes the final atonement for the dead.

WHAT HAPPENS AFTER PARDON

Two other points that should be understood have to do with the continuing responsibility for pardoned sins and the damaging effect of sinning upon the mind and conscience which is not entirely removed during the first apartment ministry. When sins are pardoned, they are not blotted out as many people have thought. God tries to assure the repentant sinner that his sins are taken away by using expressions like removing them as far as the east is from the west, or casting them into the depths of the sea. The pardoned sinner is encouraged to regard his sins as though they were blotted out. But we have many positive statements showing that sins are not blotted out in actuality until the judgment. *“It is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.”* Great Controversy, p.485.

Let us consider what happens when the sin is pardoned. In the following references from Inspiration, we find that it was the guilt that was born by the sacrificial victim. It is guilt that causes estrangement be-

tween the sinner and the Savior, and it is the guilt that has to be removed before communication and healing can take place.

“The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.” Great Controversy p. 418.

*“Whatever the sin, if the soul repents and believes, the **guilt** is washed away in the blood of Christ.”* Desire of Ages 322. But forgiveness did not end the sinner’s responsibility for his sins. We know from the parable of the two debtors of Matthew 18 that the man who had been forgiven 10,000 talents subsequently lost his forgiveness when he refused to forgive the man who owed him 100 pence. See COL p. 251. Pardon for sin is conditional during probationary time. Note the following.

“In the sin offerings presented during the year, a substitute had been accepted in the sinner’s stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law.” Patriarchs and Prophets p.355-356.

Before the sinner is entirely freed from the responsibility for his sins, he will be given a time of probation to see if he continues to be repentant for them. It is like a man convicted of a crime. The judge may give him a conditional pardon with a suspended sentence. He is put on probation during which time he will be under the supervision of a rehabilitation officer. If he relapses momentarily into his former crime, but is deeply repentant, he will continue to be covered by his conditional pardon. However, before the end of his probation, he needs to demonstrate that he has overcome his weakness. He will no longer indulge in his former habits. If he has forsaken his former ways during his probation, the judge will grant him an unconditional pardon, and he will be completely free from any record of his crimes.

This is the way it is in the plan of salvation. All who have sinned are given a time of probation to show whether or not they have continued to be repentant for their sins, and have been rehabilitated from them. If that has happened, the sinner will be given an unconditional pardon and his sins will be blotted out, no more to witness against him.

THE KNOWLEDGE OF EVIL

There is another aspect of sin which is not annihilated when the sin is pardoned. That is what Inspiration calls ‘the knowledge of evil’. This takes us back to the Garden of Eden with its tree of knowledge of good and evil. The knowledge of evil that God did not want our first parents to have was not merely a knowledge about evil. God and the holy angels all knew about evil through the defection of Lucifer. The ‘knowledge of evil’ that has caused such depredations upon the human race is not merely knowing about evil, but an experience in evil that can only come through personal sinning. Note the following from Inspira-

tion.

“ Adam and Eve were permitted to partake of every tree in the Garden save one. There was only a single prohibition. The forbidden tree was as attractive and lovely as any of the trees in the Garden. It was called the tree of knowledge, because in partaking of that tree, of which God had said, ‘Thou shalt not eat of it,’ (Gen. 2:17) they would have a knowledge of sin, an experience in disobedience.” KH p.14.

After they sinned, they felt a sense of terror and guilt at what they had done. When they heard the voice of God in the garden calling to them, they hid themselves in the farthest recesses of the garden, rather than joyously welcoming their Creator as they had always done before. But when they sorrowfully repented for their disobedience, God graciously pardoned them. Their guilt was borne by the *“Lamb that was slain from the foundation of the world”*. Yet they were not permitted to remain in the garden, even though they pledged never to disobey again. Why couldn't they remain in the beautiful garden that they had enjoyed so much? God condescended to explain to them the problem that sin had caused.

“After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.” Patriarchs and Prophets p.61.

We see from the foregoing passage some specific damage that an experience in sinning causes. It depraves the nature and lessens spiritual strength to resist evil. It also opens a door for Satan to gain more ready access to the heart and mind. Pardon for sin did not undo the deleterious effects that sin had brought upon Adam and Eve. Because of these things, they could not remain in the Garden of Eden or hold open communion with God. Yet when the work of the atonement is finished, the Bible tells us that *“And they shall see His face; and His name shall be in their forehead”* Revelation 22:4.

SIN A TWO-SIDED COIN

Sin is like a two-sided coin. On one side is the guilt and condemnation facet. The sense of guilt and condemnation that Adam and Eve felt created an estrangement from God and an aversion to His presence. However, when the sin is pardoned and the guilt removed, the communication between the soul and God is restored and the healing process can begin. On the other side of the coin is the 'knowledge of evil' facet, the experience in disobedience which is not removed when sin is pardoned. This aspect of sin is often ignored or not understood. It took only a moment for Adam and Eve to obtain a 'knowledge of evil,' but they discovered that they would not be free of it all the days of their life. Inspiration tells us,

“It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the 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” Patriarchs and Prophets p.59.

The knowledge of evil places the sinner at a distinct disadvantage which handicaps his best efforts to

serve the Lord. This was dramatically evident in the experience of Adam and Eve, who had fallen from a sinless state into a state of sin. *“Adam and Eve had chosen the knowledge of evil, and if they ever regained the position they had lost they must regain it under the unfavorable conditions they had brought upon themselves.”* Education p.25. When Adam and Eve first transgressed, they thought it was really a small matter, something which God in His great love would be willing to overlook. But after seeing what fearful consequences sin had brought, they realized as never before the malignancy of sin. Then they also were able to appreciate the value of the sacrifice and grace that had been provided to save them from sin’s enslavement and guilt.

If we really want to know what Daniel 8:14 is all about, we need to understand the change in man’s condition through the coming in of the ‘knowledge of evil.’ This we are told in Inspiration. *“In order to understand what is comprehended in the work of education (redemption), we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man’s condition through the coming in of a knowledge of evil, and God’s plan for still fulfilling His glorious purpose in the education of the human race”* Education 14-15. The change effected by the knowledge of evil is most clearly seen in the experience of Adam and Eve. The fall from a perfectly sinless state to a sinful state was a dramatic, tragic experience which is difficult for fallen human beings to fully comprehend. As we read the account given in Inspiration of how different the world had become because of that one sin, and how it affected not only human nature, but all of God’s creation, we can begin to see what a tremendous evil sin really is. As fallen human beings, we all have repeated the sin of Adam and Eve by partaking, as it were, of the tree of knowledge of good and evil. Note the following from Education p.29:

“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.” This bent to evil does not refer to the physical nature where the lower nature clamors to gain ascendancy over the higher nature. According to Hebrews 2:14-18, Christ also partook of our weakened, degraded physical nature when He came to live in humanity, yet He never had a bent to evil or a sinful propensity in His spiritual nature. But, as Adam and Eve discovered to their sorrow, the committing of that one sin deprived their spiritual nature and created in them a ‘bent to evil,’ a propensity to sin which they never had before.

Furthermore, repentance and pardon did not remove the effect of the fall. The ‘law of sin’ would continue to operate in their daily experience. Paul recognized this when he wrote: *“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members”* Romans 7:20-23.

Right from the beginning, God promised fallen humanity in Genesis 3:15 that divine power would be provided to counteract the ‘law of sin’ so that sin would not have dominion over them.

Paul wrote, *“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For sin shall not have dominion over you: for ye are not under the law, but under grace”* Romans 6:12&14. But while sin does not reign, it still remains. 1 John 1:8 says *“If we say that we have no sin, we deceive ourselves, and the truth is not in us”* And the Wiseman wrote in Proverbs 20:9, *“Who can say, I have made my heart clean, I am pure from my sin?”*

A LIFE-LONG PERIL

The life-long effect of the knowledge of evil is clearly revealed in Inspiration. If we want to understand what Christ's specific work in the most holy place is all about, we should give special attention to the following. In Jeremiah 17:1 we read, *"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."* And the next verse tells us how long the sin will be written upon the table of the heart. It will be *"Whilst their children remember their altars and their groves by the green trees upon the high hills."* Jeremiah 17:2

As long as the sin is inscribed upon the heart and conscience of the individual, the sin will be remembered. The knowledge of evil residing in the mind gives Satan an advantage that he never would have in one who has never sinned. He never had it in Adam and Eve before they fell, and he never had it in Christ. But after Adam and Eve fell, God warned them that they had opened a way for Satan to gain more ready access to them. They would find a conditioned response to sin that they never had before. As stated in MH p.451, *"Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil."*

Following are a few of the numerous statements regarding the problems that an experience in sin causes.

"A conscience once violated is greatly weakened. It needs the strength of constant watchfulness and unceasing prayer. You are standing in a slippery place. You need all the strength that the truth can give to fortify you and save you from making entire shipwreck." 2 Testimonies p.90.

"He who has once yielded to temptation has become spiritually weak, and he will yield more readily the second time. Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction." Patriarchs and Prophets p.268.

Furthermore, the permanency of the effect of the knowledge of evil resulting from sinning is also clearly shown in the following.

"It is true that some may see their folly and repent. God may pardon them. But they have wounded their own souls, and brought upon themselves a lifelong peril. The power of discernment, which ought ever to be kept keen and sensitive to distinguish between right and wrong, is in a great measure destroyed. They are not quick to recognize the guiding voice of the Holy Spirit, or to discern the devices of Satan. Too often in time of danger they fall under temptation, and are led away from God. The end of their pleasure-loving life is ruin for this world and for the world to come." Christ Object Lessons p.55.

"The thoughts, allowed to run in a low channel, soon pervert all the powers of the being. Like Israel of old, the pleasure lovers eat and drink, and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of the books placed in their hands for study. The greatest evil of it all is the permanent effect that these things have upon the character. Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their own souls, and through their lifetime will carry the scars. The evildoer may see his sins and repent; God may pardon the transgressor; but the powers of discernment, which ought ever to be kept keen and sensitive to distinguish between the sacred and the common, are in a great measure destroyed." 8 Testimonies p.66.

The next statement shows the connection between the record of sins in the books of heaven and the record in the soul.

“Oh, if all youth and those of mature age could see as I have seen the mirror of person’s lives presented before them, they would look more gravely upon even the little duties of life. 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.

In the following reference we see how past sins give Satan a lever by which he assails the soul with his alluring temptations.

“And let none flatter themselves that sins cherished for a time can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens habit; and physical, mental, and moral depravity is the result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits formed, Satan will assail you again and again.” Christ Object Lessons p.281.

(For more references on this point, see Proverbs 5:22, DA 302, TM 447, FE 195, 3BC 1158)

BRAIN FINGERPRINTING

The inward, automatic response to past experiences stored in the memory has been demonstrated in an interesting technology that was developed in the 1990’s at the University of Iowa. A documentary of this was aired on the TV program, “60 Minutes”. This technology caught the attention of both the FBI and the CIA because of its ability to detect whether certain information relative to a crime is stored in an individual’s mind. When pictures or scenes relative to a crime are flashed on a computer screen along with irrelevant words or pictures, the brain will emit a specific brain-wave as it recognizes certain information that is flashed on the screen. A headband, worn by the individual being tested, will pick up the brain signal. What makes it more interesting is that the signal will be emitted whether the individual wants it to or not. The response is too quick for the individual to stop it. Likewise, Satan will utilize the ‘knowledge of evil’ to stimulate our past experiences in sin, and unless the soul is fortified by prayer and Bible study, the mind will automatically incline toward the doing of it again.

We should bear in mind that this automatic response is not sin if it isn’t tolerated. It is temptation, the promptings to sin which GC 470 tells us will be felt by the Christian. However, *“An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. ‘Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.’ If we would not commit sin, we must shun its very beginnings.”* 5 Testimonies p.177. If the thought of a past sin is stimulated in the mind through the temptations of Satan, it does not have to be cherished. If it is immediately resisted, the soul will not be contaminated by the suggestions of evil.

We have this assurance from Inspiration that *“There is therefore now no condemnation to them which are in*

Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death “ Romans 8:1&2. But as we read previously, “He who has once yielded to temptation has become spiritually weak, and will yield more readily the second time.”

“THERE IS NONE RIGHTEOUS, NO, NOT ONE”

The Bible tells us that all have sinned and come short of the glory of God. So there is *“none righteous, no, not one.”* Romans 3:10. All have gained a knowledge of evil with its adverse effects. That is why *“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. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.”* Acts of the Apostles p.561.

The knowledge of our experience in sin resides in the mind. And since the mind is like a personal library containing many books that make up our whole life experiences, we can appreciate the fact that as long as there is a mixture of both good and evil books, the library could not be considered a perfect, faultless library. There may be many books of high spiritual value and morals, yet if there are also any immoral or pornographic books, or things unwholesome, the library could not meet the high standard of purity demanded by God’s holy law until all the unwholesome books were removed.

CHAPTER THREE

MORE THAN A PENNY FOR YOUR THOUGHTS

You may have heard this saying:

Sow a thought, reap a deed.

Sow a deed, reap a habit

Sow a habit, reap a character

Sow a character, reap a destiny

This poem traces our ultimate destiny right back to the kind of thoughts that we have sown. Our thoughts are very important because the Bible tells us that *“as he thinketh in his heart, so is he.”* Proverbs 23:7. That is why the Bible admonishes the unrighteous man to *“forsake his thoughts.”* Isaiah 55:7.

We are also told that *“If the thoughts are wrong, the feelings will be wrong, and the thoughts and feelings combined make up the moral character.”* 5 Testimonies p.310. Thoughts precede deeds. Every deed, be it good or evil, originated in a thought.

But what are thoughts? How can we best define them? Thoughts are produced by our thinking. But is thinking a purely a physical function of the brain, or does it also involve a spiritual dimension. Is it the brain alone that thinks, or is there a spiritual component in the thinking process? What about the mind? Is it the same as the brain? The mind is often equated with the brain, but Inspiration does not concur with that concept. In Counsels on Health p.586 we are told that *“the brain is the organ and instrument of the mind.”* Also in Fundamentals of Christian Education p.20 we read, *“The mind, which allies finite to the infinite, they do not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body.”*

This suggests that thinking is the result of the mind acting on the brain just like an organist plays on an organ to produce musical notes. An organ cannot make one musical sound without an organist. Neither can the most gifted organist play one musical note without an organ. So thinking is a combination of the spiritual and physical faculties of man. That makes the importance of our thinking more crucial than we might have realized. In discussing the importance of what we are thinking, we need to keep in mind that thinking is really a process in which the mind acts on the brain to produce thoughts and feelings. But the brain does not decide what to think. It is the mind that determines what the thoughts will be. So we can say that thinking is an action or function of the mind, just like breathing is a function of the lungs, or digestion is a function of the stomach. We know that our breathing goes on continually, whether we are awake or whether we are asleep. Likewise, our stomach carries on its work regardless of whether we are awake or asleep. So the mind also continues to function whether we are awake or asleep? Sometimes we have dreams or nightmares. These are all functions of the mind. Even if we are totally unconscious in sleep, the mind does not cease its activities.

The mind is thinking all the time. It thinks on a conscious level during our waking hours, but it also thinks on a subconscious level. When conscious thoughts pass from our conscious mind, what happens to them? It seems that any significant thought or experience will pass to the subconscious or unconscious part of the mind which we call the memory. The memory is actually the area of the mind where thinking continues on a subconscious or unconscious level.

In the Funk & Wagnalls Standard Dictionary, 1970 edition, it defines memory as *“The experiences of the mind taken in the aggregate, and considered as influencing present and future behavior.”* If that is so, then memory has a very important role in determining the kind of character we develop. The thoughts of our subconscious mind will produce feelings and influence our behavior. They will unconsciously influence the choices we make as we go through life and consequently determine our character.

It is interesting to see how modern science is catching up with what Inspiration has told us long ago. The likeness of the two-apartment sanctuary with the soul temple as depicted in 2 Corinthians 6:16 has become a subject of serious study and experimentation by psychologists and neurologists in a number of universities. Of course, they are not thinking along spiritual or Biblical lines. But they have become intrigued by their findings on the two compartments of the human mind, namely the conscious and the subconscious, and how one impacts on the other.

In the October 2008 edition of Discover Magazine, under Science & Technology, there appeared an article with the amusing title *“Could Inner Zombie Be Controlling Your Brain.”* This article reflects an on-going debate on how much the sub-conscious mind controls our feelings and actions. The article is too lengthy to

quote in its entirety, but following is an excerpt.

“We like to see ourselves as being completely conscious of our thought processes, of how we feel, of the decision we make and our reasons for making them. When we act, it is our conscious selves doing the acting. But starting in the late 1960s, psychologists and neurologists began to find evidence that our self-aware part is not always in charge. Researchers discovered that we are deeply influenced by perceptions, thoughts, feelings, and desires about which we have no awareness. Their research raised the disturbing possibility that much of what we think and do is thought and done by an unconscious part of the brain — an inner zombie.”

Another psychologist describes the subconscious mind thus: *“ Think of the subconscious mind as the storage room of everything that is currently not in your conscious mind; it stores all your previous life experiences, your belief system, your memories, your skills, all situations you’ve been through, and all images you’ve seen. The best way to understand the subconscious mind is through an example of someone who’s just started to learn how to drive. At the beginning, he wouldn’t be able to hold a conversation with anyone while driving as he would be focusing on the different moves involved; that’s because he’s still using his conscious mind to drive.*

A few weeks later, the driving process comes to him automatically, without having to do any thinking; he could even start using his cell phone or talk to his friends as he drives. This is because of the fact that the driving information or process has been transferred to his subconscious mind and so the conscious mind is free to function on something else, like talking or using his cell phone.”

This brings us to a crucial question. Where does the major part of our total thinking throughout our lifetime reside? Is it in the conscious or subconscious mind? It should be obvious that it resides in the memory or subconscious part of the mind. This is the personal data library of each individual. Only a small percentage of the total accumulation of the thoughts and experiences resides in the conscious mind. By far the greatest part of our thoughts and experiences in life are in the subconscious or unconscious mind which we call the memory.

WHERE DOES OUR CHARACTER RESIDE?

If our character is made up of our thoughts and feelings, as noted previously, what proportion of our character is actually made up of what is in our memory, our subconscious mind? This is an important point. Obviously, by far the greatest portion of our character is made up of what is in our subconscious mind. Our understanding of this fact becomes especially important as we relate it to character perfection and the cleansing of the sanctuary, as we shall see presently. It will help us to understand the difference between the kind of character perfection we can have now and the sinless perfection that all must have in order to stand without a mediator after the close of probation. The kind of perfection we can have now is well described in the following from Inspiration. *“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”* 1 John 3:9. But this is not sinless perfection. The EG White comment on this verse explains it in this way.

“If a man is born of God, he will respect the principles of the divine government, and will not willfully transgress

the law of God in thought, or word, or action... "Whoso abideth in him sinneth not," that is, does not willfully transgress the law of God..... And then it adds, "Even those who are striving in sincerity to keep the law of God, are not always free from sin. Through some deceptive temptation, they are deceived, and fall into error" Signs of The Times, April 30, 1896.

Also in Testimony to Ministers we read, *"Men are weighed in the balance and found wanting when they are living in the practice of any known sin."* TM p. 440

Perfection is possible on a conscious level. There is no excuse for practicing known sin. We can gain the victory over every besetment through the grace that God supplies.

And before probation closes we are told that *"everything that is imperfect in us will have been seen and put away. All envy and jealousy and evil surmising and every selfish plan will have been banished from the life."* 3 Selected Messages p.427. That means that God will open up our hidden faults to the conscious mind and give us the grace to banish every wrong from the life.

But what about the subconscious or unconscious mind? What about all the evil thoughts and experiences in sin which are hung in memory's halls? *"Are there not many unpleasant pictures hanging in memory's halls? Often have you needed the forgiveness of Jesus. You have been constantly dependent upon His compassion and love."* 5 Testimonies p.610. What is in the memory makes up the major part of our character. We may not be reliving these past experiences in our conscious mind, yet they have an influence, more or less, on our present behavior.

Not only does our past experience in sin condition us to repeat those mistakes, but it also adversely affects the good things that we do. The Holy Spirit working within, inspires our prayers, our praise, our sincere service for God. But all these good things are marred by our past experience in sin. Job asks, *"Who can bring a clean thing out of an unclean"?* Job 14:4. We may have confessed and forsaken our past sins, and be walking in humble obedience to all of God's commandments, but Christ still has to mingle His merits with all the good things that we do, or they can never be acceptable with God. If we compare the experience of Christ in His humanity, we see a marked difference on this point. Even though Christ took upon Him our sinful flesh, His prayers and service to the Father did not require a mediator to purify them before they could be acceptable. There was no sin in Him to mar His good deeds and faithfulness to His heavenly Father

Some of the following statements from Inspiration may be somewhat devastating to the Laodicean mind which feels quite rich and increased with goods, and in no great need of any further spiritual grace or enlightenment. It is humbling to our spiritual pride to realize that even our good deeds are defiled and in need of purification. Note the following.

THE CORRUPT CHANNEL OF HUMANITY

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at

God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned." 1 Selected Messages p.344.

The mingling of Christ's righteousness with the prayers and best service of the saints has been done automatically ever since the fall. This fact has not been recognized or appreciated as much as it should be. Not for one moment could the best of saints stand before God during probationary time without the precious covering that Christ puts over every sincere believer. Without that covering, *"all our righteousnesses are as filthy rags."*

In one graphic portrayal of the inadequacy of the righteousness rendered to God by the best of saints, Inspiration removes all spiritual pride and self sufficiency in these words.

"There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self-abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor." Faith and Works p.23-24.

Before 1844, it may not have been as important to understand about the corrupt channel that imparts an earthly odor to the best deeds of the saints. But now in the time when the sanctuary is to be cleansed, it is especially important to understand the nature of our disease. 4 Testimonies p.87 tells us that the only hope for Laodiceans, who feel they are rich and increased with goods and in need of nothing, is to understand the nature of their disease.

Because *"All have sinned and come short of the glory of God,"* all need the unmerited favor of God's grace to stand justified before Him. God in His great love freely *"declares (imputes) His righteousness for the remission of sins"* (Romans 3:25). This is the only way that anyone, even the best of saints, can stand accepted before God during probationary time. Even though he may advance daily in sanctification, we are told that *"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."* 4 Testimonies p.366-367.

A true understanding of their real condition will lead the Laodicean believers to an experience of zealous repentance. *"At every advance step in Christian experience our repentance will deepen"* COL 160. If we are ever going to be cured from our sin sickness, we will have to see the sinfulness of our nature and our need for a complete cleansing of both the conscious and subconscious mind. But this realization of our sinfulness need not cause us to feel condemned or to be discouraged. Christ bears the sins of all who have repented, and this should inspire us with gratitude and love. Indeed, *"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness"* SC 65. Also see page 138.

CHAPTER FOUR

PREMISE #3—THE SECOND CLEANSING OF THE TEMPLE REPRESENTS THE FINAL CLEANSING FROM THE KNOWLEDGE OF EVIL AND THE RECORD OF SIN

It is important to understand that the great problem in this world began through the coming in of the knowledge of evil, and it will not be resolved until the knowledge of evil is removed. In fact, if we want to understand what is involved in the work of redemption, we are told that we need to consider *“the change in man’s condition through the coming in of a knowledge of evil, and God’s plan for still fulfilling His glorious purpose in the education (redemption) of the human race.”* Education p.14-15. Because the knowledge of evil has infected the whole human race, every great spiritual revival and reformation during the last 6000 years has been followed by backsliding and apostasy. But when it is finally removed, God’s people will be eternally secure from the tempter’s devices. Not one will backslide or apostatize. (See Zephaniah 3:13 and Revelation 14:5 & 12.)

The atonement made in the most holy place of the heavenly sanctuary is specifically to remedy the problem caused by our experience in sinning. This seems to be the missing link in our understanding of Daniel 8:14. The thoughts involving sin are stored in the memory, and as long as the memory of past sins remain, the deleterious effects will be felt. As we noted previously, these thoughts in the subconscious are not dormant. The thoughts stored in the memory influence the present and future behavior either for good or for evil. We are told that *“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”* Message to Young People p.144.

The effect of wrong thinking will be weakened if these thoughts are persistently forced back whenever they come up. If the Christian has repented of his evil thoughts and feelings, and if he strives to harbor good, wholesome thoughts, the evil thoughts stored in his memory will lose much of their influence and strength. But they are never gone during probationary time, and can resurface again in a moment of weakness when the soul is off guard. Thus it was with Moses when he struck the rock twice, instead of speaking to it. Eighty years before that event, Moses had tried to take things into his own hands to deliver Israel from Egypt when he killed the Egyptian. Now he manifested the same spirit once more when he exclaimed, *“Hear now ye rebels; must we bring water out of this rock?”*

THE FINAL RESOLUTION TO THE SIN PROBLEM

It should be obvious that God’s remnant people cannot stand before God after Christ has ceased His intercession, while still encumbered with the *“corrupt channel”* which defiles even their prayers and good deeds. This is the specific problem that Christ’s special atonement in the most holy place of the sanctuary is to remedy. It is not to provide pardon for daily sins committed, or to impart enabling grace to overcome every besetment. That is the work of the first apartment. Since 1844, Christ has been carrying on a dual ministry in the sanctuary.

While the judgment and special atonement has been going on for the dead, He has continued to provide the benefits of the first apartment for the living. Otherwise, there would be no more forgiveness, because on the day of atonement there were no sin offerings accepted at the door of the sanctuary. No priests ministered at the altars for the forgiveness of sins. See Leviticus 16:17 and Ministry of Healing p.437-438.

In view of the imminence of the close of probation, it is absolutely essential that we should be perfected in both our conscious and subconscious mind. Both apartments of the sanctuary of the soul need to be cleansed from sin. Today, while we still have the benefits of the first apartment ministry of Christ in the heavenly sanctuary, we are to cleanse the first apartment of our soul temple from all defilement.

The daily ministry is to perfect the conscious mind. Through the grace of God and our own diligent efforts, we can be victors over every besetting sin. We need not continue in the practice of any known sin or neglect any known duty. We can keep a clear conscience. This is the preparation that we need for the grave or for the judgment. *“To be sons of God means more than many dream of, because they have not been converted. Men are weighed in the balance and found wanting when they are living in the practice of any known sin.”* TM p.440. This is so important if we want to receive the final cleansing of the second apartment. This is the prerequisite to receiving the greatest of all the benefits of the redemption that Christ has died to obtain for us.

But the demonstration of the pernicious nature of sin was not fully realized in the daily ministry. God’s people were not fully secured against falling. The work of making man secure from the devices of Satan requires the experiences of both the daily and yearly service. What happens in the yearly service that is different than that of the daily service? What does Christ do in the yearly service for His people that He didn’t do in the daily? And how will it secure them from another apostasy so that they can stand without a mediator after the close of probation and during the most severe test? These and other pertinent questions will be answered as we continue to peruse this subject in the light of Inspiration.

A VERY TRAUMATIC EXPERIENCE

There is one more traumatic experience for God’s people that immediately precedes the blotting out of their sins and the knowledge of evil. Hebrews 10:3 tells us that on the day of atonement, *“there is a remembrance again made of sins every year....”* In ancient Israel, their sins were to be called to mind and their repentance reconfirmed. *“We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of.”* 5 Manuscript Releases p.5.

The sins that were called to mind were not previously unconfessed sins. If they came to the day of atonement with unconfessed sins, they would be cut off from the congregation. There were no priests ministering in the first apartment while the atonement was going on in the second apartment. There was no forgiveness available on that day. But there was to be a remembrance of past, confessed sins which were to be fully atoned for and blotted out on that day. In this antitypical day of atonement, the remembrance of past sins will be a very traumatic, agonizing event. It will be effected by the Holy Spirit, who will bring before the conscious mind all the past experiences of spiritual significance. The revelation will be very vivid and will

create in every true believer the deepest repentance. Following are a few passages from Inspiration that describe this ordeal.

“Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.” Ezekiel 36:31 Also see COL 160 & 5T 466.

“Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated.” Review and Herald Nov.4, 1884

In view of the foregoing statements, we can see why the day of atonement was a time of great humiliation and repentance. And this subject was to be our constant study, and also taught to our children.

“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. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character. Everyone who teaches the truth by precept and example will give the trumpet a certain sound.” 5 Testimonies p.520.

There are more statements that elaborate on this point. In the following passage, Ellen White was addressing the students at Battle Creek College where she likened the review at the judgment to the final examinations at college.

“You are to continue to be instructed in the school of Christ, having the heart open to receive the heavenly knowledge that will be imparted unto you; and thus you will grow in grace and the knowledge of the truth. There is a final examination that is to take place in reference to your probationary time in this world which is of vital interest to every one of us. There will in that day be no indifferent spectators. Every one will have a part to act, and will have intense interest to pass that ordeal with heavenly honors. All will have an opportunity to educate themselves while in this world, that they may be fitted to stand the grand review which must shortly take place.

If you make efforts in one term at our college, and through negligence on your part fail to stand the examining test, you may console yourselves with the hope to redeem your failure in the following term. But if in the vital interest of your soul’s salvation you neglect to learn the lessons necessary to stand the test of the great examination to come, there will be no second privilege and opportunity granted. It is now or never that you must perfect Christian character. There will be no following term that you may enter the school of Christ to redeem abused privileges and lost opportunities. It is of the highest importance that in the great examination to come you can stand in the merits of your heavenly Redeemer by having gained the victory in his name.” Signs of The Times Feb.14, 1878.

Inspiration is not lacking in passages that describe the final revelation of the life when the books are opened. Indeed, the books in heaven are just a mirror of what is recorded in the mind of every intelligent being.

“Let parents and children remember that day by day they are each forming a character, and that the features of

this character are imprinted upon the books of heaven. God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce?" Child Guidance p.562

"The life He has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer." 7 Bible Commentary p.987.

A MOST IMPRESSIVE DREAM

Perhaps one final passage on this point will help to place the matter beyond any shadow of doubt. The wiseman warned his readers that God will bring every work into judgment with every secret thing. In the statements that we are reading from Inspiration, we are enlightened as to how God will bring every thing into judgment. In the following dream, Ellen White was given a vision of the judgment. It was so impressive that she said language failed her to adequately describe what she saw and the effect it had on her mind.

"On the morning of October 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. Language fails me in which to give an adequate description of the things which passed before me and of the effect they had upon my mind.

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: "Ledger of Heaven." One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins.

As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life."

There are good reasons why God brings the past back again to the conscious mind. When sins were originally confessed, the sin may not have appeared as sinful as it should have been because of partial blindness to the enormity of sin. But as the believer has drawn nearer and nearer to Christ, sin appears ever more sinful, so that by the day of atonement, it appears in all its enormity. This will cause the deepest repentance and humiliation, and will help to secure the believer from ever desiring to repeat those sins. Early Writings, pages 269-271 describes the traumatic experience of God's people at this time. God will give everyone a review of their life record, and an opportunity to decide once and for all whether they want to have their sins back again or whether they want them blotted out forever.

Through this trying experience, Christ is purifying His people so that they will nevermore be defiled by sin. When the process has done its work, Christ stands up and removes the filthy garment, the knowledge of evil, and clothes them with another garment of everlasting righteousness. Now they are eternally secure against the tempters devices. This is the final cleansing of the soul temple depicted in Daniel 8:14.

FINAL CLEANSING OF THE TEMPLE

There are numerous passages in the Bible and Spirit of Prophecy which describe this final cleansing of the temple. In Great Controversy 426 we read that *"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."*

We want to especially note from the foregoing that Daniel 8:14 is the same event as Malachi 3:1-4, which depicts the Refiner purifying and purging the sons of Levi so that they will offer unto the Lord an offering in righteousness.

In addition, there are other passages of scripture that Ellen White quotes in connection with the cleansing of Daniel 8:14. Space does not permit to quote them all, but we will look at a few of the most specific ones. One thing becomes apparent as we look at these inspired passages; it is their primary focus on the cleansing of the soul temple rather than the cleansing of the sanctuary in heaven. It becomes very obvious that the sanctuary in heaven and the record books are just a picture of the heart and mind of the individual represented there. It is the cleansing of the soul temple that is taking so long to accomplish. Christ does not have to delay His second coming because the heavenly sanctuary has not yet been cleansed. He could perform that cleansing in a moment.

The greatest challenge facing our great High Priest since 1844 is to get His people to understand His work in the most holy place and cooperate with Him in His effort to cleanse, not only the sanctuary in heaven, but the temple of the soul. Firstly, He wants to save His people from continuing to sin knowingly. This is His work in the first apartment, to cleanse the conscious mind. Then He wants to convince His people that they also need to have their subconscious mind cleansed from the record of confessed sins still residing

there. He desires to show them the peril that their past experience in sin causes, and how it mars and defiles even their obedience and prayers and best service for Him.

Christ longs to end His work as sinbearer and come back as King of kings and Lord of lords to take His people to the mansions He has prepared for them. But His people seem to be content to have Him continue to bear their sins and to pick them up when they fall. So He continues to stand at the door and knock, trying to get the cooperation of His people in order to finish the at-one-ment, and make an end to sin.

To accomplish that, He needs to blot out their sins. But He can't do that until His people will desire that to be done. And His people will not desire to have that done until they see the necessity for it. And they will not see the necessity for it until they see themselves, still clothed in filthy garments, needing the constant intercession of a mediator to cover their imperfection of character. As stated in Christ Object Lessons, p.158, *"We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we should not desire healing."* In order to see our spiritual condition, we need to look at the work going on in the most holy place. Then, like Isaiah, we will exclaim, *"Woe is me! For I am undone; because I am a man of unclean lips...for mine eyes have seen the King, the Lord of Hosts."* Isaiah 6:5

Commenting on Isaiah's experience, Ellen White wrote; *"Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them... His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?... The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary... As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips..."*

Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart." 4 Bible Commentary p.1139.

SLEEPING AT THE OPEN DOOR

In Revelation 3:8 Christ says, *"Behold, I have set before thee an open door, and no man can shut it."* For over 170 years that door has remained open. Yet we are still here in this world of sin. In Evangelism p.695 we read that *"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people."* If that had been done, it tells us that the work would have been finished and Christ would have come ere this to receive His people to their reward. But this hasn't happened. So what is our most urgent need at this time?

"The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important

duties which have been left undone. **The people have not entered into the holy place, where Jesus has gone to make an atonement for his children.** We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. " Review and Herald February 25, 1890. Now let us look at some specific statements that show us what Christ wants to do for us by His special atoning ministry in the most holy place.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." Malachi 3:2,3.

The foregoing passage can be applied to the daily cleansing from our sinful habits. But it has a specific application to the cleansing from the defilement that remains after sins are confessed and forsaken. Ellen White links Malachi 3 with Daniel 8:14 in Great Controversy p. 426. The next passage also has a direct application to the day of atonement.

"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." Zechariah 3:1-4.

Regarding this passage we are told that 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."* 5 Testimonies p.472. And then in the Ellen White comment on this vision, we are given what is perhaps the most graphic description of what happens when Christ makes the special atonement for His faithful people.

"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 miter' 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." 5 Testimonies p.475.

WHAT ARE THE FILTHY GARMENTS?

This passage describes the people of God who are about to become the 144,000 as coming to the final

judgment and day of atonement clothed in filthy garments. What are the filthy garments? They could not be unconfessed and unforsaken sins. If they had any unconfessed sin when their case comes up in judgment, their name would be blotted out of the book of life. (See Great Controversy p.483). So the filthy garments are not sins that have to be confessed at this time. We get a clue regarding what these filthy garments really are a few pages earlier in the book. They are the past sins which have dishonored God. On page 473 we read, *“As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.”*

In the foregoing passage we see God’s people experiencing that deep repentance and brokenness of heart which characterizes the day of atonement. They are fully conscious of the sinfulness of their lives. That is due to the revelation of their life records which happens at the judgment., and not to unconfessed sins. Satan points to their filthy garments or defective characters which are a result of their past sins. He endeavors to frighten them with the thought that the stain of their defilement resulting from past sins will never be washed away.

We also have this comment on the vision of Joshua and the Angel found in 21 Manuscript Release p.384, which defines what is symbolized by the filthy garments.

“Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names.

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb.

Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. He says, ‘Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’” 21 Manuscript Releases p.384.

In this quotation we see the ‘filthy garment’ identified as *“their sins which had not yet been blotted out”*. It is the sins which Satan had tempted them to commit, but for which they had repented and been pardoned. That is what constitutes the filthy garments which Satan points to in his accusations. But thank God, Jesus changes their appearance and commands to ‘take away the filthy garments and clothe them with change of raiment.’

The cleansing of the people from their past sins on the day of atonement was indicated in the type. In Leviticus 16:30 we read, *“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.”* Notice how many times the word ‘you’ is mentioned in this one verse in connection with cleansing. It is mentioned three times in just one verse. In the verses following this verse, it also mentions the sanctuary itself, but it mentions again that the cleansing was for the people.

Isaiah also gives us a wonderful portrayal of the day of atonement cleansing, and the glorious results that will be experienced by God’s faithful remnant who are left in Zion when the sifting has done its work.

“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.” Isaiah :2-4. (See GC 485)

Of course, when the sins of God’s people are blotted out, when the filth of the daughters of Jerusalem is washed away, the record of their sins will also be blotted out in the heavenly sanctuary. No reminder of their sins will remain. When the original object has been cleansed, the reflection will also be clean.

The great work of the atonement centers around the people, not the sanctuary itself. As mentioned before, the whole sanctuary service was an object lesson to teach us that *“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.”* As we look at the whole sanctuary service, we can see that it is by grace (undeserved favor) that we are pardoned and justified; it is by grace that we are sanctified (made righteous); and it is by grace that we will have our sins blotted out and receive a full pardon and justification. The final work of grace, which bestows pardon and justification, full and complete, will not be by our attainment, but by Christ’s special atonement. Note the following comment.

*“The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to ‘the first dominion.’ Micah 4:8. Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man’s creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only **pardon and justification, full , and complete** but a share in His glory and a seat upon His throne.”* Great Controversy p.483-484.

THE KNOWLEDGE OF EVIL TAKEN AWAY

When the sins of God’s faithful people are blotted out, they will have no more knowledge of them. Even though they are fully aware that they are redeemed sinners, yet they will not be able to bring their past

sins to remembrance. So completely will God cleanse the hearts and minds of His people from the very remembrance of their former sins that even though *“the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, and they shall not be found”* Jeremiah 50:20. God has promised *“Thou shalt not be ashamed...for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more”* Isaiah 54:4. In the full realization of the new covenant, God has promised that He will remember our sins no more, and it will be a blessed thing for His people to remember them no more. We read of the saints searching their hearts during the time of Jacob’s trouble to see if there is any sin that hasn’t been taken care of. But Great Controversy p.620 tells us that *“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.”* They have had their subconscious mind so thoroughly cleansed from the last vestiges of sin that they

cannot bring them to remembrance. Note that it does not say that they choose not to bring them to remembrance, but they cannot. *“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”* 3 Spiritual Gifts p.135.

When this experience has come to God’s people, they will be wholly transformed into the likeness of Christ. They will live in this sinful world encumbered with sinful flesh as Christ was in His humanity, yet without any vestige of sin in them. Their characters are perfected, because all their thoughts and feelings which make up character are now pure, with no sinful remembrance remaining. We read that *“Not even by a thought could our Saviour be brought to yield to the power of temptation... Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.”* Great Controversy p.623.

The saints who live through the giving of the Loud Cry and the time of Jacob’s trouble, will also have nothing in them that will respond to Satan’s temptations. Their spiritual steadfastness will be severely tried, but none will stumble or fall. To produce that kind of people is the reason that Christ entered the most holy place in 1844. That is the great objective of the Third Angel’s message.

CHAPTER FIVE

SINLESS IN CHARACTER

We have heard much discussion about perfection of character. Some have argued that character perfection is an impossibility while we are in sinful flesh while others have maintained that character perfection is attained when one is truly born again. The problem in these discussions is a lack of what is meant by character perfection. Do they mean that kind of perfection where the individual is not practicing any known sin or neglecting any known duty? If that is what is meant, then perfection is certainly possible and required in order to be accepted before God. On the other hand, if character perfection is equated with the perfection that Christ demonstrated while on earth, then that is an impossibility until the sanctuary is cleansed and sins are blotted out. Before that time, no one, even the best of saints, will be able to stand before God without an intercessor, as Christ was able to do. Romans 3:10 will be of universal application in this world until Christ completes the atonement for sinners.

As we noted in 5 Testimonies 473, the saints who have come to the judgment of the living, the day of atonement, still have defective characters. Satan points to their defective characters as he accuses them before God. Great Controversy 484 puts it in these words: *“While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.”*

Here it states that Satan *“points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit.”* And then it goes on to say, *“Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands.”*

GC p.484.

If the saints had perfect characters at this time like Jesus had while on earth, Jesus would not allow Satan to falsely accuse His saints of having defective characters. While He does not excuse their sins, He shows their penitence and faith. Then He gives the command to *“take away the filthy garments from them”* and to clothe them with change of raiment. Not until that is done will the saints be wholly like Christ in character. When we consider what Inspiration has told us about the traumatic effect that sin has upon the soul; when we realize that every sin *“leaves a scar in this life and a blot on the heavenly records”* (Our High Calling p.227), and that the sinner will carry the scars for the rest of his probationary life, we can see what a tremendous blessing it will be to have it all blotted out by the atoning blood of Christ at the judgment. The forgiveness of sin and the justification of the repentant sinner was a mighty work of God’s grace. And the victory gained over sinful habits was also a mighty work of grace. But the blotting out of sins will be the greatest of all the redemptive experiences we can have.

JUSTIFICATION BY FAITH – THE THIRD ANGEL’S MESSAGE IN VERITY

When we see the elevated spiritual experience that will be demonstrated in the believers of the Third Angel’s Message who keep the commandments of God perfectly, we may be inclined to think that ‘sanctification’ rather than ‘justification’ is the Third Angel’s Message in verity. Especially is this so when we read the Inspired definition of sanctification. AA 565 tells us, “*True sanctification means perfect love, perfect obedience, perfect conformity to the will of God.*” This definition of sanctification seems to describe perfectly the experience called for in the Third Angel’s Message. Yet Inspiration tells us that ‘Justification by Faith is the Third Angel’s Message in verity.

To understand why there is this apparent anomaly, we need to understand what is involved in the experience of justification. Inspiration defines justification in its various facets. In 6 BC 1071 we read, “*The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned.*” Here justification is defined as a full pardon of sin.

With this definition, let us put with it another one from TM 456 which asks the question, “*What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.*” And what is it that man cannot do for himself? It tells us in this passage from MB 114. “*God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart.*”

Man cannot free himself from condemnation nor can he reclaim his soul from the effects of sin. This is a work that is done without his help or best effort. It is a different work than sanctification where “*The expulsion of sin is the act of the soul itself.*” DA 466. “*Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself*” SD 156. In justification, human action does not play a part. All that man can do is to be willing for Christ to do it for him and cooperate with the Holy Spirit to fulfill the conditions. But why do God’s people receive a second pardon in the judgment? The reason is that when their sins were first confessed, they were conditionally pardoned for the guilt of breaking God’s commandments, but they were not entirely free from the condemnation of the law. Not until the scars that their sinning has made upon their mind and conscience are blotted out will their pardon be full and complete. They need pardon for these scars which have marred their best service for Christ. They are responsible for those scars, yet they cannot do anything to free themselves from them.

So we can see how the justification of the Third Angel’s Message in verity lays the glory of man in the dust, and does for him that which he cannot do for himself. He can only plead for God to do that for him. Furthermore, in the full pardon bestowed in the judgment, there is a full reclaiming from sin as the filthy garment, the scars of sin, is removed, and there is an outflow of redeeming love through the outpouring of the latter rain which transforms the believer wholly into the likeness of Christ. All these things will be done for the believers of the Third Angel’s Message when Christ asks for them pardon and justification, full and complete. When the filthy garment is taken away, the believer is clothed with another garment of righteousness, the recording angel will declare “It is done.”

THE 1888 MESSAGE

In the midst of the controversy over the message that was being brought to the people at the 1888 Bible conference at Minneapolis, Ellen White was asked by some apparently confused enquirers regarding the message of justification by faith, whether it was part of the Third Angel's Message. In 1SM 372 we read, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

This statement from the Lord's messenger raises some puzzling questions. Wasn't the truth of justification by faith taught from the very beginning? Didn't all the righteous men from Abel's time and through Abraham's time to the apostle Paul's day believe in justification through the merits of Christ's sacrifice? Certainly! *"As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary"* 1BC 1084.

So we can see why the people who heard the preaching of Jones and Waggoner were surprised when Ellen White stated so unequivocally that "Justification by faith is the Third Angel's Message in verity. That would seem to make the Third Angel's Message nothing new or unique to the remnant church. It would seem to put the beginning of the Third Angel's Message right back to the time of Adam's fall. However, we have many statements from Ellen White which tell us that this message began in 1844, and that this truth was given to Seventh-day Adventists as the most solemn, the most important message ever given to mortals. It is the last message for this world. Note the following: *"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man"* EW 254

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. The most solemn truths ever entrusted to mortals have been given us to proclaim to the world" 9T 19.

The First Angel's Message proclaims the beginning of the investigative judgment which we know began in 1844. The second and third angels follow the first. Therefore the Third Angel's Message could not have been given before the beginning of the judgment in 1844. So why did Ellen White state so decidedly that justification by faith is the Third Angel's Message in verity?

To find the solution to that dilemma we need to take a closer look at this great truth of justification by faith. As mentioned before, this truth was revealed to Adam through the sacrificial system that was instituted after his fall. And all the faithful through old testament times had a basic knowledge of justification through their divine substitute. The marvelous truths regarding Christ's atoning death on behalf of sinners were revealed in ancient times through the sanctuary service. The justifying merits of Christ's imputed righteousness were especially manifested at the altar of incense. Note this statement: *"The incense, ascending with the prayers of Israel represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God"* PP 353.

But there were other significant lessons regarding the truth of justification that were revealed in the

sanctuary service which we need to understand. We are told that *“In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had **not made full atonement for the sin**. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but **he was not entirely released from the condemnation of the law**”* PP 355.

Two important details stand out in the above passage. First, it tells us that *“the blood of the victim had not made a full atonement for the sin.”* It only provided a means to transfer the sin to the sanctuary. This may come as a surprise to many believers, especially in the light of the following: *“Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace”* 6BC 1071. Secondly, it also tells us that the one who through the offering of blood expressed his faith in the coming Redeemer *“was not entirely released from the condemnation of the law.”* That also may seem strange, especially when the Spirit of Prophecy defines justification as *“the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins”* FW 104..

We see from the foregoing how justification is the opposite from condemnation. But in the passage from PP 355 quoted, it tells us that the pardoned sinner was not entirely released from the condemnation of the law. The blood of the victim had not made a full atonement for his sin. In other words, the repentant sinner was not fully justified. This may come as a disturbing revelation to those who are not familiar with the rest of the story. Reading on in PP 356 we discover the solution to this perplexing problem. It tells us, *“On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied.”* Then the high priest symbolically took the sins which had been transferred to the sanctuary and placed them upon the scapegoat. And it tells us that *“as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people.”* Then they regarded themselves as completely free from the condemnation of the law. Thus we can see at what point in the sanctuary service their justification was fully completed. It happened on the Day of Atonement when the confessed sins of the people were taken out of the sanctuary and disposed of on the head of the scapegoat.

Now if the truth of justification by faith is the Third Angel's Message in verity, let us see how and why that is so. A more detailed understanding of justification will help us to get some more answers. In the book *Faith and Works*, p.103, we find a good description of the meaning of daily justification. *“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption.”*

Here we are told that pardon and justification are one and the same thing. There are mainly two things that happen when the soul is pardoned. First, Christ takes the sin from the sinner and bears them Himself. The sinner is freed from the load of guilt and is given a reprieve from condemnation for his sin. Secondly, Christ clothes the sinner with His own righteousness so that he stands before God as if he had never sinned. This is a wonderful transaction for which we should be ever grateful. Christ adopts us as His children and gives us His life insurance policy—an eternal life insurance policy. If we were to die at that moment, we would have the same assurance as the thief on the cross — *“Verily, thou shalt be with me in paradise.”*

This kind of justification prepares people for death and the resurrection. It has done this for all the saints ever since Adam and Eve sinned in Eden. But these saints of God were not living under the proclama-

tion of the Third Angel's Message. Christ was still ministering for them in the first apartment of the heavenly sanctuary. They were not facing the time when Christ would cease His intercession and forgiveness would cease to be offered.

During probationary time, pardon and justification are conditional on a life of daily sanctification. *"But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul"* 1 SM 366.

We should also realize that when we knowingly sin, we lose our justification. *"When man transgresses he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be he is not justified, which means pardoned"* ML 250. *"The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate"* 2 SM 379. When the soul falls into sin, the most noble thing he can do is to come to Christ in humble repentance and ask for pardon and the covering of His righteousness. Those who think that they can indulge in little sins and still retain their justification are in a fearful delusion. That is one of the greatest deceptions ever devised. Note this next statement. *"The idea prevails that Christ has done all for us, and that we can go on transgressing the commandments and will not be held accountable for it. This is the greatest deception that the enemy ever devised"* 3 SM 153.

Now let us consider the difference between the justification by faith that has been with us since the beginning and the justification by faith that is peculiar to the Third Angel's Message. Let us look at another definition of justification given by Ellen White. *"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself"* TM 456. In other words, it is something that God does and not man. It is doing something for man that he cannot do for himself. It is something in which man's effort is not required like it is in the work of sanctification and overcoming sin in the life. In daily pardon and justification, man is not required to make an effort to forgive his sins and to clothe himself with the garments of Christ's righteousness. Rather, it is the work of God in laying the glory of man in the dust and doing for him that which it is not in his power to do for himself. Man cannot forgive himself and he shouldn't even try. All he can do is gratefully accept Christ's pardon and the robe of His righteousness to cover his past transgressions.

But man does have a part in fulfilling the conditions or prerequisites for pardon and justification. Note the following.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" Proverbs 28:13.

"There are conditions to our receiving justification and sanctification, and the righteousness of Christ" 1 SM 377.

"Feeling has nothing to do with faith. The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and that we cease to transgress knowingly any of God's requirements" RH March 16, 1886.

Here we see the prerequisites to being justified and accepted in the beloved. There needs to be a confession and forsaking of known sins. That is a work that requires the action of our will and also effort on our part. But this does not contribute in any way to the work of justification. That is God's work alone. We cannot by anything that we do, add to it. To put it simply, we could say that Christ's righteousness is the

‘means’ by which we are justified and confession and forsaking of known sin is the ‘condition.’

The message that Jones and Waggoner began to preach in 1888 was to correct the misunderstanding that many had regarding righteousness by faith. Ellen White lamented the fact that Adventists had been preaching the law without Christ until they were as dry as the hills of Gilboa. She wrote, “*This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ*” EGW 1888 Materials p.1337. A legal religion had been regarded as quite correct and God sent a message to change that situation. What Waggoner and Jones were preaching was destined to establish Seventh-day Adventists first on the truth of daily justification as God had given it to His followers in ancient times, and especially in the time of the apostles. Until the church was established on the basic doctrine of justification, they wouldn’t be able to comprehend the more advanced understanding of justification that God wanted to give them. It is very unfortunate that the beginning of the Third Angel’s Message in verity was rejected, and the greater light that would have followed had the brethren responded to the basic message of justification never came. In his book *Christ Our Righteousness*, Elder A.G. Daniells wrote these words found on page 40.

“Who can tell what would have come to the church and the cause of God if that message of Righteousness by Faith had been fully and wholeheartedly received by all at that time? And who can estimate the loss that has been sustained by the failure of many to receive that message? Eternity alone will reveal the whole truth regarding this matter.”

JUSTIFICATION OF THE THIRD ANGEL

We are told in Proverbs 4:18 that the path of the just is as a shining light that shines more and more unto the perfect day. And that certainly is so with the truth of justification by faith. As previously mentioned, the ancient sanctuary service taught the people that they were not completely justified in the daily ministry performed for them. The blood of the sacrifice which they offered did not make a full atonement for their sins or completely release them from the condemnation of the law. Otherwise, they would not have been required to gather at the sanctuary for a special atonement to be made for their sins on the 10th day of the seventh month. That teaches us today that, even though we may have been pardoned for our sins, we are not entirely free from our responsibility for them. This is illustrated by the parable of the two debtors that Christ told. The man who had owed his Lord ten thousand talents was forgiven his great debt because his Lord had compassion upon him. But when he went out and found a fellow servant who owed him one hundred pence, he demanded that he be paid. When the man plead for more time to repay the debt, he didn’t show the same compassion that had been shown to him, but had the man cast into prison until he should pay the debt. But when his Lord heard of what he had done, he called the servant back and reproved him for not showing mercy to his debtor as had been shown to him. The result was that he lost his pardon and once again became responsible for his debt. This shows us that there is a difference between forgiveness and the blotting out of sins.

If we follow through with the definitions of justification as given in Inspiration, which defines it as “the opposite of condemnation” and “a full and complete pardon,” we can see why justification during probationary time is not full and complete. The pardoned sinner still has the impress of his past sins on his mind and soul. And the backlog of pardoned sins can once again become the responsibility of the sinner if he turns

away from righteousness and goes back to his sins.

This is the Biblical principle that we find in Ezekiel 33: 12-16. *“Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”*

Not until our sins are finally atoned for and blotted out can we be entirely free from our responsibility for them. This fact was taught in the typical day of atonement as the following from PP 356 shows.

*“On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." **And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people.**”*

This fact should fill us with gratitude for the wonderful hope held out to us through the complete justification presented in Third Angel's Message. If we fulfill the conditions of this great day of Atonement, Christ will blot out our sins and free us from ever being responsible for them again.. The promise is *“ I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins “* Isaiah 43:25. And He has also promised that *“Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more “* Isaiah 54:4.

The justification that is presented in the Third Angel's Message is clearly described in this passage from Great Controversy, page 483-484. The scene depicted is the judgment scene, a time when either the sins of God's professed people will be blotted out or their names will be blotted out of the book of life and all their good deeds erased.

*“ The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to "the first dominion." Micah 4:8. Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. **He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne “** GC 483-484.*

Here is presented the marvelous truth of justification by faith that Ellen White identified as the Third Angel's Message in verity. It blesses the faithful with pardon and justification, **full and complete**. And more than that, Christ asks that His people be restored to their Eden home and crowned as joint heirs to the

first dominion. And with the request for pardon and justification, full and complete, Christ also asks for them a share in His glory and a seat upon His throne. This is the greatest good news of the gospel that could ever be given.

A comparison between daily justification and the final justification will reveal many similarities. What is done in the daily justification is completed in the final justification. Daily justification is a conditional pardon for sin and a clothing with the imputed righteousness of Christ. The final justification is a full pardon and a blotting out of all sins ever committed and a clothing of the believer with Christ's imparted righteousness. At initial justification, the believer is sealed with the former rain seal. See Ephesians 1:13. In the final justification, the believer is sealed with the latter rain seal. In the daily experience, the believer begins to receive the benefits of the new covenant promise. In the final experience, the believer experiences the completion of the new covenant experience. See GC 485.

This experience is described in Zechariah 3:1-5. Here we are given a view of the judgment when all those whose names were ever entered in the book of life appear before the heavenly tribunal. Satan is depicted as standing there to oppose Christ's final intercession on behalf of His people. But Christ gives the command to "take away the filthy garments" which has spotted their characters, and to clothe them with a special garment. Those who pass through this special experience are called "men wondered at" or men of wonder. Yet not without reason.

The Third Angel's Message is designated as the most solemn and important and also the most glorious message ever committed to mortals. *"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation"* 6T 19. The destiny of earth's billions of inhabitants will be determined by their acceptance or rejection of the message of the Third Angel. This will be their last chance, their final probation. No other messages are to follow when the Third Angel has done his work. Those who receive and obey this last message will indeed be men of wonder. They will go through a spiritual experience such as no other people have ever gone through. They are depicted in Revelation 14 as a special company who have the Father's name, His seal, written on their foreheads. They sing a song which no one else can learn to sing because it is a song of their experience. They stand without fault before the throne of God, having no guile in their mouth. They are represented by the fit man in the ancient sanctuary service who took hold of the scapegoat upon whom the sins of Israel had been laid at the close of the day of atonement, and led him away to die in the wilderness.

A FULL REALIZATION OF THE NEW COVENANT

The magnitude of the experience of those who receive the blessing of justification, full and complete, is mind-boggling to comprehend. The full realization of the benefits of the new covenant transcends any spiritual experience that has come to any people in the history of this world. Great Controversy p.485 gives us a brief description. *"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."*

So completely will sin be annihilated that it cannot be found any longer. God has said that He will for-

get it, and the saints will also forget their experience in sin. (See GC 620 & 3 S.G. 134-135.) Jeremiah 50:20 tells us that even though the sins of God's people will be sought for at that time, they will not be found. When Christ cleanses the sanctuary, He puts the sins of those who were believers in the Third Angel's Message upon Satan. At that point, neither God nor the saints will remember those sins. God has promised " *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins* " Isaiah 43:25.

But we are told that Satan " *has an accurate knowledge of the sins which he has tempted them to commit*" (GC 618) which is understandable, because he is bearing them at this time. In other words, the last reminder of the sins of God's people resides in the mind of Satan, the anti-typical scapegoat. That is why the saints are determined not to let him escape. We are told that he makes a mighty effort to escape but " *He is held fast by the hand that leads him. If he should effect his escape, Israel would loose their lives* " Spalding Magan Collection, p.2.

At this point, the question arises whether the wicked in this world will be able to remember the sins of God's people that were blotted out. Jeremiah 50:20 tells us that at that time the iniquity of Israel and the sins of Judah will be sought for, but they will not be found. Inspiration gives us a little more insight on this point. The following passage indicates that once the sins of God's people are placed upon the scapegoat, their sins will no longer be remembered against them. " *When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever* " ST May 16, 1895. So their sins will not only be remembered no longer by them, but their sins will no longer be remembered against them. This goes along with what we read in Ezekiel 33:16 where it tells us that " *none of his sins that he hath committed shall be mentioned unto him.*"

We know that Satan and his followers have always been accusers of the brethren. In Zechariah 3 we see Satan pointing to their filthy garments, their past sins and mistakes, which have dishonored God. And his followers will do likewise. That is one way Satan will try to discourage and humiliate those who have repented of their sins. " *Men who have gone to great lengths in transgression, and who have never confessed their sins will seek to bring all the reproach possible upon those whom Satan has worked to destroy, but who have repented and humbled themselves before God, confessing their sins to the sin-pardoning Saviour, and receiving pardon. Men who have not repented of their sins, and have not received pardon, **will tantalize the truly repentant ones, repeating their wrongdoing to those who knew nothing of the wrong done. They accuse and condemn the repentant ones as if they themselves were guiltless*** " 4BC 1178.

David knew by experience how eager the enemies of God's people are to expose their past faults and mistakes. He wrote, " *They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep* " Psalm 64:6. He also felt the reproaches of his enemies who made his life sad and bitter because of his sins. " *My life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. **I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: They that did see me without fled from me*** " Psalm 31:10-11. These things have been experienced by God's people all through the duration of the great controversy. But the question is, Will this continue to be true when God blots out the sins of His people and puts them on Satan?

It seems that God will so completely annihilate the sins of His people, that even though the wicked may make a diligent search, they will not be able to find them. The only reminder of sin will be found in the hands of Jesus. That is a comforting thought for those who will face the world's hatred in the end times. Their enemies can find nothing of past sins that they can bring up against them. God has promised His people that

“the rebuke (disgrace, reproach) of His people shall He take away from off all the earth “ Isaiah 25:8. “ In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me “ Zephaniah 3:11.

Those whose sins are blotted out at the time of the refreshing will be wholly transformed into the likeness of Christ. Testimonies to Ministers 506 says, *“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.”* When Christ was accused before the Sanhedrin, His accusers could not find anything against Him. They could only bring false accusations. There was no sin in Him that they could use against Him.

So it seems it will be with the remnant. Their sins have been forever separated from them and though they shall be sought for, *“there shall be none....they shall not be found.” “But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end “ Isaiah 45:17.* Speaking of those who are partakers of the latter rain, God declares, *“My people shall never be ashamed “ Joel 2:26&27.* And Isaiah declares, *“For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them “ Isaiah 61:7.* But the blotting out of sins may even have a wider effect beyond this world. The minds of all the intelligences of other worlds may also be purified from the remembrance of the sins that were committed by God's people. They would undoubtedly be relieved to have the unpleasant scenes of those things forever removed from their minds. To forget the adultery and murder committed by David, or the failure of Moses and Aaron to speak to the rock instead of striking it; and to forget the frenzied flight of Elijah from Jezebel after standing fearlessly on Mt. Carmel, would truly be a blessing to them. And after the 1000 years, when the wicked are destroyed, along with Satan and his angels, would it not seem logical that God will remove from all the intelligences of the universe the horrible scenes of the crimes and bloodshed and wickedness that racked this world for 6000 years?

In Isaiah 65:16 & 17 God has promised, *“ because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”* When all the wicked and Satan and his angels are destroyed, and this world is recreated, there will be no longer any reminder of sin and the ravages it has caused. The whole universe will be free from the horrible memory of the pain and suffering that characterized this world for over 6000 years. In Patriarchs & Prophets, p.358 we read, *“ Christ's work for the redemption of men and the **purification of the universe from sin** will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty.”* The reference in the foregoing to the “purification of the universe from sin” does not mean that there is sin in the other worlds. But when sin is finally destroyed in the in the lake of fire, the universe will be free from any remembrance of sin and its deleterious results. Sin will have fully manifested its malignancy and will be universally abhorred. The universe will be pure from any lingering mental scenes of iniquity and horrors that were constantly exhibited in this world. *“The former will not be remembered nor come into mind.”*

Those who live under the giving of the Third Angel's Message are truly born to a special point of privilege in time. They will be involved in the final scenes of the great controversy as it comes to a triumphant conclusion. The Third Angel has a critical task to accomplish. EW 118 tells us, *“ I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.”* The Third Angel's Message is to gather in the final harvest. In order to have a final harvest, all of

God's people will have to ripen at the same period of time. It is impossible to harvest a crop of wheat if the wheat is in all stages of growth. But how will the wheat all mature at the same time? We know that sanctification is the work of a life time. There will be many different stages of growth among God's people as they approach the harvest as there has been through the ages. How will God's people be all brought up to the same stage of maturity? Furthermore, is it necessary to have a fully perfected church without spot or wrinkle before Christ comes the second time?

DYING IN THE LORD OR BEING TRANSLATED

It is unfortunate that many who profess to be believers in the Third Angel's Message have come to the conclusion that it is impossible and unnecessary for God to perfect the last generation of His people before Christ comes. They make no distinction between the experience of those who have died in the faith and those who will be translated without seeing death.

It is true that all the millions of saints who died in Christ were in all stages of spiritual growth. There were such illustrious men of faith like Job and Daniel who attained to a lofty height of spiritual attainment. And there were others like the thief on the cross whose spiritual growth continued only a very short time. Yet all of them will be resurrected when Christ comes and ascend with the translated ones to their eternal home. Christ had made the special atonement for the dead while they were sleeping in their graves and blotted out their sins and removed their filthy garments. All their ignorant sins as well as their confessed sins were blotted out in the judgment. When they come up in the resurrection, they, like the translated ones, will be wholly like Christ, without fault before the throne of God. So we are faced with this question. Couldn't Christ do the same thing for the living saints? Could He not make the atonement for the ignorant sins of the living saints and blot them out? Couldn't He accept a minimum of spiritual development like He did with the thief on the cross? This seems to be the general opinion among many professed believers in the Third Angel's Message.

Truly, Christ could do for the living what He does for the dead. He could accept them in all the various stages of spiritual growth without requiring the kind of perfection where every hidden sin has to be revealed and put away. In the times of ignorance in the past, God winked at, and He could do that in these end times as well. Yet we know that this is not the case. We are told that before probation closes *"everything that is imperfect in us will have been seen and put away. All envy and jealousy and evil surmising and every selfish plan will have been banished from the life"* 3SM 427. Why does Christ want His people to reach the high standard of perfection in these end times which He did not require of any other generation? The reason for that lies at the very foundation of the great controversy. What Christ is trying to accomplish through the Third Angel's Message is indicated in Nahum 1:9, where He has promised that *"affliction shall not rise up the second time."* The whole universe has to be secured against another rebellion, another great controversy. That is why Christ has delayed His coming and allowed the great controversy to go on for so long.

Universal security cannot be attained until there is a tangible demonstration given that will vindicate God's character and the goodness and righteousness of His law. The law of God has been the focal point of the attacks launched by Lucifer and all who have sided with him in rebellion. Lucifer has tried to convince all intelligent beings to join him in his system of universal freedom from God's law. To accomplish his purpose, he uses deceptive persuasion. He did that with the angels in heaven. He did it with Adam and Eve

and their descendants. Lucifer also uses cruel force if deceptive persuasion doesn't succeed. But God's only method is described in Isaiah 1:18 where He invites us "Come now, and let us reason together." And in His last words to us found in the end of the Bible, we have the final invitation "whosoever will, let him take of the water of life freely."

A FINAL DEMONSTRATION

God tries to convince all of His creation that His principles are the "ways of pleasantness and all His paths are peace" Proverbs 3:17. But how will God persuade intelligent beings that His ways and His laws are infinitely better than Lucifer's? He will do that through a full demonstration of both sides of the great controversy. The results of following Satan's principles will be seen fully in these end times when he produces a people who have his seal, the mark of the beast, in their forehead or in their hand. "Through yielding to satanic influences men will be merged into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil-men who reflect his own image" 5BC 1136. On the other hand, the results of following God's principles will be seen fully in a people who have the seal of God in their foreheads and are obedient to all His commandments. Ref. Rev.14:12. The followers of Satan are fully settled in rebellion against God's law and those who follow God are fully settled in perfect obedience to His law of love.

By seeing the contrast between these two classes, every intelligent being will be fully convinced of the goodness and righteousness of God's law. Every lingering doubt will be cleared away, every last question regarding the goodness of God's law and His character will be answered. Satan's principles will be so exposed that all the redeemed saints will be secured from ever going back into transgression of God's law. And in the final judgment at the end of the 1000 years, when all the facts of the great controversy are fully revealed, all the wicked and even Satan himself will acknowledge the righteousness and justice of God.

The universe will not be secure until there has been this demonstration of God's principles in contrast to Lucifer's principles. God needs to have a people who will keep His law perfectly. He needs a people who will be able to stand without an intercessor to make up any deficiency or shortcoming in their lives. This is what the Third Angel's Message is all about. Inspiration shows and time has proven, that the kind of perfection required to stand without a mediator does not come through the normal process of sanctification, as important as that may be. "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.

As we see how slow God's people are in their sanctified advancement toward perfection of character, we might concur with Ellen White's assessment when she wrote, "If all should do as you have done, God's people would require a temporal millennium in which to make the needed preparations for the judgment" 2T 707. And if we look at the present rate that the world is being reached with the Third Angel's Message, we might again agree with Ellen White's assessment when she wrote, "At the slow rate our people in many States are working, it would take a temporal millennium to warn the world" ST February 8, 1892.

Where is the solution to this dilemma? There are two things that are of prime importance at this critical time. God has shown us how we are to attain to the kind of perfection required in these end times. It will not be by our sanctified attainment, although it won't be without it. Only those who have overcome by the blood

of the Lamb will receive the benefits of Christ's final intercession. But it will be by Christ's atonement. Not until our sins are blotted out from the inner sanctuary of the soul will we experience that perfection that will be demonstrated in the 144,000. Christ's atonement consists of the blotting out of sins and the outpouring of the latter rain. The message for today is, "*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. It is the latter rain which makes effectual the atonement that Christ makes in the heavenly sanctuary, thus completing the work of God's grace in the soul. See TM 506. The latter rain will also enable God's people to finish evangelizing the world in a very short time.

But how will all the true believers be brought to the same level of experience so that they can have their sins blotted out and be filled with the latter rain? Inspiration tells us that there will be a special call at the midnight hour which will awaken all the sleeping virgins. Note the following:

"My mind was carried to the future, when the signal will be given. Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable" RH Feb.11, 1896. This will be the last call given to the church. Those who have not been living in close fellowship with Jesus, we are told "*will be surprised and disappointed when the cry is heard; Behold the Bridegroom cometh*" 9T 155. Too late they will find that they cannot obtain the oil necessary to be a part of the wedding procession that is marching to the banquet hall. "*We cannot be ready to meet the Lord by waking when the cry is heard, Behold, the Bridegroom! And then gathering our empty lamps to have them replenished*" COL 413-414..

However, Ellen White was given several different visions describing in various ways the final revival that will come just before probation closes for the church. She saw it would be a quick work that was done for God's people which will bring them all up to the same level of experience. Even though all the 10 virgins slumbered and slept, it was not too late for the wise to experience the final revival of true godliness that is the greatest and most urgent of our needs. Note the following passage regarding this point: "*All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and **their spiritual discernment was not all gone**, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world*" 5BC 1099.

We will have a better understanding of the time when this revival takes place when we realize that the marriage depicted in the parable of the 10 virgins takes place in the most holy place of the heavenly sanctuary. The marriage is the time of the judgment, the day of atonement. The final call to the marriage is given just before the judgment of the living begins. Those foolish virgins, who had been sleeping in carnal security while professing to be waiting for the Bridegroom were surprised and unprepared to unite with the spiritual revival that the wise were experiencing. In another dramatic vision, Ellen White was shown more details of how these things will happen when the last mighty revival comes just before the judgment of the living.

A REMARKABLE DREAM

*" I was in my dream a few nights since talking with you who were assembled. A large congregation was before me. I talked, I wept, I prayed, and some seemed to be as unimpressible as the granite rocks, but **there was a mighty revealing of the Spirit of God. Jesus walked through our midst, he touched one and another, and still another, and how their faces lighted up!** They praised God with joyful hearts. Some were passed by. Light was shining, everywhere, but some poor souls Jesus looked upon with pity; they slunk into dark corners, they did not try to come to the light, while others rushed from the darkness, forcing their way, as tho it was life or death with them, and the cry went forth as as I never heard it before, "What shall I do to be saved?" There were confessions of sins; there was rejoicing of sins forgiven. **It seemed to me they were reigned up before the Judgment.** But all did not participate. They had not been walking in the company of Jesus, but apart from him, and they did not realize his presence. They seemed to think it was not Jesus. Alas! they did not know him!"*

The New York Indicator, March 7, 1900.

The above scene is most encouraging. Those whose spiritual discernment was not all gone were awakened by the mighty revealing of the Spirit. They broke out of the darkness and pressed into the light and took hold of the salvation that was so graciously offered. Sins were confessed and they rejoiced in the forgiveness so abundantly provided.

In another comment dealing with the final revival, we find this passage from the RH Dec.23, 1890. *" There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it."*

If the Third Angel's Message, which points to the most holy place is the truth, then we should accept it in its entirety. We can't accept only part of this message and still have salvation. It is a life and death matter. Inspiration tells us, *"as the disciples declared that there is salvation in no other name under heaven, given among men; so, also should the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter"* EW 188-189.

The final call to the church is also represented by the straight testimony to the Laodicean church. This is the call to the day of atonement repentance for a church that feels it is rich and increased with goods and doesn't realize that it is wretched, miserable poor and blind and naked. We are told that *"This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel"* 1T 186. When this straight testimony comes again in the end time, it will verily result in the loud cry of the third angel. Note the following from EW 269-271.

" I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads..."

I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."

Those who are awakened by the straight testimony will be filled with the Holy Spirit and will proclaim

the truth with great power. They will be given a double guard of heavenly angels and be clothed with an armor from their head to their feet. The passage continues by saying, *" I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. 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 "* EW 271.

The justification by faith as presented in the Third Angel's Message is in reality the full realization of the new covenant promise. Those who heed the straight testimony of the True Witness to the Laodiceans will experience the day of atonement repentance that will bring pardon and justification, full and complete along with all the other blessings of the new covenant. After describing the final intercession that Jesus makes for His people in the judgment, Great Controversy p. 485 tells us, *" 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."*

God's people in the past did not experience the full realization of the new covenant. They had it in part. They were blest with the assurance of sins forgiven and justification through the merits of Christ by which they were accepted before God. They had a standing of perfection as though they had never sinned. But as previously quoted, *" they were not entirely released from the condemnation of the law."* They were not released from responsibility for their past sins. Not until sins are blotted out will the believers in Jesus experience the full realization of the new covenant. That is what the Third Angel's Message is all about.

When we read of the many heroes of faith recorded in the eleventh chapter of Hebrews, we see many worthy examples which we are encouraged to emulate. Yet even those great men of faith did not experience the full realization of the new covenant promises, *" God having provided some better thing for us that they without us should not be made perfect"* Hebrews 11:39-40. The complete fulfillment of the new covenant promises is waiting for the "manifestation of the sons of God" (Romans 8:19) that will be revealed when the Third Angel's Message has done its work. Until that happens, the whole creation *" groaneth and travaileth in pain together until now"* Romans 8:22.

THE FIRST FRUITS UNTO GOD

In Revelation 14:4-5 the results of the Third Angel's Message is shown by the perfected, sealed saints who are without fault before the throne of God. They are called the *"firstfruits unto God and the Lamb ."* Here we see a significant typology which points us back to the ancient sanctuary service. In Leviticus 23:10-11 we read: *" Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it."* Commenting on this ceremony, PP 539 tells us, *" Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered."*

This is telling us that the general harvest could not be gathered in until the firstfruits had been present-

ed before the Lord. We know that Christ was the firstfruits of them that sleep in the grave. *“But now is Christ risen from the dead, and become the firstfruits of them that slept”* 1 Corinthians 15:20. But the great harvest of sleeping saints were not resurrected with Him when He arose. He did bring back a few from every generation who had been in the grave as a pledge of what He will do in the end time harvest. That is the time when the symbolism of the firstfruits will be truly fulfilled.

The last generation of sealed saints are called firstfruits unto God. They are the firstfruits among the living who will be translated without seeing death. They are a living testimony to the universe of the mighty power of Christ’s redeeming grace that can transform sinners into sinless beings who reflect the image of Christ perfectly. Not until these firstfruits have been developed and presented before the Lord will the rest of the harvest be gathered in. Not until the 144,000 are ripened, sealed and tested during the time of trouble, will the harvest of sleeping saints be resurrected and gathered into the heavenly kingdom. This seems to be the reason why only the sins of those who have lived or died under the preaching of the Third Angel’s Message, are put upon the scapegoat at the close of the day of atonement. Until that happens the whole universe waits for *the manifestation of these sons of God.* (Romans 8:22) Now we can see why the faithful saints of the past *“received not the promise: God having provided some better thing for us that they without us should not be made perfect”* Hebrews 11: 39-40.

Those who are awakened by the final call to the marriage will advance very quickly in their spiritual experience and knowledge of the truth. *“Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning they will have to learn in a few months”* EW 67. The process of sanctification will be greatly accelerated. When we compare months with years in the preceding statement, it would seem to suggest that the process will be accelerated at twelve times the speed. Other references seem to indicate the same thing. *“As we near the close of this earth’s history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly”* 3 SM 407.

Those who would be part of the closing work of the Third Angel as it reaches its glorious triumph need to be earnest students of the Bible and Spirit of Prophecy. They need to know that what they believe is based on a thus saith the Lord. They also will need to do close soul searching, comparing their lives with what is written, and plead with God for victory over every besetting sin. At a time like this when there are many voices that deny the necessity or even the possibility of ever attaining to perfection of character, it is absolutely crucial that God’s people understand the ‘how’ and the ‘why’ regarding this special experience. They must not be deceived by the false assurance that is offered in the false theology that has become so prevalent.

The Third Angel’s Message points the minds of all who receive this message to the most holy place of the heavenly sanctuary. It is there that the ‘how’ and the ‘why’ are clearly revealed. The reason why we are still here in this sinful world is because we have not followed the light and directives given to us in the Third Angel’s Message. The Lord tells us what has been missing in our experience and what needs to happen before we can be used of the Lord in this final work of the Third Angel

There are higher and better things offered to us in these last days than have ever been offered before. All of God’s biddings are enablings. We need the faith of Abraham that will not stagger at the promises but believe that what God has promised He is able also to perform. And all these things are available to us from the most holy place where Christ, our great High Priest is ministering on our behalf. Since 1844, He has set before us an open door through which we can enter by faith and receive all the grace and power needed for these closing days of the great controversy. Note the following.

“ The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. 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.

Let us remember that *“ We were brought into existence because we were needed. How sad the thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers He designed for His service are used to oppose His grace and matchless love ”* ST April 22, 1903.

Christ has done all for us. He spared not Himself to bring to us an everlasting salvation and everlasting life. We can show our appreciation for all His kindness and blessings by doing all we can to glorify Him and vindicate His character before the universe. This is the special privilege of those living in these end times.

“ Just before us is the closing struggle of the great controversy when, with "all power and signs and lying wonders, and with all deceivableness of unrighteousness," Satan is to work to misrepresent the character of God, that he may "seduce, if it were possible, even the very elect. If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world. Those to whom has been committed a trust so sacred must be spiritualized, elevated, vitalized, by the truths they profess to believe ” 5T 746.

Christ can receive glory only through His redeemed saints. They are His exhibit to the world and the universe of the terrible malignity of sin and the terrible ruin and degradation that it brings. But when fully redeemed, they will show forth the glorious results of being brought into complete at-one-ment with Christ and His law.

*“ The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. **They are to him an incomprehensible mystery.** The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasure of heaven.*

But Satan will do his utmost to prevent the completion of Christ's at-one-ment. He has a special deception custom-made just for Seventh-day Adventists by which to deceive the very elect. It is his masterpiece of deception. We find it depicted in Early Writings p.55-56. That will be the subject of the next chapter.

CHAPTER SIX

SAFETY FROM RECEIVING STRONG DELUSION

In Revelation 3:8, Christ is speaking to His faithful followers after their bitter disappointment in 1844, when they were in a great dilemma because Christ had not come to earth as they expected. He said, *"Behold I have set before thee an open door, and no man can shut it."* This was an invitation to enter by faith the open door where they would find Jesus anew. They would also discover the reason why He was not able to come on October 22 as they had fully expected.

So what is that open door which they were invited to enter. Early Writings p.42 explains: *"This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches."*

We see here that the door that was opened in 1844 was the door to the most holy place of the heavenly sanctuary. Those who by faith entered that door would understand the change in Christ's ministry and the special atonement that He was about to perform. *"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel."* Early Writings p.251.

But it also tells us that *"The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah."* Ibid 43.

It was critical to the spiritual survival of the early Advent believers to follow the light emanating from the open door of the heavenly sanctuary. This was the directive given repeatedly by the third angel as he pointed them to the heavenly sanctuary. *"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living."* Ibid 254.

"... but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." Ibid 256.

The only safety of the Advent believers was in entering the open door and understanding what Jesus was about to do for them. This would keep them from being swept away by the many delusions of Satan. But it is dangerous to neglect or refuse light which Christ causes to shine upon our pathway. *"Our greatest*

danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves what saith the Lord.” Signs of the Times, April 22, 1889.

2 Thessalonians 2:10-12 warns us of the serious consequences of ignoring or rejecting truth. *“Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”*

If it ever was dangerous to refuse increased light, it certainly is so since Christ has opened the door to the most holy place where He now is, making the final atonement for the dead. One of the most stunning visions given to Ellen White had to do with this very danger. In Early Writings pages 55-56 it speaks of the difference in the experience of those who followed the light shining from the open door of the most holy place, and those who did not.

“I saw the Father rise from the throne and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness... Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that 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.” Early Writings p.55-56.

GOING BACK TO THE FIRST APARTMENT

It is a terrible delusion to think we are praying to our heavenly Father when in reality, it is Satan who is answering our prayers. And it is a fearful delusion to believe that we are receiving the Holy Spirit when we are actually receiving the spirit of Satan. The false spirit that Satan pours out upon those who neglect to enter the open door by faith is a close counterfeit to the true. It is intended by Satan, not only to hold those worshipping in the first apartment in deception, but also to “draw back and deceive God’s children” who had entered the most holy place. In another reference to this vision, Ellen White adds another sentence that shows what happens to those who were deceived by the spirit in the holy place, and went back from the most holy to the holy place. She wrote: *“I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and **they at once received the unholy influence of Satan.**”* Day Star, March 14, 1846.

Why is it so tragic to go back to the first apartment after worshipping in the most holy? It is not the physical location that makes the difference. And we do not have any suggestion that those who continued to worship in the first apartment had adopted any particular error after Christ went to the second apartment.

They just did not accept the present truth that was coming as a new revelation from the open door of the heavenly sanctuary. And that made all the difference. Because they received not the love of the truth, Satan was able to bring them into strong delusion.

The significance between worshipping in the holy place or worshipping in the most holy place has to do with understanding the difference in the work that Christ performs in each apartment. It's a matter of believing and following present truth. In ancient Israel, the earthly sanctuary and its services was their present truth which they were to follow in faith and practice. When Christ died on Calvary as the Lamb of God, and ascended to heaven to begin His ministry in the first apartment, the present truth for that time was centered on His ministry there.

“The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.” Early Writings p.260.

“PRESENT TRUTH” OR “PRECIOUS TRUTH”

Throughout the centuries of the great controversy between truth and error, it has been one of Satan's most successful ploys to pit “precious truth” against “present truth.” In Christ's day, those who opposed Christ pitted Moses against Him. They claimed great reverence for what Moses had written while charging Christ with going against the laws of Moses. Under the pretense of revering Moses, they rejected the “present truth” that Christ taught. When Christ's death ended the whole sacrificial system and the apostles preached the truth regarding the new way that God was to be worshipped, the Jews didn't advance with the present truth. They still clung to the old system and they were left in total darkness. So it is important for us to understand what are the benefits that Christ wants to mediate to us from each apartment of the heavenly sanctuary. It is present truth that Satan fears most and he will use his greatest deceptive powers to distract God's people from believing and understanding it. And if the seed of present truth sown in the mind, is not nurtured and made to take root, Satan will snatch it away like the seed that fell on stony ground described in Christ's parable of the sower.

Before 1844, God's people needed only the benefits bestowed from the first apartment. The benefits of the second apartment were not available until after Christ entered the most holy in 1844. But as we read from Early Writings, those who in 1844 did not follow Christ by faith as He changed His ministry from the first to the second apartment came under the influence of Satan without realizing it.

So what are the benefits bestowed from each of the apartments in the heavenly sanctuary? Why is it so dangerous to be content to seek only the benefits of the first apartment? It is a matter of following present truth and the special experience that it brings. The second apartment will prepare us to stand without a me-

diator after the close of probation and be translated when Christ comes. James White pinpointed the difference when he wrote: *“The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying, and standing alive to meet the Lord at His appearing. It is one thing to die in Christ, to yield our spirits to Him while He is pleading for us before His 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 to take vengeance on His foes. They who realize these things will bless Heaven that means has been devised in the mercy of God for the perfecting of the saints, and that we are not left without direct help from on high to carry on such a work as that which lies before us.”* Life Sketches by James & Ellen White, p.431. Following are eight points of difference between the two apartments and their benefits.

First Apartment Benefits

The Forgiveness of Sins

Conditional Pardon

Sins Transferred to Sanctuary

Perfection Through Imputed and Imparted Righteousness

Remembrance of Sins Remain

Former Rain Bestowed

Former Rain Seal

Preparation For Death, Judgment & Latter Rain

While we cherish the blessings of the first apartment, we can see from the foregoing that the first apartment benefits do not bring full perfection of character. They do not bring the final seal which is needed to stand without a mediator after probation closes and to be translated at Christ’s coming. In the second apartment benefits, there is a completion of the work of grace that was begun and carried forward in the first apartment. For example, where the first apartment provided for the forgiveness of sins, the second apartment provides for the blotting out of sins. (See Appendix p.135 for more details)

Second Apartment Benefits

The Blotting Out of Sins

Pardon Full and Complete

Sins Transferred to Satan

Sinless Perfection Through Imparted Righteousness

Remembrance of Sins Removed

Latter Rain Bestowed

Latter Rain Seal

Preparation For Close of Probation and Translation

Christ is now ministering the benefits of the second apartment for the dead. No one goes to heaven without first receiving the special atonement of the most holy place. When the dead are raised to immortality, they will realize these benefits. But Christ will not begin the judgment of the living until the mark of the beast is set up. He still provides the first apartment benefits for the living while He is judging the dead. We need the full benefits provided in the first apartment as a prerequisite to receiving the second apartment benefits. However, if we believe that we can attain to the perfection of character and the final sealing without the blotting out of sins and the removal of the filthy garments, are we not in actuality still worshipping in the first apartment? We are neglecting or rejecting the light from the open door. This would put us in danger of coming under the unholy influence of Satan. As mentioned in Early Writings p.256, it is only as we keep our faith centered in the most holy place, and understand the nature of the atonement performed there, that we will be kept from strong delusion. While we utilize the blessings ministered to us from the first apartment, we are to understand that the work of preparation for the coming of the Lord cannot be complete without the benefits of the second apartment. The greatest achievement in the whole work of redemption is accomplished in the final ministry of Christ in the most holy place. God regards the final blotting out of sins as a mighty accomplishment over which He calls heaven and earth to rejoice. In Isaiah 44:22-23 we read,

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.”

We should notice in this passage from Isaiah that twice the blotting out of sins is referred to as an act of redemption, when it says, *“I have redeemed thee”* and **“the Lord hath redeemed Jacob.”** Salvation is fully accomplished in the most holy place of the sanctuary and God calls upon heaven and earth and everything in it to sing and rejoice. The last and mightiest act of redeeming grace has been done.

“Zion shall be redeemed with judgment, and her converts with righteousness.” Isaiah 1:27.

In summary, we can make the following points.

1. The first apartment calls to repentance for the remission of sins. Acts 2:38
2. **The second apartment calls to repentance for the blotting out of sins.** Acts 3:19
3. The first apartment calls sinners to repentance. Ezekiel 18:30-32
4. **The second apartment calls the righteous to repentance.** Ezekiel 36:25-31
5. The first apartment calls to repentance for unconfessed and unforsaken sins. Isaiah 55:7
6. **The second apartment calls to repentance for confessed and forsaken sins.** Leviticus 16:29, 23:27-30
7. The first apartment brings the blessings of the former rain. Acts 2:38
8. **The second apartment brings the blessings of the latter rain.** Acts 3:19
9. The first apartment brings the former rain seal. Ephesians 1:13
10. **The second apartment brings the latter rain seal.** Revelation 7:1-4, 14:1-5
11. The first apartment brings a standing of perfection through the imputed righteousness of Christ. Colossians 1:28
12. **The second apartment brings a state of perfection through the impartation of the righteousness of Christ.** Isaiah 45:8, Testimony to Ministers p.506
13. The first apartment prepares for death and the resurrection. 1 Thessalonians 4:13-17
14. **The second apartment prepares saints to stand after the close of probation and to be translated without seeing death.** Revelation 14:4, Early Writings p.71

THE GREAT BLESSING OF ACTS 3:19

After the agonizing ordeal that the saints pass through at the time of the judgment of the living, God will comfort and revive His people by sending them a mighty refreshing. Acts 3:19 shows the sequence of events. First there is a period of deep repentance and conversion, and then the blotting out of sins by the outpouring of the latter rain. *"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus."* Acts 3:19.

The work of the latter rain has often been described in terms of its wonderful power for witnessing to the world as the loud cry is given and God's true people are called out of Babylon. And that is a great blessing for us to look forward to. But we often forget that before we can give such a mighty witness to the world, the latter rain is going to do a mighty work of transformation in us. In Acts 3:19 we see how the refreshing latter rain is connected with the blotting out of sins. We cannot experience one without the other. The transformation effected by the latter rain in our character is wonderfully depicted in Inspiration. Isaiah 60:1, 62:1-3, Zechariah 9:12-17 are samples of Biblical passages that describe this experience.

We also have these encouraging passages in the Spirit of Prophecy.

"It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power." Christ's Object Lessons p.266.

"The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God." 5 Testimonies p.537.

This work of restoration and rebeautification will be fully accomplished by the refreshing latter rain. The restoration to be accomplished is a theme that is worthy of our deepest interest and study. The Christian world generally knows only about the forgiveness of sins, and some of the more enlightened also uphold the privilege of being delivered from our sinful habits. But only the believers in the Third Angels Message understand the work of Christ in the most holy place, and the utter blotting out of the knowledge of evil and the restoration that will be effected in their lives through the perfecting latter rain.

"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." Testimonies To Ministers p.506.

Wonderful thought! All the damage that sin has caused is going to be undone and restored. The spiritual nature will be as though man had never sinned. The forgiveness of sin was a blessed experience for all who repented of their sins. But the blotting out of sins and the shameful memory will be even a more blessed experience. *"Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance."*

Great Controversy p.620.

When the restoration of mind and soul is fully accomplished, when the memory of sin is gone from the mind and God's name is written in the foreheads of His faithful people, the great work of the atonement will be accomplished and the recording angel will declare, "It is finished." *"We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us--the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"* Our High Calling p.150.

THE SEAL OF THE LATTER RAIN

One further blessing that will come to those who have their sins blotted out will be the seal of God placed upon the forehead. All through probationary time, God's end-time people were preparing for the seal of God to be stamped upon their forehead. There was a steady process of settling into the truth. They ac-

cepted one ray of light after another which showed them the way to perfection of character. They had the seal of the former rain described in Ephesians 1:13 where those who received Christ *"were sealed with that Holy Spirit of promise."* This seal was a kind of pledge of what God would yet do for the believer as he continued to live a life of sanctification. In another passage, Paul states that it is God *"Who hath sealed us, and given us the earnest (down payment) of the Spirit in our hearts."* 2 Corinthians 1:22.

But those who received the former rain seal could lose it if they didn't remain steadfast. See Hebrews 6:4-6. However, those who receive the latter rain seal will be eternally secure from the tempters devices. They will nevermore be defiled by the corruptions of the world. See 5 Testimonies p.475.

Before God's people are sealed by the latter rain, they will be tested by the image to the beast. This will make manifest whether they have truly been settling into the truth. The timing of this event is clearly indicated in the following: *"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . (Rev. 13:11-17 quoted.) This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast."*

7 Bible Commentary p.976.

The test of the image to the beast comes at the same time that God's people are facing the judgment of the living with all its trauma. The mark of the beast has been set up at that time. See 5T 473. It will only be by the sustaining grace of God that they will be able to stand through that trying time. That is why Acts 3:19 calls for genuine repentance and conversion. After the heat of trial, God will send His people the refreshing latter rain which will revive and strengthen them to give the loud cry and then to pass through the time of trouble such as never was.

THE GREATEST RELEASE OF SPIRITUAL ENERGY

“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, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Revelation 18:

Here we have depicted the greatest release of spiritual power the world has ever seen. The greatest release of physical energy this world has ever known came as a result of the implementation of a special equation developed by Albert Einstein in the early 20th century. In its simplest form, that equation is $E=MC^2$. This formula lay on the drawing boards of the world's leading physicists for several decades. It was just an interesting theory which no one had ever tried to implement.

Then World War Two broke out in Europe. Suddenly there was a feverish race by both sides of the conflict to implement this formula and make an atomic bomb. It became the top priority on both sides, because it was obvious that whoever developed it first would be masters of the world. And the world has never been the same since. The development of Einstein's simple equation catapulted the world into our modern atomic age.

God has also given to His remnant church a simple equation that, when implemented, will result in the greatest release of spiritual energy this world has ever witnessed. That equation is encapsulated in that one text of scripture which is both the foundation and central pillar of the Advent faith. Inspiration has identified that text for us in these words: *“The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’ (Daniel 8:14)”* Great Controversy p.409. This text of scripture is the Biblical $E=MC^2$ that God gave us over 170 years ago. It has been on our theological drawing boards for all these years as a theory, but it has never been implemented. Yet how important it is at this time when the battle of Armageddon is approaching its final showdown that God's people implement this divine equation for the release of unprecedented spiritual power that will bring the great controversy to a speedy conclusion.

What is it in Daniel 8:14 that makes it a divine potential for the release of such great, spiritual energy? It may seem almost incredible, yet one of the clearest explanations to that question is found in the physics of producing an atomic bomb. To make such a nuclear device, two cone-shaped masses of radio-active material of sub-critical size are needed. By themselves, neither of these masses will be large enough to trigger a nuclear explosion. However, when these two sub-critical radio-active masses are placed inside a steel cylinder and jettisoned together, like thrusting a finger into a glove, they will produce a violent nuclear explosion. The cities of Hiroshima and Nagasaki are monuments to the power inherent in the equation $E=MC^2$

Similarly, in the spiritual realm, there are two elements inherent in Daniel 8:14 that, when combined, will release an unprecedented abundance of spiritual light and power. These two elements are identified in Acts 3:19. *“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”* Here we have the missing link. It is the blotting out of sins linked with the latter rain that gives this truth such power. When the sins of God's people are blotted out and the filthy garments are removed, they will be filled with the latter rain and the earth will be lightened with God's

glory.

When this happens, the work will go like fire in the stubble. Joel 2:2-11 gives us a graphic picture of God's last army going forth to fight the battle of Armageddon. Early Writings p.278 also gives us a thrilling preview of what is yet to be.

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches . . . The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them".

The question may be raised as to why the blotting out of sins is such an integral part of the spiritual equation which will bring such a mighty demonstration of spiritual energy? Couldn't Christ bestow the latter rain without the blotting out of sins? The answer is 'No'. For example, if we have an electric motor which is wired for 110 volts of power, we cannot connect it to a 220 volt power source, or it will burn out the motor. Likewise, while God's people still have the knowledge of evil, the corrupt human channel which we have discussed previously, the latter rain's high spiritual voltage would consume them. To sin, the presence of God's Spirit is a consuming fire. Therefore, God has promised to give *"you the former rain moderately"* Joel 2:23. God has to give us the Spirit in moderate amounts after we are born again, gradually increasing the measure as we grow spiritually and become purified from our hidden sins. By daily abiding in Him, we will be able to receive more and more of the infilling of His Spirit. At Pentecost, we see the full power of the former rain, and its glorious results. Yet we are told that the latter rain will come with even greater power and abundance. Note the following:

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue." 6 Bible Commentary p.1055. (Also see Christ Object Lessons p.121)

The fullness of the divine power and the revelation of the divine presence can only be given to those who have been cleansed from every defilement and who have had their sins blotted out.

"When John in his mortal state beheld the glory of God, he fell as one dead; he was not able to endure the sight. But when the children of God shall have put on immortality, they will 'see him as he is.' They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God." Maranatha p.349.

CHAPTER SEVEN

COME TO THE WEDDING

The great truth of Christ's closing work in the most holy place is often symbolized as the wedding or marriage. The parable of the marriage given in Matthew 22, and the parable of the ten virgins waiting to meet the bridegroom given in Matthew 25 both deal with the at-one-ment that is made between Christ and His people by His ministry in the most holy place. These parables contain truths of the highest consequence. They give us further help in discerning the missing link in our understanding of what the cleansing of the sanctuary is all about. In *Great Controversy* pages 426 and 428, Ellen White links these parables with Daniel 8:14.

One help that we get in understanding the cleansing of the sanctuary through the symbolism of the wedding or marriage is the way that a wedding involves the willing cooperation between the two parties to be married. In a western civilized society, we never hear of a bride being married to her spouse without knowing that she was being married? We couldn't conceive of a situation where the groom was standing at the marriage altar with the parson, and being wedded to his bride, while his bride was at home going about her daily activities, oblivious to the fact that she was being married. But this is the way that the marriage (the at-one-ment) between Christ and His people is usually thought of. It has often been said that no one will know when their name comes up in judgment or when the sealing (marriage) will take place. No one will know when the at-one-ment is being made. But is that according to the law and the testimony? This popular concept is probably due to a superficial reading of a passage in *Great Controversy*. This passage is found on pages 490 to 491. Here is what it says.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living.... The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. 'So,' says the Savior, 'shall also the coming of the Son of man be.' Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments--it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.'"

From the foregoing we learn that no one knows how soon the judgment will pass from the dead to the living. We do not have another time prophecy like the 2300 days which pinpointed the date when the judgment would begin with the dead. We have nothing in Inspiration that would give us a date for the judgment of the living. However, when the foregoing passage speaks of the righteous and wicked still living upon the

earth in their mortal state and when it states that men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above, many people point to that as proof that no one will be aware that the judgment of the living is taking place. But they fail to take note of what it says following that sentence. The next few sentences refer to the situation as it was in Noah's time as an example of how it will be in the end time. Who was it that was unaware that their doom was fixed in Noah's day? It was the careless, pleasure-loving multitude who had mocked the warnings of impending judgment. And it will be the business man who is absorbed in the pursuit of gain, it will be the pleasure lover seeking indulgence, it will be the daughter of fashion arranging her adornments who will be unaware that their probation has closed. This class of people do not have their names entered in the book of life. They do not come up in the investigative judgment. They will face their judgment at the end of the 1000 years.

The only ones who come up in the pre-advent judgment are those who have had their names written in the book of life. See *Great Controversy*, p.480. They had at one time entered the service of Christ. Now we know that not all who have begun to walk with Christ have continued their walk with Him. But even if they turn away from Christ, their names are not blotted out of the book of life until their cases are investigated in the judgment.

The foregoing passage from *Great Controversy* does not negate the numerous passages which depict God's faithful people pleading for purity of heart on the day of atonement, as in the vision of Joshua and the Angel. It doesn't negate those passages that speak of the mind recalling all the thoughts of the past in the investigative judgment.

It is true that no one knows how soon the judgment or marriage will take place. It is also true that no one knows when the second coming of Christ will be. But that doesn't mean that no one will be aware that it is happening when it does take place. Every individual who is alive at the second coming will know that Christ has come the second time. Similarly, no one knows how soon the judgment of the living will take place, but when it does happen, everyone being judged will be conscious of the event. Earlier in this book we read the Inspired comments on the judgment of the living, and how it is a traumatic event in which everyone will have a part to act.

Speaking of the coming judgment represented by the wedding, Inspiration tells us, *"My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable."* *Review and Herald*, February 11, 1896.

According to Matthew 25:6, there will be a signal given that will arouse the sleepy virgins, both wise and foolish. Just before the judgment began for the dead in 1844, there was a signal given which is referred to as the midnight cry. If there was a signal given that aroused God's people before the judgment began for the dead, isn't it logical that another signal would be given before the judgment begins for the living? Indeed, Ellen White tells us that *"My mind was carried to the future, when the signal will be given, 'Behold the Bridegroom cometh. ' "*

God's remnant people will not be wedded to Christ as He makes the final atonement without their de-

sire, consent and cooperation. Christ does nothing for His people without their cooperation. And in order for them to cooperate with Him, they have to be aware of what He is trying to do for them.

In the parable of the ten virgins, the call at midnight was heard by both wise and foolish. Both were aroused from their slumber. Both were aware of the event that was about to happen. This happened in 1844 just before the judgment of the dead began, and it will be fulfilled again before the judgment of the living.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." Review and Herald, August 19, 1890.

Paul told the Thessalonian believers that they were not in darkness regarding the day of the Lord so that it would overtake them by surprise. So God's people in these last days will not be in darkness regarding the events connected with the close of their probation. They will hear the cry, "Behold the Bridegroom cometh; go ye out to meet Him."

"Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning." 9 Testimonies p.48.

In connection with this parable comes a warning not to wait until the cry is heard before filling our lamps with the oil of God's Spirit. Probationary time ends first with the "house of God" because judgment begins with the house of God. See 1 Peter 4:17.

"There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard: 'Behold, the Bridegroom cometh.'" 9 Testimonies p.155.

"We cannot be ready to meet the Lord by waking up at the last minute, when the cry is heard, 'Behold, the Bridegroom cometh,' gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus."

Signs of the Times, August 6, 1894.

It is important for our spiritual survival that we know what will take place when the judgment begins with the living. We know from Inspiration that it is closely connected with the Sunday law. And we also know that with it comes the blotting out of sins, the latter rain and the sealing. These are the most momentous events that we are facing in these end times. How important then that we become intelligent regarding these things, so that we can be prepared for them.

CHAPTER EIGHT

THE GREAT FINAL SHOWDOWN

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Revelation 17:13-14..

“The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved . . . There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast’ . . . In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah” 3 Selected Messages p.392-393.

The world is soon to meet a fearful crisis as the great controversy comes to a final showdown. Inspiration gives us detailed descriptions of those things that are soon to be. When God's people are ready, the events predicted will be allowed to proceed to a final conclusion which will mark the end of human history. And the issues involved are plainly revealed.

“Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering--a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religions of fable and tradition. The agencies which have united against truth are now actively at work.” Prophets and Kings 625.

In the crisis brought on by the persecuting laws that will be enacted, there will be a mighty sifting among God's professed people. *“Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat”* 5 Testimonies 81. *“In the mighty sifting soon to take place we shall be better able to measure the strength of Israel”* 5T 80. Many who have professed faith in the Third Angel's Message will abandon their position and join the ranks of the enemy. All will be tested as Gideon's army was tested before engaging in battle with the Midianites. The end result of this sifting process is described in Inspiration.

“The great issue so near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain” 3 Selected Messages p.385

When God's people have received the experience depicted in Acts 3:19 with its release of unprecedented spiritual energy, the stage will be set for the two opposing armies to meet face to face in a final life and death struggle. Satan has been preparing his vast army and consolidating his forces. And Christ also has been preparing His soldiers to do battle against the corrupt powers of earth who have given themselves up to Satan's control. No fight or battle of earth heretofore can compare with the global contest between the religion of the Bible and the religion of fable.

“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding

from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect” 9 Testimonies p.16.

“And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south” Zechariah 9:12-14.

DUAL RESPONSE TO THE LOUD CRY

The work of the remnant people of God under the latter rain will have two different effects upon the people of earth. Those honest souls in Babylon who have been deceived by her, will respond to the messengers of truth with joyfulness. To them these messengers will be as the gentle, refreshing dew of the morning. But to those who resist the work of the Spirit of God, the messengers of truth will be as a roaring lion. See Micah 5:7-8.

When the loud cry of the angel of Revelation 18 is heard, it will arouse the whole world from its slumbers. Those who respond in a positive way will in turn help to spread the light. They will be the means by which the loud cry will swell to a mighty crescendo.

“There are many souls to come out of the ranks of the world, out of the churches--even the Catholic Church--whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which reformers defended with toil and for which they sacrificed their lives. . .” 3 Selected Messages p.386.

So completely will the light of truth penetrate every corner of the earth that not one honest soul will be left in Babylon. All will be hurried out as Lot was hurried out of Sodom. But what then will be left? Only those who have received the mark of Satan's masterpiece. He will be complete master of the world except for a comparatively small remnant who have the seal of God perfected in them. Now if he can rid the world of this obnoxious remnant, he will finally have realized his goal of setting up his kingdom and authority on this planet with no challenge from those who are still loyal to the Creator. But while he and the great harlot congratulate themselves, saying *“I sit a queen, and am no widow, and shall see no sorrow”* (Rev.18:7), an unexpected surprise awaits them. At the close of the loud cry when probation is closed, there comes on stage a *“fit man”* from the sanctuary, who is brought forward at the end of the day of atonement service, to take hold of the scapegoat and lead him away to die in the wilderness.

Who might this fit man be, and what is the significance of him leading away the scapegoat to his ultimate destruction? How does he accomplish this difficult feat? What would happen if the scapegoat escaped out of his hands? These are important questions which may be more crucial than many people have thought.

THE FIT MAN

When the mark of the beast has been universally enforced, and all the world gives homage to the beast, Satan's masterpiece in this world will have been perfected. And the great harlot of Revelation will be confident that she has once again regained her lost supremacy which was taken away when the Protestant reformation inflicted the deadly wound. And to all appearances she's "got the whole world in her hands".

Satan also rejoices that he is now receiving almost universal homage through the homage given to the great harlot. But from the sanctuary, there emerges a "fit man" that is going to challenge Satan and his allies in their attempt to exercise complete dominion over planet earth.

When the loud cry has done its work and all the faithful souls are called out of Babylon, Christ's ministry in the sanctuary will come to a close. The investigative judgment will be finished, the sanctuary will have been cleansed from the sins of God's people. Then it is that the final sequel will take place, as prefigured in the day of atonement ceremony in ancient Israel, which brings the 'fit man' on the world stage. Leviticus 16:20-22 describes this event:

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

Let us consider what is signified by the leading away of the scapegoat and who is the "fit man" that leads him into the wilderness to die. We have some good indication as to when the scapegoat is being led away. In the ancient ritual service, this happened immediately after the high priest had completed his work in the most holy place, as we noted in Leviticus 16. The inspired commentary on this passage states it thus: *"Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment"* Early Writings p.280.

It is interesting to note that only the sins that were confessed while Jesus was in the most holy place were placed upon the scapegoat at this point. Perhaps the reason for this is due to the fact that those who died in the faith of the third angels message will come up at the close of the time of trouble in a special resurrection spoken of in Daniel 12:2.

The big question facing us at this point is, Who is the fit man? We know from the scriptural account that he wasn't the high priest, nor is there any mention of him being a priest at all. He apparently was a man of the congregation who obviously had just participated in the solemn service of the day of atonement and received its benefits. Then who might this "fit man" represent in the anti-type?

It does not seem logical to expect the symbolism of the fit man to apply to one individual. Rather, it is more reasonable to consider the fit man as representing the last community of sealed saints who have experienced the benefits of Acts 3:19, which is the day of atonement experience. It will be their sins along with those

who died under the giving of the Three Angel's Messages, that will be placed upon Satan at this point.

THE ANGEL OF REVELATION 20

The work of God's people is depicted in the book of Revelation by angels carrying out the divine commission. In Revelation 14 we see three angels representing God's people, giving to the world the last message from heaven. Similarly, in Revelation 18 we see God's people, represented by a mighty angel, proclaiming the loud cry message and calling all the faithful souls out of Babylon. Then in Revelation 20, we see yet another angel who lays hold of the dragon, the antitypical scapegoat, and binds him with a great chain before his ultimate destruction. This angel fits very well into the symbolism of the fit man who emerges from the day of atonement service at the sanctuary to take hold of the scapegoat and lead him away to his ultimate death. Inspiration gives us an interesting insight into this episode.

"I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head." Spaulding and Magan Collection, p.2

According to the above passage, the scapegoat makes a mighty struggle to escape, and if he should succeed, Israel would lose their lives. We might well inquire as to the meaning of this. How does Satan try to effect his escape? How is he held from escaping? Why would Israel lose their lives if he did escape?

First of all, leading away the scapegoat is not a physical struggle. It is symbolic. But it will be understood by anyone who has ever tried to lead a billy goat to go where he didn't want to go. He will have some appreciation of the difficulty involved in the spiritual struggle to lead away the scapegoat. In the Inspired passage quoted above, we have a time frame for this climactic event. It takes place during the time of the plagues. This is also the time of Jacob's trouble for God's people. As we read in Inspiration what is going on at this time, we find Satan trying his utmost to cause the sealed saints to turn from their loyalty to God. If he could get even one of them to sin, he would win a great victory in his opposition to God's government.

Satan has, from the beginning, charged God with giving a law which no one can keep. He claimed that his principle of freedom from law was superior to God's principles. When Jesus came in fallen humanity and lived out a life of perfect obedience, Satan's saw that his charge that the law could not be perfectly obeyed was disproved. However, Satan has persistently argued that Christ was divine— that He didn't really come in our fallen nature— and because He was exempt from our heredity, he could render that kind of perfect obedience which fallen man cannot do. This is the argument echoed by many theologians today. This is the challenge that Satan keeps throwing at God. But God has enlisted the help of man to refute Satan's claim.

Through Isaiah God has revealed His purpose to enlist the help of His people to vindicate Him. *"This peo-*

ple have I formed for myself; they shall show forth my praise” Isaiah 43:21.

Also in 5 Testimonies 746 we read, *“Just before us is the closing struggle of the great controversy when, with ‘all power and signs and lying wonders, and with all deceivableness of unrighteousness,’ Satan is to work to misrepresent the character of God, that he may ‘seduce, if it were possible, even the elect.’ If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world.”*

SATAN’S ALLEGATIONS DISPROVED

Through the 144,000 God is going to disprove Satan's allegations against His law. In fact, He will disprove it 144,000 times. The 144,000 obviously have no pre-existent divinity, yet not one of them will yield to Satan's devices, even under the most discouraging circumstances during the time of trouble. They will be His prime exhibit before the on-looking universe that fallen humanity can, through the atonement provided, perfectly obey God's law. And that is not all. Their loyalty also proves another point against Satan's kingdom. The 144,000 have tasted of Satan's kingdom and have understood by experience the pleasures of sin and all its enticements. But they have forsaken the service of Satan to become children of God. They have received all the benefits of Christ's redeeming grace, and have tasted of the pleasures of His kingdom. If they were to go back to the service of Satan, it would be a testimony to the whole universe that Satan's kingdom is preferable to God's kingdom. This would bring great dishonor upon God's kingdom. But none of the 144,000 ever go back into Satan's ranks. In fact, they would rather die than return to the ranks of evil, and thus they prove for all time that the service of God is infinitely better than the service of Satan.

THE ATONEMENT AN ETERNAL ANTIDOTE

Another vital issue is resolved by the steadfastness of the 144,000. They prove that the redemption which Christ has provided is an eternal antidote to the recurrence of sin. They have experienced all that which was typified in the sanctuary service; repentance and forgiveness in the outer court; sanctification and victory in the first apartment; and finally the blotting out of the knowledge of evil and the reception of the fullness of the Holy Spirit in the most holy place. If, after having received all the benefits of salvation, they were to fall into sin again, the whole plan of redemption would be proven a failure, and the security of the universe would be in jeopardy. The scapegoat would escape and Israel would lose their lives. By continuing to live sinlessly perfect lives, even under such adverse circumstances and duress during the time of trouble, they demonstrate beyond a doubt that Christ's redemption is an everlasting cure against another apostasy.

God's great, over-riding purpose in His dealing with the great controversy is the eternal security of the universe against another apostasy while continuing to give to all intelligent beings freedom of choice. God has promised that *“affliction shall not rise up the second time”* Nahum 1:9. But what assurance does the on looking universe have that none of the resurrected ones will start another defection in the ages to come?

How can they be confident that sin will not raise its ugly head once again? They have seen many sinners who, like the thief on the cross, accepted the Savior in the last moments of life. How secure will they be from going back into sin again? In the 144,000, God will provide all the answers and assurances. After seeing the last drama of the great controversy played out during the time of trouble, and seeing such steadfast loyalty from the 144,000 who once were sinners like all the rest of the redeemed still sleeping in their graves, the whole loyal universe will be truly convinced that "affliction will not rise up the second time."

But the fit man must first succeed in leading the scapegoat away into the wilderness of this world, bearing only the sins of the 144,000 and those who died since 1844 before the sealing took place. If the scapegoat should effect his escape, he would not only be free from the sins of the 144,000 and those who died under the giving of the Three Angel's Messages, but he would also cease to be responsible for the sins of God's people who have died through the ages before 1844. All of God's Israel would lose their lives because Satan's original charge that God's law cannot be kept would be proven right and the plan of redemption would be proven a failure.

When it has been proven that the redemption of Christ is an eternal antidote to sin, the general harvest of sleeping saints will be raised and taken to their glorious reward. It will be evident that if 144,000 fully redeemed sinners have remained loyal and true in spite of the fierce temptations of Satan in this dismal world during the time of trouble, then certainly the fully redeemed sinners who are resurrected and transported to the heavenly world where there is no curse and no tempter will remain loyal and true for all eternity.

There have been many illustrious men and women of faith as recorded in Hebrews 11 who were overcomers in the battle against evil. Yet even though many of them proved faithful in the face of death and torture, the scriptures tell us that they *"received not the promise, God having provided some better thing for us, that they without us should not be made perfect."* Hebrews 11:39-40.

For over 170 years Christ has been waiting to perfect His people through His special ministry in the most holy place. All the host of sleeping saints have been waiting in their graves for the final generation to be perfected, for the fit man to come on the final world stage and lead away the scapegoat to his ultimate destruction so that they can be raised and go to their eternal reward. Will we who live in this late hour respond to the call of God to become that 'fit man' so that He can make an end to the dominion of Satan?

"EVEN SO, COME, LORD JESUS"

APPENDIX

Following are some additional references and explanatory notes relative to the section on pages 68 & 69 dealing with the difference between the 1st and 2nd apartment benefits.

FIRST APARTMENT BENEFITS

Forgiveness of Sins: 1 John 1:9–2 John 2:1, Heb.7:25. The forgiveness of sins was typified in Leviticus 4 when the sin offering was brought to the door of the tabernacle.

Pardon Conditional: Matt.18:23-35, Christ Object Lessons 251. In the parable of the two debtors, we see how the man who was forgiven his debt later lost his forgiveness because he was unforgiving toward his fellow man. The truth of conditional pardon was also taught in the ancient sanctuary service. See Patriarchs and Prophets 355-356.

Sins Transferred to Sanctuary: 1 Timothy 5:24, Great Controversy 421. The transfer of sin was typified in the ancient service. See Leviticus 4.

Relative Perfection Through Imputed Righteousness: Isaiah 61:10, Colossians 2:9-10, Romans 3:20-26. Relative perfection is used to mean living up to all the light that an individual has received. It means not practicing any known sin or neglecting any known duty. Christ will then cover with His righteousness any ignorant sins and deficiencies. See 1 SM 366-368, 382. The growth in Christ-likeness will be progressive as the believer receives greater light and understanding of truth. But until sins are blotted out, Christ will have to make up for his short coming of perfect sinlessness. Note the following: "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." Review & Herald, Sept.3, 1901. See Acts of The Apostles 532.

Remembrance (scars) of Sins Remain: Jeremiah 17:1-2, Ezekiel 36:31, Christ Object Lessons p.55,281. *"He may be converted; he may see the wickedness of his injustice to his fellowmen—and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain."* 3 Bible Commentary p.1158

Former Rain Bestowed: Acts 2:38, Christ Object Lessons p.121

Former Rain Seal: Ephesians 1:13, Acts of The Apostles p.30

Preparation For Death, The Judgment and Latter Rain: 1 Thessalonians 4:13-14, Revelation 14:13.

SECOND APARTMENT BENEFITS

Blotting Out of Sins: Acts 3:19, Leviticus 16:30, Great Controversy p.485. Blotting out happens as a result of Christ's final atonement and at the time of the refreshing latter rain.

Pardon Full and Complete: Jeremiah 50:20, Great Controversy p.485. At the time of the judgment, when sins are being blotted out, Christ asks for His people pardon and justification, full and complete. Great Controversy 484.

Sins Transferred to Satan: Leviticus 16:20-22, Great Controversy p.422, 5 Testimonies p.475.

Sinless Perfection Through Imparted Righteousness: When sins are blotted out from the life, there will be no more corrupt channel to defile the best deeds and service of the saints. The fullness of Christ's righteousness will be bestowed upon them in the outpouring of the latter rain. Hosea 10:12, Isaiah 60:1-2, 62:1-2, Prophets and Kings p.725.

Remembrance (scars) of Sins Removed: Isaiah 54:4-5, Great Controversy p.620, Patriarchs and Prophets p.358, 3 Spiritual Gifts p.134-135.

Latter Rain Bestowed: Acts 3:19, GC 485 – "But the apostle Peter distinctly states that the sins of believers will be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20.

Latter Rain Seal: Ephesians 4:30, Zechariah 3:1-5, 5T 475 – "Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. "A fair miter" 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. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth."

Preparation For The Close Of Probation: Malachi 3:2-4, GC 425, Daniel 12:1, 1T 58 – " 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."

GC 620 – So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.

" Many will see beautiful characteristics in Christ, and will admire them; but that love which embraces his entire character, will never dwell in a heart filled with self-righteousness, will never dwell in a heart that does not realize and abhor its own sinfulness. Not to hate ourselves in sin, is not to love Jesus. Not to see our own deformity, is not to see the beauty of Christ; for it is when the heart is fully aroused to its own state of degradation that Jesus will be appreciated. The more humble our views of self, the more exalted will be our views of Christ, and the more clearly we shall discern the sacred, spotless character of our Redeemer" ST July 21, 1890.

“ The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature... No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ ” SC 64-65.

“ So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen ” AA 561.

Remembrance (scars) of Sins Remain: Jeremiah 17:1-2, Ezekiel 36:31, Christ Object Lessons p.55,281. *“He may be converted; he may see the wickedness of his injustice to his fellowmen--and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain.”* 3 Bible Commentary p.1158

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