

HOLY Flesh OR Character ?

By Robert D. Brinsmead

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."--Rev. 22:11

When probation closes, God will have a people who are "called holy, even every one that is written among the living in *Jerusalem*." Isaiah 4:3 "...their character will remain pure and spotless for eternity."--*Testimonies*, vol. 5, p. 216.

"Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven. As they had stood forth in moral power in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death."--*Review and Herald*, March 3, 1874.

"...Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second Advent."--*Patriarchs and Prophets*, p. 88-89.

Those who are to be among the translated saints must first receive all the benefits of the former rain, which will fit them to receive the latter rain. The latter rain will fit them to live in the time of trouble. Looking forward to this time, the spirit of prophecy said that some "had neglected the needful preparation; therefore they could not receive the refreshing [the latter rain] that all must have to fit them to live in the sight of a holy God."--*Early Writings*, p. 71..

"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.

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By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ....Unless the early showers have done their work, the latter rain can bring no seed to perfection."--*Testimonies to Ministers*, p. 506

"The transformation of character must take place before His coming. Our natures must be pure and holy,...."--*Our High Calling*, p. 278.

"When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then."--*Review and Herald*, August 7, 1888.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling."--*Great Controversy*, p. 425.

It will be noticed that all these statements pertain to holiness of character, or the spiritual nature. "...the thoughts and feelings combined make up the moral character."--*Testimonies*, vol. 5, p. 310. God's people will reach a state of holiness of heart. There will be no sin in them, nothing in their hearts that will respond to Satan's temptations. (*Great Controversy*, p. 623) They will reflect the image of Jesus fully. (*Early Writings*, p. 71) "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."--*Christ's Object Lessons*, p. 69.

While the statements of inspiration speak of the perfection of character of the saints, a people who in heart will be sinless, they do not speak of them as being perfected in their flesh. We are told that this is impossible in this life. (*Selected Messages*, vol. 2, pp. 31-33). Yet the saints will have *holy hearts*. (*Ibid.*, p. 32). As Jesus lived out a sinless life in mortal flesh, so those who are translated will live out a sinless life in their mortal flesh.

What Is Holy Flesh? Why Is It Impossible?

The word "flesh" has two general meanings in the writings of the apostle Paul. We shall see that so-called holy flesh (in either meaning) is an impossibility in this life.

The first meaning of "flesh" is the whole human organism, the body in which the soul tabernacles. For example: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for *Jesus'* sake, that the life also of Jesus might be made manifest in our mortal flesh."--2 Corinthians 4: 10,11. "...The life which I now live in the flesh I live by the faith of the Son of God,..."--Galatians 2: 20. "But if I live in the flesh, this is the fruit of my labour...."--Philippians 1: 22.

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"Flesh" in these instances means the mortal body, the physical, mental and moral powers of the whole human organism. This mortal body is degenerate, bearing the infirmities brought about by the effect of thousands of years of sin. Originally, all the organs of man's being were equally developed and harmoniously balanced. Not so since the fall. Man's lower nature has strengthened out of proportion to the higher nature. As with all nature, man's body bears the seeds of death.

"Although the earth was blighted with the curse, nature was still to be man's lesson-book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.

"In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. Even the air, upon which their life depended, bore the seeds of death."--*Education*, p. 26.

When God created man, He wrote His law not only in the heart of man, but "upon every nerve, every muscle, every fiber of [his] being...." --*Our High Calling*, p. 266. That law was a law of righteousness and life. When man sinned, Satan's law was not only graven on the tables of the heart (Jeremiah 17: 1), but because man surrendered his body to the dominion of Satan, this contrary law was written upon every nerve, every muscle, and every fiber of the being. The law was the "law of sin and death." Every cell of the human body bears the seeds of decay and death. For this reason Paul calls this mortal body "corruption," (1 Corinthians 15: 50), "our vile body." (Philippians 3:21)

He says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."-- Romans 8: 22,23

This redemption is plainly revealed to take place at the second Advent of Christ.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself." --Philippians 3: 20,21.

But let us remember that such change of the body is not a change in the moral character. Only those who have new and holy hearts, freed from the law of sin and death, will receive that new and holy body, freed from the law of sin and death at the last trump.

"Flesh" has another meaning also. When Paul says that "they that are in the flesh cannot please God," (Romans 8: 8) he does not mean those that are in the body, as he said of himself, "The life I now live in the flesh" etc. Obviously, being in the flesh has two different meanings. While in one case, as we have seen, it means living in the mortal body, in the other case it means living in the natural state. In Romans 7 and 8 "flesh means the whole man in his natural state, that is, man without the Spirit of God. He has a mind which is enmity against God, a will that is perverse, and a general state of being which is devoid of righteousness. In Romans 6 this natural state is called the "old man," so irrevocably wicked that he cannot be reformed, improved, modified, or brought to serve or love God. There is no hope of cure for this "old man." He must die. In Romans 7 the "flesh" is described as the first husband to which we are united in a most galling and slavish union. Paul shows us that Christ died, not to reform that old "husband", but to put this tyrant to death so that we can legally and rightfully be married to Him who was raised from the dead. A predominant characteristic of "the flesh" is the way in which the lower, corrupt nature dominates and enslaves the higher powers of man. When Paul declares that there is no good thing in the flesh, (Romans 7: 18) he means that in the natural state of man there is no good thing, and there never will be!

"Holy Flesh" from this second point of view is certainly impossible, not only in this life, but for all eternity: For the "old man" can not be made holy. Christianity "is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."--*Desire of Ages*, p. 172. Those who spend their religious experience trying to reform their natural state act contrary to the design of Christ, who came and died, not to reform our natural state, but to give us a new state altogether. Paul exhorts that we "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." --Ephesians 4: 22-24.

Furthermore, it must be realized that humanity itself can never be righteous innately. God is the only source of life and righteousness. Humanity can only be righteous by virtue of a relationship with God. Unless God dwells in man, he cannot be holy. Only the presence of God makes anything holy. When Adam separated himself from God, he separated himself from holiness. He was only righteous so long as he dwelt in God and God in him. Neither does the final atonement make innately righteous beings, but it completes the relationship of oneness with God, a oneness that will never be broken. In the 144,000 God will be all and in all. He will keep the feet of His saints, and preserve them in absolute sinlessness in the time of trouble. The hearts of the saints will be holy because God will have their whole affections. They will put no confidence in the flesh, or claim any righteousness of their own. By this faith, they will not sin. They will not have "holy flesh," but they will be sinlessly perfect in heart, in their moral characters.



PLAIN TALK ABOUT THE SANCTUARY

R. D. Brinsmead

Some people seem to have difficulty reconciling the two basic points of fundamental Adventism and the awakening message of the sanctuary. These points are:

1. That Christ entered the most holy place of the sanctuary in 1844, and will remain there until the close of human probation.
2. That the whole sanctuary service is an illustration of the work of grace to be wrought in the human soul.

Before we go further, let us establish the certainty of these basic points.

Christ Is in the Most Holy Place

It seems hardly possible that we should need to make this assertion to Adventists who believe in the prophecies of Daniel 8:14 and Revelation 14:7. Here is the Scripture that points to the entrance of Christ into the most holy place of the heavenly sanctuary in 1844:

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: . . ." --Revelation 3:7,8

This opening of one door and shutting of the other was according to the type. The two veils--one at the entrance of the first apartment, and the other at the entrance of the second apartment--were called doors. (Exodus 35:12,15; 36:35-37) The only time the high

priest entered the most holy place was on the day of atonement. Lest any should behold the glory of God in the inner apartment and die, the high priest closed the first veil before opening the second. When he went into the second apartment, there was to be nobody in the first apartment.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." --Leviticus 16:17

So Christ in 1844 shut the door of the first apartment to the heavenly sanctuary, and opened the door to the most holy place. The Scripture says that the shut door cannot be opened, and the opened door cannot be shut--at least until Christ's work in the most holy place is completed.

The words of the Adventist prophet are explicit:

"Then Jesus [in 1844] 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.

"I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7,8); . . .

"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." --*Early Writings*, pp. 42,43

If one does not wish to be classified as an enemy of present truth, he ought to abide by the words of the prophet and not try to open the door of the holy place nor shut the door of the most holy.

Where Jesus is, there our faith must be. "We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours." --*Ibid.*, p. 72 Those who reject this light and who send their prayers to the first apartment of the sanctuary do offer "their useless prayers to the apartment which Jesus has left; . . ." --*Ibid.*, p. 261 In fact, the same writer points out on pages 55 and 56 of the same volume that Satan answers prayers which are sent into the holy place.

Anyone who believes in basic Adventism, the 1844 movement, and the Spirit of prophecy cannot question these facts. Only when Jesus closes probation will He leave the most holy place of the sanctuary. (*Early Writings*, pp. 279,280)

The Whole Sanctuary an Illustration of The Work of Grace for the Soul

It is also basic that the sanctuary and its service was an illustration of the work of grace for the human soul from sin to the sealing.

(See *Education*, p. 36) There was a daily and a yearly typical atonement. In the daily service the repentant sinner came through the door of the court and confessed his sins over the head of the innocent victim. If he had injured a neighbor, he was to make restitution first, then bring the offering. Who cannot see in this the duty of confession and the application of the words of Jesus?

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." --Matthew 5:23,24

At the altar of burnt offering the individual, as well as the nation, brought his burnt offerings of consecration. Who cannot see in this the application of the words of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." --Romans 12:1 The altar symbolized the cross, and the believer must confess, "I am crucified with Christ: . . ."
--Galatians 2:20 The priest washed his hands and feet in the laver before entering the sanctuary. Under the new covenant, all believers are priests. Who cannot see in the laver the application of the words of Paul: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." --Hebrews 10:22. In fact, in Titus 3:5, in the original, Paul employs the word signifying "laver" which in the King James Version is translated "washing."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" --Titus 3:5

When the priest obtained the blood of the sin offering, he ministered it in the holy place, and made an atonement which secured forgiveness of sins for the repentant sinner who had brought his offering and made confession in the prescribed manner. (See Leviticus 4:35, etc.) This was the most important part of the daily service. *It provided forgiveness of sins to all who participated.* Who cannot see in this a type of coming to Jesus, confessing our sins, and obtaining his forgiveness according to the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." --1 John 1:9

Now a forgiven sinner needs power for obedience unto life. In the earthly service the ministering priest officiated in the holy place by keeping bread on the table, oil in the seven lamps, and incense ascending from the golden altar. That the bread represented the Word of God; the lamps, along with the oil, represented the Spirit of God; and the incense represented the merits of Christ is readily evident to anyone who is familiar with Scriptural symbolism. (See John 6:48-63; Revelation 4:5; Hebrews 1:9; Revelation 8:3,4. See also *Patriarchs and Prophets*, pp. 353,354.) Who cannot see in these symbols of the Word, the Spirit, and the merits of Christ which are added to the prayers and labor of love, an illustration of the means provided for the daily experience called sanctification.

Then, on the great day of atonement the high priest performed the special work of atonement in the most holy place. As basic Adventism has always believed, this typified the work of blotting out of sins and sealing the saints just prior to the second coming of Christ.

All Blessings Dispensed from Most Holy Place

Some have wondered how Christians today can obtain the blessings represented by the priest's work in the holy place if Christ is in the most holy place. Some have even questioned whether the blessings represented by the daily ministration are obtainable now.

These were the problems that faced the pioneer believers after the passing of time in 1844. Once they found that Jesus had entered the most holy place and shut the door of the first apartment, they wondered how it was possible for any to secure forgiveness of sins. Was not the work in the first apartment to dispense the blessings of forgiveness of sins? Was not that ministration now closed? Thus they reasoned. So for some time after the disappointment in 1844 it was sincerely believed by the pioneer Adventists that the day of salvation had passed for those who had not already confessed their sins and obtained forgiveness. There is some evidence that Ellen White herself thought this to be the case. This should not shake our confidence in the Spirit of Prophecy, but strengthen it, for the servant of the Lord was not permitted to write this erroneous view. We must remember that no prophet is infallible in private thinking. J. H. Waggoner, who was convinced of the truth of the Advent message after the disappointment, and earnestly wanted to join the band of true believers, was kept in an agony of suspense until the believers could decide whether it was too late for him to accept the truth or not. We can imagine that his waiting was worse

than King Henry's waiting in the snow at Conossa. When the believers finally decided that it was not too late for Waggoner, he lost no time in getting through the door.

Now what made the believers change their minds? Not only did time prove their position erroneous (for, while the Jewish day of atonement lasted only 24 hours, it soon became evident that people were still being born after October 22, 1844); but the Scriptures themselves testified to their error. Numbers 29 clearly showed them that the daily offerings did not cease on the day of atonement. If this were not so, either the whole Advent movement was erroneous, or no one could be saved after 1844. But did not Jesus close the door of the holy place? Yes, He did, but then He opened another door, and men could find the pardoning Saviour where He was ministering. Ellen White clearly expresses the matter as follows:

"But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy." --*Great Controversy*, pp. 429,430

Now mark this: forgiveness of sins--that work usually performed in the first apartment--is, since 1844, obtained through Jesus' work in the most holy place. For that matter, every blessing typified by the daily service is now obtainable from our Lord in the most holy place. Salvation is found only where Jesus is. Jesus told Zaccheus that salvation had come to his house. Wherefore? Because Jesus had come to his house. The Word says that *every* spiritual blessing is *in* Christ. (Ephesians 1:3) He is in the most holy place. Then, as certain as that is, so certain is every blessing found by following Christ by faith in the most holy place.

Two Fatal Errors

It must never be concluded that the blessings previously dispensed from the first apartment are the only blessings of the most holy place. The special benefits of the most holy place are the blotting out of sins and the sealing of the saints (Acts 3:19; Revelation 7:2) This is what is comprehended in the final atonement. (Leviticus 16:30; *Early Writings*, p. 253) The work of forgiveness of sins and blotting out of sins must not be confused. The former must take place before the investigative judgment; the latter can only take place after the investigation of individual cases. (See *Great Controversy*, pp. 483-485) Forgiveness of sins is given through the former rain (Acts 2:38); the blotting out of sins through the latter rain (Acts 3:19). So, to use expressions borrowed from the symbolism of the sanctuary, from the most holy place today we are to receive "the first apartment experience" (forgiveness, new birth, daily sanctification, etc.) and "the second apartment experience" (blotting out of sins, sealing, latter rain, etc.).

These facts are so basic to the whole structure, history, and teachings of Adventism that it seems superfluous to repeat them here. But two errors spring up because these things are not held to. The first is the idea that since forgiveness of sins is now obtainable from the most holy place, there are no added blessings obtainable from Christ's ministry in the most holy place. This error makes of none effect the great sealing message. The sealing of the 144,000 is clearly the result of Christ's work of final atonement in the most holy place, and could not take place while He continued in the first apartment of the sanctuary. If Christ's work in the most holy place brings no added blessing, then there was no need for Him to enter the most holy place in 1844.

The second error is the fantastic idea that since the door to the first apartment is shut, we no longer may have the experience of the first apartment--or should we say, the experience illustrated by the first apartment. Now we must bring this error to the light of the following truths:

1. When Christ was in the first apartment of the heavenly sanctuary, then did not the pre-1844 believers receive the blessings symbolized by the outer court--repentance, confession, consecration upon the altar, being crucified with Christ, washed in the laver of regeneration? Of course it should go without saying that they did not find Christ in the outer court, but they received from Jesus' ministry in the holy place those blessings symbolized by the outer court. So today, Christ is in the second apartment, but we do not bypass the experience symbolized by the bread on the table, the oil in the lamps, and the incense on the altar. It should go without saying for any Adventist, that Christ is not in the holy place. While we receive those blessings from the most holy place where Jesus is, we do not bypass the experience symbolized by the holy place, any more than pre-1844 believers got by without repentance, confession, and laying all on the altar.

2. There is a work of preparation required for the judgment and final atonement. For the Jews of old it was the daily service of the first apartment. In our day, for us who live this side of Christ's entrance into the most holy place, this occupies some years of time. We ought therefore to see the folly of pressing the type into a literalistic extreme. The earthly service was only a shadow. Much detail is absent from a shadow. We must obtain the substance. So we are to know that we certainly need forgiveness of sin, etc., before the judgment and final atonement. Someone may point out that while there was activity in the first apartment on the ancient day of atonement, there was also activity in the outer court. But in the antitypical day of atonement, there is neither activity in the outer court nor in the first apartment of the heavenly sanctuary.

3. All are agreed that Jesus is not in the outer court. But who will deny that we need to bring our gifts to the altar, have them salted with His righteousness, confess our sins, take up our cross, and be washed in the laver of regeneration? So, too, all *should* agree that Jesus is not in the first apartment, but who can deny that we need the bread of His Word, the oil of His Spirit, and the fragrance of the incense of His merits. *But again we repeat, all blessings are obtainable from Jesus, and He is in the most holy place.*

So far as Adventism is concerned, these things are merely kindergarten facts of the message. If we are still stumbling over them, then the words of the apostle are applicable to us: ". . . Ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; . . ." --Hebrews 5:11-6:1

The Substance of Things

The symbolism of the sanctuary is but an aid to point us to the reality, and the reality is Jesus Christ. In the important sense He is the Lamb of the sanctuary, He is the door, His flesh is the veil, He is the altar, He is the bread, His eyes are the lamps of fire,¹ He is the fragrant incense, He is the mercy seat,² and He is the law of God, the pot of manna, and the rod that budded. What a tragedy if we do not get past the symbolism to the reality and the great spiritual truths taught by the sanctuary. My little girl is learning mathematics by using pink, blue, yellow, green, red, and black rods. She is learning that two pink rods make one red one, and three red ones make one black rod, and so on. What would I think if she could not get past these little helps to discover the reality of mathematics?

We must not press the sanctuary, even the heavenly one, into a literalistic extreme, as if to make salvation dependent upon sending up prayers to a certain geographical location. This is not what Mrs. White is trying to teach by relating her visions about sending up prayers to the wrong apartment. She cites Protestantism as sending up their prayers to the first apartment. Yet Protestants in general believe with us that Jesus is in the most holy place of the sanctuary. Ask any fundamental Protestant and he will tell you that! They believe that Jesus went to the most holy place at His ascension. So if it were the mental acceptance of a geographical location that counted, then Protestants would have been sending up their prayers to an empty apartment before 1844, and now, since Jesus is in the most holy place, their prayers should be getting through. Thus an immaturity of understanding will make solemn mockery of certain great truths that God has sent to His people. Are we supposed to teach people that salvation depends upon knowing which side of the door Christ is on the same way as some deluded souls think that they have a special key because they have discovered how to pronounce the sacred name in an acceptable fashion? Is this what our prophet means by stating that the door through which men once found Christ is now closed, and that they must now find Him through another door?

¹Compare Revelation 5:6; 4:5; 1:14.

²See Romans 3:25; 1 John 2:2. The word "propitiation" is sometimes translated "mercy seat."

The great truth that inspiration has for us in this opened and shut door is that, whereas men once found forgiveness of sins while not having the light that now shines from the heavenly sanctuary, this is no longer possible. Men once found forgiveness of sins, yet broke the Sabbath, ate pork, and neglected other things now required by God. Since the light on the law of God, the special duties of the antitypical day of atonement, health reform, the Spirit of Prophecy, etc., shine from the most holy place, then we must relate ourselves to this added light before we can receive forgiveness. We cannot be accepted if we advance no further than our fathers. God expects higher and better things of us today.

Genuine faith always unites the believer with Christ. Then, if we are united to Christ by faith, we shall be in the most holy place with Him. Whatever He is doing, we shall be one with Him in that work. Whatever He wants to be done now, that is what we want to be done now. Therefore, the only genuine faith is that which goes into the most holy place. It will bring us into sympathy with Christ in His great work of cleansing the sanctuary. We shall understand why He wants to blot out our sins, perfect us forever, and seal us. It is because the sufferings of Calvary are not finished so long as sin is not blotted out of our lives. (*Education*, p. 263) It is because His sufferings must end, the terrible and infinite pain of Calvary which still goes on as long as He must still be the sin-bearer of His people. Would to God that we could all get the impact of this Scripture:

"Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions *for my own sake*, and will not remember thy sins." --Isaiah 43:24,25

Oh, that for Jesus' sake we could see that His *name* is in the sanctuary, and when the sanctuary is cleansed, His name is cleansed--vindicated in the controversy with Satan. The final atonement is for Jesus' sake. While the "first apartment experience" of forgiveness may be motivated largely by the desire to be free from the crushing burden of sin, the special "second apartment experience" is to be motivated by the desire to free the Lamb in the midst of the throne from the continual and crushing burden of sin that He bears before the Father. Then may we come into sympathy with Christ in the work of cleansing the sanctuary, for when we long for this to be done as He longs for it to be done, then it will be done, and Jesus can come for His bride for whom He has so long waited. We repeat again, true faith which enters the most holy place, will unite the heart of the believer with Christ in this grandest work in the whole universe that is now going on.

We must come to the solemn realization that unless we are with Christ by faith in His present work, unless we are, symbolically speaking, gathered around the sanctuary with affliction of souls before Him, unless we are keeping His whole law by His grace and through His imputed merits, unless we have faith in His special

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purpose for this final generation of His people, then we have not even forgiveness of sins, repentance, the new birth, or any other blessing which men formerly enjoyed without relating themselves to these great truths of the third angel's message. Thus Christ testifies that His Laodicean people are destitute of *every* spiritual gift because they are not with Jesus in the most holy place. And may it be realized that the ignorance of us Laodiceans is not ignorance of Christ's being in a certain geographical location.

Light from the Sanctuary

This is a wonderful book on the awakening message by Robert Brinsmead which is composed of the following brochures:

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Living Without a ★ Mediator ★

By Robert D. Brinsmead

"And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."-- Revelation 15:8.

This Scripture points to the time when there will be no Mediator in the heavenly sanctuary interceding for the people of God. At that time the saints will not be able to enter the temple through prayer and faith. As of now, God's people are represented as worshipping *in* the heavenly sanctuary (see Revelation 11:1). They are not there in person, of course, but they are *in the temple by faith*, and their thoughts and affections are there with Jesus, their Advocate.

Jesus is now in the most holy place of the sanctuary. His ministry is to prepare a people for the great day of God. Soon He must seal His people and make the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." -- Revelation 22:11.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14." -- *The Great Controversy*, p. 425.

When the final work of the Day of Atonement cleansing has been accomplished, then God's people will be able to live through the time of trouble and the plagues without a Mediator. They will be covered with the covering of the Almighty (see *Early Writings*, pp. 43,44), and will live without fault before the throne of God. Isaiah prophesies of this time: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent

and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain." -- Isaiah 4:2-6.

This doctrine of preparing to live in the sight of a Holy God without a Mediator is a most distinctive doctrine of Adventism, and is a vital part of the third angel's message. Only those who have the necessary preparation will be ready and able to stand before the Son of man. Therefore it is an essential part of the preaching of the Advent message. It is a truth that leads to tremendous conclusions, and as long as we hold to it, there will be a sure peg in a sure place to save us from being swept into the present day pseudo-Protestant theology on righteousness by faith. We hear much today from our own ranks about how it is not necessary to reach entire perfection of character in this life. The proponents of this view may be able to cite such traditional arguments as man's inherited sinful nature makes such perfection impossible; they may be able to point out how the Reformers of the past did not believe in sinless perfection in this life. Yet before them stands the immutable truth -- the last generation of saints must live without a Mediator while they are still in their mortal flesh. The whole warp and woof of the Spirit of Prophecy is focused toward this great work of preparation.

Living Without A Mediator In The Sanctuary Does not Mean Living Apart From The Spirit's Power.

Those of us who hold to this fundamental Adventist position should be sure that we present to others a correct version of the nature of the experience facing God's people. Some almost give the impression that living without a Mediator means living by one's own righteousness, which has become innately a part of their own being. Others even claim that during this period of time God's people must live without the keeping power of the Holy Spirit, for they cite the statements about the Spirit of God being withdrawn from the earth.

When the Spirit is withdrawn from the earth at the close of probation (see *The Great Controversy*, p. 613), it is certainly not withdrawn from God's people. They are not of the world. When the Scripture speaks about all the world wondering after the beast at this time, it does not include the sealed Remnant who stand with the Lamb. We must remember that man's original sin was that of his separating himself from God, and trying to live without dependence upon Him. "God is love." He is the only source of love. The Holy Spirit is the only giver of love. (see Romans 5:5) When man lost the Holy Spirit, he lost both the desire and the capacity to love God. "Love is the fulfilling of the law." Without the indwelling Holy Spirit no one can keep the law of God, for without the Holy Spirit no creature can love, whether it be men or angels.

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Even though some of the visible evidences of the presence of the Holy Spirit will leave God's people after the close of probation (since there will be no need to continue preaching the gospel in mighty power), the Spirit will be with the saints to keep them in the time of trouble. The promise of Jesus is clear: ". . . I also will *keep thee* from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." -- Revelation 3:10. ". . . Lo, I am with you alway, even unto the end of the world." -- Matthew 28:20. God's people will be severely tested, for it will appear that God has forsaken them. They must overcome this final test as He overcame.

God is the only source of life and righteousness. Man has no life or righteousness in himself, and he never will have. Jesus never gives His righteousness apart from Himself. A creature can only be righteous by virtue of a relationship with the Creator. Adam was originally righteous, not because his flesh was innately righteous, but because of the perfect relationship he had with God. God was the source of his righteousness. He had no righteousness of his own being. His sin was in thinking that he could be righteous apart from God. This is the original sin.

"Satan is the originator of sin. In heaven he resolved to live for himself. . . Satan was dependent on God for life. *He resolved to ignore this dependence*, but he could not destroy the fact. . . he prevailed on Adam to sin. . . Every sin committed awakens the echoes of the original sin." -- *Review and Herald*, April 16, 1901.

To use an illustration: It is a scientific fact that a beautiful flower has, in reality, no color of its own. It merely possesses the faculty to reflect some of the color that is blended in the light of the sun. Without the light of the sun, a flower has absolutely no color. When we admire a beautiful flower, we are merely admiring the light from the sun. Even so man was created to be a temple for the indwelling of the Creator (see *Desire of Ages*, p. 161), that he might reflect the glory of the light from the Sun of Righteousness. (See Malachi 4:2) He had no beauty of his own any more than a flower has color of its own. Yet there was an apparent difference between the flower and man. As an intelligent being, man was given a will. He could co-operate with God, or refuse to co-operate. In the fall, Adam *separated* himself from God, and was like a flower that could cut itself off from the rays of the sun in order to generate some color of its own.

Let us keep this point in mind: the fall was separation from God. Salvation is a re-uniting of man with God. The atonement is at-one-ment. Jesus is in the most holy place to make the final atonement (see *Early Writings*, p. 253) for His people. This will bring about the complete fulfillment of Jesus' prayer recorded in John 17:21,23: "That they all may be one; as Thou, Father, are in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

Those who are able to live without a Mediator during the time of trouble are those who have been made one with God through following

Jesus in His work in the most holy place. They have learned to depend solely upon the righteousness and strength of Jesus. They put no confidence in the flesh, claim no righteousness of their own. They live in complete dependence upon God.

Full Acceptance of Justification by Faith Prepares Saints to Live Without a Mediator.

The great message of justification by faith, which is the third angel's message in verity (see *Selected Messages*, vol. 1, p. 372), and which was the message God tried to bring to the church in 1888, is to prepare us to stand in the great day of God. Justification by faith is an experience of depending solely upon the righteousness of Jesus. When a sinner realizes his great need, despairs of any merit of his own, ceases all efforts to make himself righteous, and trusts alone in the merits of Christ, he is justified before God. This is all that heaven requires -- a full dependence upon the righteousness of Christ. Sanctification, the daily experience, is merely a process wherein the believer learns to depend more and more upon Christ as his only righteousness. This experience is to be brought to its climax on this Day of Atonement. God's people are called upon to humble themselves at the sanctuary and trust fully in the merit and intercession of Jesus.

God will reveal to them the utter weakness of their humanity, their hidden sinfulness, and the complete provision made in the gift of His Son. When the people of God have learned the lesson of total dependence upon Christ, God will declare that they have the faith of Jesus. They will be eternally righteous before Him, for He will seal them in that experience. During the time of trouble their faith will not waver, and they will demonstrate they have forever learned the lesson of full dependence upon the keeping power of Christ. He will keep them from the hour of temptation. God's people will have learned to be kept during their probationary time. If they have not learned the lesson then, it will be too late to learn it in the time of trouble. But having learned to be kept from all sin by the power of Christ, upon Whom they depend fully

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for strength, they can live without an Intercessor to make atonement for their sins.

Jesus lived such a life of full dependence upon His Father. He did not work on His own account. He made no plans for Himself. "I of my own will can do nothing." He said, ". . . The Father that dwelleth in Me, He doeth the works." -- John 14:10. This is why Christ was righteous. He was righteous by faith. His faith in the keeping and guiding of His Father never wavered. If He had done something of Himself without the Father, He would have failed as our Pattern. But *He showed* how humanity may live a righteous life. "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." -- John 6:57. Christ showed us that in order for us to be righteous, God must be the source of every impulse and work. Anything done by the creature of itself and by itself is necessarily sinful, because God is not in it. It is the original sin. All work of the flesh is sinful, because it is a work without the unction of the Holy Spirit.

In this probationary time, we must learn to depend upon Jesus as He depended upon His Father. We must learn to lay all our plans at His feet. We must realize that, above everything else, what makes us sinners is not so much those evil manifestations that appear in our lives, but it is the basic disposition of human nature to want to manage our own lives, plan for ourselves, and in every way be independent of God. We must learn that this is the basic sin of life. The Spirit of Prophecy says that the reason we fail to receive the Holy Spirit is that we want to manage ourselves. Jesus received the Spirit without measure because He emptied Himself, and allowed the Father to govern His entire life. If we are to receive the Spirit which is to seal the saints for the day of redemption, we must put aside our self-sufficiency and become as little children, whose chief characteristic is their total dependence without any worry to the contrary, on their father.

The ancient Day of Atonement was a day of rest. The Sabbath is also a day of rest. There is a vital lesson in each. Both illustrate how man may become righteous. "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." -- Hebrews 4:10. When we have rested fully from our *own works*, then we have been fully delivered from sin, for our own work is precisely what sin is.

The 144,000 will have so learned to trust in Jesus, that they will have ceased entirely from their own works. Thus they will be able to live without a Mediator in the sanctuary, for no sin will appear in their lives.

If Jesus had once lost faith in the keeping and leading of His Father and taken matters into His own hands to do something apart from God, He would have failed. If the 144,000 lose faith in the keeping and leading of God in the time of trouble (even when they are tempted to conclude that He has deserted them) and seek to live in their own strength and wisdom, they will commit sin.

Jesus must still remain in the sanctuary today because we, His people, have not learned to trust our lives completely to Him. Such lack of faith is indeed sin. ". . . for whatsoever is not of faith is sin." -- Romans 14:23. So He must yet abide in the sanctuary, continually bearing the sins caused by such lapses of faith.

The 144,000 will not be righteous in themselves -- for no creature ever will be. The final atonement does not make innately righteous beings, but is the completion of a relationship of oneness with God -- a oneness that will never be broken. Justification is the essence of such an experience, and the final atonement is but the sealing of the experience of "justification full and complete." (*The Great Controversy*, p. 484) They will be perfectly righteous because of a relationship established forever between them and God. They will remain righteous through the time of the plagues because Satan will not by any means be able to break this relationship. They will have no sin in them because there will be no lapse in such relationship. Every root of unbelief and cruel distrust of God will have been blotted out of their hearts. God will have total possession of their hearts and will keep them from falling.

NOT FEELING BUT A CHANGED LIFE

Satan leads people to think that because they have felt a rapture of feeling they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come their house is swept away.

Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith.

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?--A changed life. There is a daily, hourly dying to selfishness and pride.

--*Messages to Young People*, pp. 71, 72.

Foundation of the Principles of the GOSPEL

R. D. Brinsmead

(Read Romans Chapter 1)

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." --Romans 1:1-5

These verses summarize the principles of the everlasting gospel. Paul introduces himself as "a servant [bond-servant] of Jesus Christ." A bond-servant is one who belongs to his master. He is not a servant hired to work for a certain number of hours. He is totally committed to service. He is not his own, but he is bought with a price. Paul is bought, owned, and sent (an apostle) by Jesus Christ. The words he speaks are not his own, but the words of Jesus through the Spirit.

The gospel is "concerning . . . Jesus Christ our Lord." The only thing Paul preached was "Jesus Christ and Him crucified." (1 Corinthians 2:2) But as there are false gospels, so there are false Christs. A false Christ is not necessarily a person who pretends to be Christ, but is also that Christ who is preached but not according to the Word.

Which Was Made of the Seed of David

The true Jesus of the true gospel "was made of the seed of David according to the flesh." The words "according to the flesh" indicate not just the lineage of David, but the actual nature of David and his seed through the laws of inheritance. In another place the apostle declares: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Therefore in all things it behooved Him

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to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." --Hebrews 2:14-17

". . . It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life." --*Desire of Ages*, p. 49

In contrast to this presentation of the true Christ of the true gospel, the *Review and Herald* of July 1, 1965, sets forth a Christ that is unknown to the apostle Paul:

"In Romans 5 Paul deals incidentally with Adam. His main theme is Christ. Adam has become the illustration, but Christ is the subject. Paul describes Adam, and he also describes Christ our Lord as the last Adam (1 Cor. 15:45). Christ became the second Adam. Jesus was not like you and me when He was here upon earth, for He was never a sinner. He came to this earth as Adam before Adam fell. We know that Adam need not have fallen into sin; the second Adam withstood all the attempts of Satan's invasion upon His life. When the Son of God became the Son of man in the Incarnation, He linked Himself to us for eternity. He took the effects of heredity without the effects of sin." --*Review and Herald*, July 1, 1965

In direct contrast to the claim that Christ did not take the effects of sin in His incarnation, the Spirit of Prophecy says:

". . . But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation." --*Desire of Ages*, p. 117

Notice that the inspired writer says that "none of the effects of sin were upon him [Adam]. . . . It was not thus with Jesus. . . ." How is it that the official organ of the church can proclaim a Christ who was not truly "the seed of David according to the flesh?" How could Christ take the effects of heredity without the effects of sin? Is it not the most basic law of heredity that the effects of sin are transmitted from generation to generation?

In His incarnation Christ took upon Him the nature of a fallen man. (See *Early Writings*, pp. 150, 152.) Only in this light do the following Scriptures have any real meaning:

"To him that overcometh . . . even as I also overcame. . . ."
--Revelation 3:21

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." --Hebrews 2:18

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin." --Hebrews 4:14

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." --Hebrews 5:7

The true Christ is forcefully presented in the following passage:

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. 'In all things it behooved Him to be made like unto His brethren.' Heb. 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God." --*Desire of Ages*, p. 24

The Christ of the *Review and Herald*, who took the nature of Adam before Adam sinned, and who came with an heredity that was exempt from the effects of sin, cannot fit into the above description. It would be foolish to say that such a Christ overcame as we are to overcome, that He was tempted in all points like as we are, that He felt so much the weakness of the flesh that He cried unto His Father with strong crying and tears to be saved from all sin and sinning. We repeat, a Christ who took not man's fallen nature gives no example of a sinless life, and does not testify "that it is possible for us also to obey the law of God."

Therefore, Paul's warning seems applicable here: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." --Galatians 1:8 If some are shocked that we should take such a stand against the statement of the *Review and Herald*, let him consider whether our statement is true and the other false, and then consider that Paul would not hesitate to anathematize an angel from heaven who declared otherwise from the gospel he presented.

According to the Spirit of Holiness

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." --Romans 1:4 The true Christ must be truly human, and truly divine. That which declares His Sonship to God was the spirit of holiness revealed in His sinless life and His resurrection. In another place Paul said: "God was manifest in the flesh, justified [made righteous] in the Spirit." (See 1 Timothy 3:16) Although Christ came in *the* flesh, He was sinless in His humanity. Christ's humanity was sinless, not because He supposedly took a sinless human nature, not because He supposedly avoided the effects of sin through heredity, but because the Spirit had total possession of His life. Christ's sinlessness was due to the Spirit, and not to any innate righteousness in His flesh. His flesh was not so-called holy flesh.

Many look upon the sinlessness of Jesus as due to a supposed righteousness which was natural to His humanity. But Jesus emptied His righteous self, took our place, and showed how we too may be righteous through the Spirit.

"We need not place the obedience of Christ by itself, as something for which He was particularly adapted. . . . If He had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. . . ." --*SDA Bible Commentary*, Vol. 7, p. 930

"Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. . . . He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency." --*SDA Bible Commentary*, Vol. 7, p. 929.

Jesus did nothing of Himself, but lived by every word from the mouth of God. He sought not His own will, but the will of Him who sent Him. The Father that dwelt in Him did the work (John 14:7-10). The Spirit was the source of every impulse, motive, word and act of Christ's life. He emptied Himself, and yielded His humanity to be an instrument of the Spirit. *Thus Jesus was righteous by faith*, and left us an example of how we too may be righteous by faith. There is no other kind of righteousness available to man.

Obedience of Faith

The expression "obedience to the faith" (Romans 1:5) is more truly rendered "obedience of faith" as in chapter 16:26. The uplifting of the Christ who was made of the seed of David according to the flesh, and who was righteous by faith in the Father's word, creates faith that works by love (Galatians 5:6). Faith and obedience are inseparable, for obedience is the expression of faith. The remnant are

those who keep the commandments of God because they have the faith of Jesus (Revelation 14:12). This last community of saints who will live upon this earth without a Mediator in the sanctuary will be sinless, not because of so-called holy flesh, not through some innate righteousness, but because they will have the faith of Jesus. By faith they will live by every word from the mouth of God. The Spirit of holiness will have total control of their lives.

The true gospel always inspires the response of true and reverent obedience to every command of God. The false gospel inspires careless disregard of the sacred law of God. One who believes in his heart in the Christ who took his nature and overcame, will not excuse sin in his own life, but will seek to overcome in the strength given him of God. One who believes in a Christ who did not take his nature will inevitably excuse sin, declaring that perfection is not possible, that Christ's obedience will make up for his deficiencies.

For His Name

The gospel that inspires the obedience of faith is to be proclaimed among all nations "for His name" (Romans 1:5). The primary object of the gospel is to declare God's righteousness and to vindicate His name. "The honor of God, the honor of Christ, is involved in the perfection of the character of His people." --*Desire of Ages*, p. 671

Yet it is human nature to lose sight of the obedience of faith "for His name." Man's interest in the gospel is too often and too much egocentric. To illustrate, we cite the experience of the disciples. Although they loved Jesus and followed Him, their love for Him was defiled by much of the earthly element of self-interest. Even though they had forsaken all things to follow Christ, there was much of the nature of an investment in their sacrifice. They looked forward to the gain they would reap when Christ would become the head of Israel and they good seconds.

". . . Now the cross was just before Him; and His own disciples were so filled with self-seeking--the very principle of Satan's kingdom--that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them." --*Desire of Ages*, p. 436

"Jesus bears tenderly with them, not rebuking their selfishness in seeking preference above their brethren. He reads their hearts, He knows the depth of their attachment to Him. Their love is not a mere human affection; though defiled by the earthliness of its human channel, it is an outflowing from the fountain of His own redeeming love. He will not rebuke, but deepen and purify." --*Ibid.*, p. 548

Similarly, the Advent believers of 1844 were anticipating the coming of Christ from much the same standpoint as the disciples looked for the setting up of Christ's kingdom in Jerusalem. We speak of the great disappointment of 1844, but we should remember it was not Christ's great disappointment. Many did not bear the great test of

the disappointment, for they were not willing to be purified from their egocentric interest in His coming. This is the real reason why Inspiration says that the Advent believers were not ready for the coming of the Lord, even though they had confessed and forsaken every known sin. (See *Early Writings*, pp. 139, 143; *Great Controversy*, pp. 424, 425.)

The third angel's message calls God's people into sympathy with Christ in His great work of cleansing the sanctuary. The judgment hour message calls them to *give glory to Him*. They are not to think of the coming of Christ and the finishing of the work only in relation to themselves. (See *Education*, p. 263) There is a much higher motivation of salvation than personal advantage. In the great controversy between Christ and Satan, the law of God is to be vindicated and the righteousness of God magnified. There is every indication that the last generation of saints will even lose sight of their personal salvation as Christ did when in Gethsemane He could not see through the portals of the tomb. As Jesus went ahead purely for love's sake, yes, even to be separated from God for eternity, so the last generation will be those who "follow the Lamb whithersoever He goeth" (Revelation 14:3).

Many turned back from following Jesus when they perceived no personal advantage for themselves. The vast majority turned back in 1844. When things reach such a state that there seems to be no personal advantage in Adventism, the majority will turn back to Babylon. Yet the true remnant will steadfastly endure to keep the commandments of God and the faith of Jesus "for His name." In the time of trouble they will be in anguish, not through fear of their own safety or fear of losing eternal life, but solely that His dear name may be upheld through their own ordeal.

God's name is in His sanctuary (Deuteronomy 12:11; 1 Kings 8:29; 9:3). When God's name is written upon the 144,000, God's name will be vindicated through the lives of His people. Only then will the sanctuary be "cleansed" according to the great prophecy of Daniel 8:14.

The Stigma of the True Gospel

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." --Romans 1:16

We must remember that when Paul wrote this, there was a terrible stigma attached to the acceptance of the gospel which he preached. He and his fellows were regarded as "the filth of the world" and the "offscouring of all things" (1 Corinthians 4:13). The gospel was an offense, a stumbling block to the self-righteous Jews and foolishness to the wisdom-seeking Greeks. It was regarded as a terrible tragedy if a member of the family accepted the faith of Jesus.

By the time of Constantine, things had changed. The emperor became Christian, and with him it was accepted as the religion of the Roman empire. The leaders of the church rejoiced in the success of the cause. Yet was it a success? Had the world changed toward the

gospel, or had the church changed toward the gospel? We know it was the latter.

There was a time when Adventism was universally hated and denounced. Leading theologians of the Christian churches denounced the teachings of Seventh-day Adventists. The teaching current in the Seventh-day Adventist Church that Christ took upon Him our fallen nature was declared to be blasphemy. It was regarded as a great calamity if a member of the family became an Adventist. But a change is coming, and rarely does Adventism awaken the opposition as it used to. There is no longer such a stigma associated with belonging to what is now a well-established, well-respected church. At such a time, we would do well to ponder the significance of the following statement:

". . . Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." --*Great Controversy*, p. 48

There will *always* be a stigma associated with adherence to the true gospel. Many would fain join the cause when no shame is attached thereto. The offence of the cross has not ceased. Luther said that the cross of Christ cannot be preached without offence. Many are surprised when the stigma exists because of the attitude of the professed people of God.

It is present truth that awakens opposition and brings the stigma to those who would embrace it. It has been so in every age. The power of God is also manifested in present truth. We cannot stand where our fathers stood. We must progress with the light. Yet the fundamental truths of the gospel remain the same from age to age. The Word declares that "the just shall live by faith." There is a special test of faith adapted to every age. In Noah's day the message of faith called men to enter the ark. In Luther's day it called men to believe in salvation by Jesus alone, without expectation of obtaining it through obedience to all the rules and regulations of the church. In Miller's day it called upon men to believe in and prepare for the coming of Jesus. In our day the test of faith is concerning God's promise that on this Day of Atonement He will blot out sin forever and bring forth a perfected people ready for the appearing of their Saviour. Connected with this final work of grace is the Sabbath, a witness to the power of God to accomplish that which He has promised.

In every age, those who believe in God's revealed purpose for His people are accounted righteous before Him. May God grant us the grace and faith to understand and believe God's purpose for this final generation.

True Repentance:

Our Greatest Need

A Message Based on Romans 2

R. D. Brinsmead

(Please read the chapter first.)

The apostle Paul's main line of presentation in the first two and a half chapters of the book of Romans is to establish the truth of the universal sinfulness of all men. In the first chapter he presents very vividly the condition of those who do not acknowledge God. The wrath of God *is being* revealed upon such men (verse 18, actual tense). This wrath is not a vindictive retaliation, but it is that separation from God that Jesus experienced on the cross. So Paul says of these men, "God also gave them up . . . for this cause God gave them up unto vile affections. . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;" --Romans 1:24,26,28

Thus the wrath of God is experienced when God leaves men to follow the evil inherent in the natural heart. When God finally forsakes sinners completely, then they experience wrath unmixed with mercy.

Romans 1 is an awful demonstration of what a man will do when given over to his own devices. In Romans 2 the apostle turns his attention to the professed people of God, and proves that Jews are sinners in the sight of God the same as the Gentiles. We today should apply this chapter to ourselves. Romans 2 is a description of the Laodicean people of God. Both the character of Christ and His professed people are presented here. Christ is shown to be the Judge of all men. (Verse 16) His judgment is according to truth. (Verse 2) He will not judge, as men do, after the sight of their eyes and after the hearing of their ears. (Isaiah 11:2) He will judge impartially, for He has no favorites. (Verse 11) He will judge with equity. (Verse 12) He will judge men by their lives, and not by their professions. (Verse 13) Laodicea, the people of the judgment, must realize that He, our Judge, stands at the door.

But how are we described in the chapter? When we are so quick to condemn sinners, we pass judgment upon ourselves and stand equally guilty before God. We think we are the favorites of God, that there is virtue in our hearing of the Word of God, and *know not* that we are before God in the same position as the sinners of Romans 1.

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Yet we say, "Is not God greatly blessing us as a people?" There is no doubt but that He is blessing His people above measure, but it is right here that we are making the fatal mistake which leads us to complacently reflect that we are "rich and increased with goods and have need of nothing." Let us therefore give most earnest attention to the purpose of God's blessings upon us.

Blessings Are no Indication of Our Standing with God

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;" --Romans 2:4,5

Here we are shown that God has been rich in His goodness to us, forbearing and longsuffering. It is only this goodness of God that has prevented us from going the way of those men who are described in Romans 1. The nature of all men is the same. If God should leave us, it would soon be demonstrated that the evil in the worst of sinners is also in us. For this reason we must not condemn sinners, for if we do, we despise God's goodness to us.

Then there are these words: "*Not knowing*. . . ." These are the same as those in the Laodicean message, "Thou knowest not. . . ." What is it that we are so blind to? "That the goodness of God leadeth thee to repentance." When we see all the evidences of God's goodness to His people, let us not take this as a token of our favorable standing before God. Oh, no, this is not the reason why God has so wonderfully blessed us. The real reason is that by such a manifestation of His goodness He wants to lead us to repentance.

Human nature being the same, we inherit the mistakes of the professed people of God in all ages. It is commonly thought that blessings are a token of favorable standing before God. But God blesses the unjust and unthankful, for this is according to His wonderful character. (Matthew 5:45-48) David beheld that the eyes of the wicked stood out with fatness and prosperity, and when he beheld their blessings, his feet almost slipped. No doubt the rich man who fed Lazarus with some of the crumbs of his table being one of the professed children of God, accepted his prosperity as an indication of his favorable relation to God.

Do we not make the same mistake when we bask in the good reports that still come in concerning the prosperity of the cause? At the General Conference Session of 1962 it was very apparent that some gave themselves up to almost unrestrained rejoicing in the prosperity and blessings that were upon the cause. Now if this great rejoicing in God's goodness had been such as to lead into an experience of corresponding repentance, then it would have been a goodly sort. But it was apparent that the reason for this emphasis was to counter the awakening message that calls God's people to repentance; as if men were saying, "Why this call for repentance? Is not God with us? Look at the wonderful way He has blessed us. God must approve our course, otherwise He would not bless us as He has been doing."

By thus misinterpreting the blessings of God, instead of being brought to repentance by His great goodness toward us, we harden ourselves against repentance, and confirm ourselves in our perilous ways. Thus the Word says: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;" --Romans 2:5

Blessings are no more evidence of our favorable standing before God than judgments and afflictions are an indication of God's displeasure. Job's comforters were sure Job's afflictions were brought on by his sinful course. The disciples of Jesus thought that a man's blindness was God's wrath upon him because of either his or his father's sin. What worse deception could come upon us than to interpret God's goodness toward us as His approval of our course, when the purpose of such goodness is to lead us to repentance?

True and False Repentance

We are in just as great a danger of mistaking a false repentance for a true repentance.

True repentance is produced by a lively sense of the goodness of God. False repentance is produced by a certain fear of the judgments of God, a terror of a guilty conscience, and a dread of the consequences of sin. The sorrow associated by true and false repentance is mentioned by Paul in his letter to the Corinthians: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." --2 Corinthians 7:10 The first produces a true reformation of the heart; the second a false reformation touching only outward conduct.

Peter and Judas present a striking contrast in the nature of repentance. Both sinned grievously, both sorrowed greatly. The grief of Judas was so overwhelming that he hung himself; the grief of Peter was so overwhelming, that it was the doorway to a new Peter. Now what was the essential characteristic of each repentance?

Light from the Sanctuary

This is a wonderful book on the awakening message by Robert Brinsmead which is composed of the following brochures:

- (1.) *The Open Door*
- (2.) *The Third Angel's Message*
- (3.) *Prepare Ye the Way of the Lord*

We have just a small supply of these books left and they will not be re-printed. We urge you to order your supply now while they are still available. Price: \$1.00 per copy; 25 or more, 75¢ each.

Tailor made answers come so easily, that we should look at the problem in a way that may help us examine ourselves. Judas' sorrow was egocentric. *His was a crushing self-pity.* He had gambled everything on a plan that would have made him the greatest disciple, and had lost all. He sensed the enormity of his crime, felt the terror of conscience, and was so sorry for what his mistake did to him that he took his life.

While the degrading oaths were fresh upon the lips of Peter, Christ turned to His disciple with the look of majestic pity, forbearance, and forgiving love. Peter was desperately ashamed of what he had done to Christ. His was a crushing pity for Jesus. He was sorry that He had wounded his Master at an hour when Jesus needed a friend so much. A tide of memories rushed over Peter. He thought of the Lord's goodness and great love to him. His heart was broken. Peter's sorrow was Christocentric. His was a "godly sorrow" that worked "repentance to salvation." David's penitential prayer recorded in Psalm 51 is another illustration of true repentance:

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." --Psalm 51:1-10

The comments of Inspiration on this passage are worthy of reflection:

"His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness--to be restored to harmony and communion with God." --*Steps to Christ*, pp. 24,25

Repentance for this Day of Atonement

The great antitypical day of atonement in which we now live calls us into an experience of the repentance of the ages. (See Joel 2: 12-17; Zephaniah 2:1-3; Revelation 3:19; *Testimonies*, Vol. 1, pp. 179-193.) What will bring us to this experience?

Judgments do not bring genuine repentance. Ample proof of this is given in the following Scriptures:

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." --Revelation 9:20,21

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. . . . And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." --Revelation 16:8,9,21

Pharaoh repented when the plagues fell on Egypt, but such repentance lasted only as long as the judgments. It is true that sometimes God sends judgments so that men will acknowledge their sins. Such repentance does not gain salvation for men, but it serves to clear the name of God. This is what happened in the case of Achan. Sometimes if God cannot speak to men in blessings bestowed, He endeavors to speak to them in blessings removed. If this serves to bring them to genuine repentance, it is not really the judgments that produce repentance, but the judgments awaken them to appreciate God's goodness in bestowing so many blessings upon them. Good health is not appreciated until removed. But it remains: "The goodness of God leadeth thee to repentance."

A sense of the nearness of the end alone will not bring the repentance God is calling for. Preachers who rely on the nearness of the judgment of the living or the close of probation or the second advent to bring repentance to their hearers will fail in seeing genuine day of atonement repentance. For in such cases, when the sense of the impending crisis fades--and God always gives it opportunity to fade--the repentance fades.

Some souls reflect upon the effect of the preaching of time in the Adventist awakening of the 1844 era, and consider that a message based on time is needed today. Such do not consider that while God allowed the preaching of time to awaken His professed people in that era, it did not bring an experience to His people that made them ready for the second coming of Christ. (See *Early Writings*, p. 243; *Great Controversy*, p. 424,425.) We must now realize that "the third angel's message is stronger than time." --*Early Writings*, p. 75 If this message is properly understood, it will be seen to be a far stronger agent for repentance than time.

Fear of the judgment of the living, of the impending examination of the books of record will not bring to God's people the repentance needed. The hell fire enthusiasts have a far greater instrument of fear, but their diabolical fiction can only produce a false repentance that rises no higher than a desire to escape from the supposed consequences of sin.

Perhaps if we examine the books of record, we may see the light that leads to the repentance for which God is calling. The registers of heaven are often presented as three books--the book of life, the book of remembrance, and the book of record. In the book of life are written the names of all who have accepted Christ as their personal Saviour. The book of remembrance contains the good deeds of God's children, while the sins of men are registered in the book of record. (*Great Controversy*, pp. 480,481) Yet it is entirely proper to think of the register in terms of one book, for the servant of the Lord says that the good deeds are written in the book of life (*Early Writings*, p. 52; *Testimonies*, Vol. 3, p. 370), and the sins of men in the book of remembrance, or vice versa (*Gospel Workers*, p. 18; *Testimonies*, Vol. 3, p. 246; *SDA Bible Commentary*, Vol. 7, p. 987; *Testimonies to Ministers*, p. 98)

The book of life was typified by the breastplate of judgment worn by Aaron. On that breastplate of judgment were written the names of the tribes of Israel. "Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place." --*Christ's Object Lessons*, p. 148 In the very sense, therefore, Jesus is the Book of Life. As a book contains words and thoughts, so Jesus is the Word of God, the expression of the Father's thought. What a precious thought that all who accept Jesus Christ by faith have their names inscribed in the heart of Christ! He remembers them continually, bearing their names upon His heart as He stands in the presence of the Father! Well might Jesus tell His disciples to rejoice because their names are written in the Book of Life. (Luke 10:20) Well might men weep and gnash their teeth when their names are blotted out from this Book of Life, for then Christ will say unto them, "I never knew you."

Every act performed for Christ is recorded in the Book, written in the heart of Christ. Every sin committed is a sin against Christ, and brings grief to Him. The angels are said to record the sin. As they bear back to heaven the shameful tidings that we have denied the holy name whereby we are called, they witness the inexpressible anguish and suffering of the Lamb of God. If we could have a vivid sense of our sins' being recorded in this Book, there would be heard among us the cry, "How can I do this wickedness and sin against God?"

We do not understand, as we should, the reality of the sufferings of the Son of God. Calvary is not a thing of an hour or a day. We do not have to look back two thousand years to see the slain Lamb. The Lamb just freshly bruised and slain is in the midst of the throne. (Revelation 5:6) Every sin wounds Him afresh and puts Him to shame. "The Redeemer, with a heart of unutterable love, still sheds His sacred blood in the sinner's behalf." --*Review and Herald*, January 9, 1883 "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of sepa-

ration from God,--subjugation by their enemies, cruelty, and death, --it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old.' (Judges 10:16; Isaiah 63:9)" --*Education*, p. 263

The Terrible Nature of Sin Recorded

The Spirit of Prophecy warns us that many do not know what constitutes sin. Much less do we know the terrible reality of its recording. We are in danger of being as blind to this truth as the Jewish leaders who took the Son of God and murdered Him. There was no other way that God could illustrate the nature of sin than to give His Son into the hands of men. Their response was, "This is the heir, come, let us kill him." At Calvary they acted out the hidden content of the human heart. They demonstrated their deep-seated enmity against God. Calvary testifies that sin is the will to kill God.

"When they were asked to choose between Christ and Barabbas, they cried out, 'Release unto us Barabbas!' And when Pilate asked, 'What shall I do then with Jesus?' they cried fiercely, 'Let Him be crucified.' 'Shall I crucify your king?' Pilate asked, and from the priests and rulers came the answer, 'We have no king but Caesar.' When Pilate washed his hands, saying, 'I am innocent of the blood of this just person,' the priests joined with the ignorant mob in declaring passionately, 'His blood be on us, and on our children.'"

"Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah." --*Christ's Object Lessons*, p. 294

When "He cometh with clouds and every eye shall see Him," then those who have not repented of their rejection and murder of the Son of God "shall wail because of Him." (Revelation 1:7) They will see imprinted in the Book the marks of the crucifixion, the evidences of their crime. Then they will realize the true nature of sin.

The Repentance that Leads to the Blotting out of Sins

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." --Zechariah 12:10

Here is a prophecy of what will be fulfilled among God's children on this great day of atonement. Those who accept the Laodicean message will understand the true nature of their sin. In the light that shines from the cross they will understand that they have

been responsible for the murder and crucifixion of the Son of God. They will understand that Calvary is a present reality to Jesus, that every sin on their part is a re-enactment of Calvary, a cry from the heart, "Crucify Him, crucify Him."

The lightnings flashed, the thunders crashed,
The bolts of wrath He bore for me:
Then in the dark some fiend I see,
He nailed God's Son upon the tree.

That angry face was full of hate,
Just who could be so vile as he?
He spat upon that lovely face.
Who could it be? Who could it be?

The darkness breaks, that fiend I see,
And it was me, yes, it was me!
I drove the nails at Calvary,
The truth at last, at last I see.

This revelation has not yet come to Laodicea. Christ says, "Thou knowest not. . . ." The prayer of Christ, "Father, forgive them, for they know not what they do," embraces us. When we look upon Him whom we have pierced, then we shall understand the riches of His goodness, and forbearance, and longsuffering toward us. Instead of hardening the heart in view of His blessings, we shall know the goodness of God that leadeth to repentance, ". . . and shall mourn for Him as one mourneth for an only son." No self-pity is revealed here. The sorrow of the people of God is for Jesus whom they have pierced. They enter into sympathy with Christ's work of cleansing the sanctuary.

The work of the daily service of the sanctuary was to remove the burden of sin from the sinner. The work of the yearly service was to remove the burden of sin from the sanctuary. It was the high priest who bore the iniquity of the sanctuary. (Exodus 28:38; Leviticus 10:17) He typified Christ, who stands before God bearing the sins of His people. That is why Jesus is presented as the slain, suffering Lamb in the midst of the throne. The pangs of Calvary will not end until all whose names are in the Book of Life cease to crucify Christ afresh.

The hour in which we live calls us to a deeper experience than forgiveness of sin, which was typified by the daily service of the sanctuary. We have something far greater to seek than the desire to be freed from the burden of sin. We must look up into the most holy place of the sanctuary and see our High Priest bearing the burden of those sins. We must enter that temple that Sister White saw in her dream, the temple with the immense pillar to which was tied the Lamb all mangled and bleeding. (*Early Writings*, pp. 78,79) Then we must realize that it is we who keep Him thus in the sanctuary as the Sin-Bearer. Then may God pour upon us the Spirit of repentance and sympathy with Jesus, of mourning for Him as one mourns for an only Son. Then may come to us the desire to free Christ from His continual sufferings. *This is what it means to enter into sympathy with Christ in His work of cleansing the sanctuary.*

Oh that we might understand that the final atonement, the great work of blotting out of sins is for Jesus' sake. "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins." --Isaiah 43:24,25

God grant that such a revelation of the magnitude of His goodness will come to us, that it will lead us to such an utter turning away from sin, that we shall choose to be done with it forever--*for Jesus' sake!* Then will come to pass the consummating work of redeeming grace:

"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." --Leviticus 16:30

"This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." --Hebrews 10:16-18

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

"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

"If we would be overcomers, we must search our hearts to be sure that we are not cherishing anything that is offensive to God. If we are, we cannot wear the white raiment that is here promised. If we would stand before God in the white linen, which is the righteousness of the saints, we must now do the work of overcoming."--Historical Sketches, p. 138.

The CLEANSING

* of the SANCTUARY and the Sub-Conscious

Today we hear a great deal said about the subconscious part of the human mind. Modern psychology has discovered facts about the subconscious mind that are tremendous in their implications. In many respects the children of darkness are wiser in their generation than the children of light. Should we be afraid to investigate this matter in the light of Daniel 8:14 merely because of the fact that it is a subject of much discussion and study in scientific circles? Certainly not. Rather, this should prove a challenge to us to see if there is any significance for us who live in the antitypical day of atonement in this matter of the subconscious mind.

It is very interesting to note the statements that Elders Wieland and Short made as far back as 1950 on this matter in their manuscript, *1888 Re-examined* [printed in a compilation of documents under the title *A Warning and Its Reception*]. Let us read some of the observations they made at that time on the relationship of the cleansing of the sanctuary, the subconscious mind, and the perfection of the last community of saints:

"The primary end and purpose of the Advent movement in world history was the attainment by the remnant church to a perfect character which would completely vindicate the sacrifice at Calvary. No other community of 'saints' in all history had attained to such a maturity of experience. This last community of saints should become fully worthy to constitute the population of a 'New Jerusalem', having overcome all the mistakes of all previous generations of the professed people of God. In their characters was to be seen the practical result of the 'cleansing of the sanctuary.' In them the plan of salvation was to reach its culmination, and the doubts and objections of Satan and his hosts forever answered. The unfallen universe itself was to be reassured by beholding this perfect demonstration of the absolute success of the plan of redemption."--*A Warning and Its Reception*, pp. 9, 10.

"The symptoms of our denominational neurosis are apparent; the causes lie buried in our sub-conscious hatred of the light that shone upon our pathway at Minneapolis, which light, as we have already seen, was 'the true light, which lighteth every man that cometh into the world.'

Thus it is proven that we are no better than the Gentiles, who also display the symptoms of a universal neurosis, the root of which is 'enmity against God'."--*Ibid*, pp. 102, 103.

"The true cleansing of the heavenly sanctuary requires a complementary work of cleansing the subconscious content of our heart and mind of hidden, buried, 'underground' roots of unbelief and enmity against God."--*Ibid*, p. 105.

"Mrs. White repeatedly referred to the fact that the brethren at Minneapolis knew not what spirit they were of--professing the truth sincerely, they rejected its Reality. That was because they did not know their hearts, and were unaware of the subconscious enmity against God which prompted their unholy reaction to the most glorious light which had ever shone upon the church. It follows that the sin of Minneapolis can never be truly and completely overcome until those subconscious motives of evil which are equally present in all our hearts are laid bare to our consciousness--a work certainly included in the truth of the cleansing of the sanctuary."--*Ibid*, p. 145.

"When the house of David and the inhabitants of Jerusalem see how they have pierced the One whom they shall at last look upon, there will be a very wholesome and genuine experience, a humbleness of spirit and a brokenness of heart. The vision of Christ crucified by us will lead to 'self' crucified among us. Then genuine progress will be made. Then there will be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. When the elders fall upon the Rock and are broken, our youth also will find their hearts strangely warmed. The true Christ, still the despised and rejected One, the Man of sorrows and still acquainted with grief, whose 'disappointment is beyond description,' will be glorified before His people.

"This denominational experience, though all will not receive it, is encompassed in the complementary work of the 'cleansing of the sanctuary.' The glorious finishing of the work, envisaged in Revelation 18:1-24, will follow quickly. All heaven will rejoice when once the Bride repents and makes herself ready."--*Ibid*, p. 378.

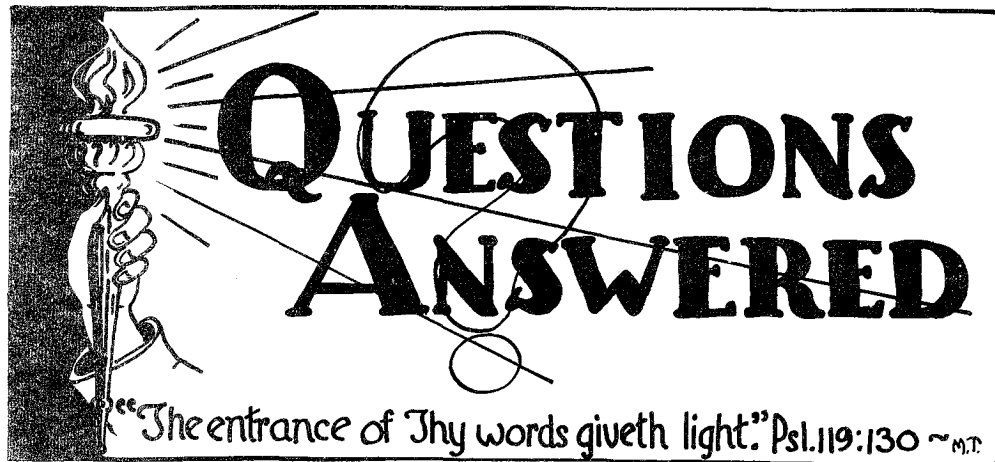
". . . . the last step to be taken in sanctification is the very one Satan would prevent our taking--it will be a new experience in conversion so heart-humbling, so completely devastating to our self-complacency and lukewarmness, as to deliver us from Satan's final grasp. It will be a heart experience in Israel complementary to the cleansing of the sanctuary in heaven."--*Ibid*, p. 224.

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

Subconscious Sin as Found in the Bible and Spirit of Prophecy

Is the concept of subconscious sin clearly taught in the Bible and the Spirit of Prophecy? Notice carefully some of the evidence available:

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WILL THE SEALED SAINTS CLAIM TO BE SINLESS?

Robert D. Brinsmead

The answer to the above question is an emphatic NO. We believe as M. L. Andreasen wrote in his commentary on Hebrews:

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

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

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

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

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

"This is not written to discourage anyone from attaining perfection, but from making claims to having reached it. There is, indeed, a definite call for men to give themselves wholly to the power of God for the attainment of holiness. Before the end comes God will have a people behind in no good thing. They will reflect the image of God fully." --*The Book of Hebrews*, pp. 467,468

That there will be a sealed company of saints to live through the time of trouble without a Mediator is fundamental Adventism. That they will be without sin is also fundamental Adventism. Some of the reasons why they will not claim sinlessness for themselves are as follows:

1. The last generation of God's people will be sinless, not because righteousness is an intrinsic part of their beings, but because they have submitted their beings wholly to the righteousness of God. They will have learned total dependence upon the righteousness of Christ. They will have put off all confidence in the flesh, and will claim no righteousness of their own. They will be without sin because they will have the faith of Jesus, a faith that yields the life wholly to the control of God's Spirit through the Word. They will have no sin because they rest from their every work of the flesh. Like Christ, they will do nothing of themselves, but the Father which dwells in them, He does the work. (See John 14:10) They will be righteous because of this relationship of oneness with God. He will be their sole righteousness. Therefore, to claim sinlessness for themselves would be to commit the original sin of taking God's glory to themselves.

2. Through inherited and cultivated sin, they will retain the degenerate organism until the second advent of Christ. It is then that the "vile body" is changed and "fashioned like unto His glorious body." (Philippians 3:21) This organism embraces the physical, mental, and moral powers that have been greatly weakened through sin. Although these powers do not constitute character (see *Testimonies*, Vol. 4, p. 606), such infirmities will increase the self-distrust of the saints as they cling to Christ as their only righteousness moment by moment in the last great trial of faith.

3. When Moses descended from Mount Sinai with shining face and holy law, the Scripture says he did not know that his face shone. He was wholly unconscious of it, for upon that mountain he had been humbled to see the glory of God. Besides, the glory upon his countenance was not his own glory, but a reflection of God's glory. Moses' experience is a type of those who are sealed under the baptism of the latter rain. (See *Testimonies*, Vol. 3, p. 355)

Even the sinless angels of heaven claim nothing for themselves. "The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, 'Holy, holy, holy, is the Lord of Hosts.'

They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached." --*Review and Herald*, December 22, 1896

4. On the ancient day of atonement the people did not regard themselves free from sin until they saw the goat, bearing their iniquities, sent off into the wilderness. (See *Patriarchs and Prophets*, p. 355) Yet they were freed from their sins when the high priest, unseen by human eyes, sprinkled the blood before the mercy seat to make the final atonement for them. In like manner, even though the final atonement has been made in the heavenly sanctuary, and the sins of God's people eternally blotted out and their names retained in the book of life, they themselves will not regard the victory won until with their own eyes they see Satan bound and sent into the desolate earth bearing the sins of the redeemed host. (See *Great Controversy*, p. 658)

SUB-CONSCIOUS -continued from page 3

a. The sin-offering (Leviticus 4) and the trespass offering (Leviticus 6) illustrate the difference between subconscious and conscious sin.

"And if any one of the common people sin through ignorance. . . . or if his sin which he hath sinned come to his knowledge."--Lev. 4:27.

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor. . . . sweareth falsely. . . . deceitfully gotten. . . . he shall bring his trespass offering unto the Lord."--Lev. 6:2-6.

b. There is such a thing as sins of ignorance in the life of the believer when the Lord does not impute the sin to the transgressor. A classic illustration of this is found in the following statement:

". . . . This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts."--*Early Writings*, p. 254.

c. The experience of Peter and the other disciples of Jesus illustrates subconscious sin does exist in the hearts of Christ's followers. At the feet washing, Sr. White writes: "So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness."--*Desire of Ages*, p. 646. But there was a serious defect in Peter's character still, and in the other disciples too. While they were covered with Christ's righteousness, the hidden selfishness of their hearts still existed. Peter was unconscious of self, and before the fault could be cleansed from his life, it had to be exposed through a humiliating experience.

d. The experience of the Advent believers in 1844 illustrates the point about subconscious sin. Writing of the true people of God just before the disappointment, Sister White says:

"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."--*Early Writings*, p. 239.

Then after the disappointment we read these words:

"Said my accompanying angel, 'They are again disappointed in their expectations. Jesus can not 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'."--*Ibid*, p. 243.

"It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy-seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon

them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. . . . They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God, and mourn over their past transgressions."--*Ibid*, pp. 255, 256.

e. A true understanding of basic sanctification illustrates that the work of cleansing grace is not completed at conversion. Conversion means victory over every known sin. True sanctification means continued victory of all known sins, and victory over every other sin which the Spirit of God reveals to the believer. At conversion, the Lord does not reveal all He might. The Lord places His people in trials to reveal "the hidden selfishness of the heart." (See COL 143, 175; 4T 84-85, 285, 496; AA 524; PP 129-130; 1T 706; 2T 269; 1T 355; 4T 429; 8T 312, 314; 2T 472).

Thus, Wieland and Short's statement is basically sound:

". . . . the deeper calls to repentance which constitute the calls to progressive sanctification concern sins which were all the time present in the heart when the 'believer' was 'saved'. He was cleansed from all known sin, but not from all subconscious sin. It is evident that to impress upon converts' minds the idea of 'instantaneous salvation' is to unfit them to receive a practical experience of heart consistent with the cleansing of the sanctuary in heaven. Thus the Adventist concept of sanctification can be rendered null and void, without the verbal term being employed in the process!"--*A Warning and Its Reception*, p. 225.

The Nature of Sin

"Sin is the transgression of the law."--I John 3:4. In order to have a clear conception of sin, we must have a clear conception of what the law of God is.

"Love is the fulfilling of the law."--Romans 13:10.

"The law of love. . . ."--*Great Controversy*, p. 493.

". . . . the law of self-renouncing love is the law of life for earth and heaven."--*Desire of Ages*, p. 20.

"Love is. . . . never selfish."--I Corinthians 13:5 (New English Bible).

Love is a self-renouncing, self-sacrificing principle which is the basis of existence for all of God's creatures. Sin is a principle operating contrary to it. It is clearly defined in the following text:

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all."
--Isaiah 53:6.

We should clearly understand that sin is a principle. It is a principle that has possession of all mankind. It is not so much what we do, it is what we are. Sin is a state of being. It is life operated upon the principle of selfishness, whether religious or otherwise. The corrupt deeds that appear in the life are merely the fruit of the natural heart. We might use the illustration of the tree. The branches (the visible part) are the sins that appear in the life. The roots (which is the bulk of the plant) are underground. This root is self. As long as our conception of sin merely goes as far as things we do and fail to do, there will be little progress beyond cutting down the tops of the tree. God wants to lay the axe at the root of the tree, and desires our co-operation.

Subconscious Sin and the Cross

Self is a principle at war with the law of love and enmity with God Himself. "The carnal mind [the mind of self] is enmity against God." (Romans 8:7). Putting it more directly, this means that anyone who operates on the principle of self-love hates God. Selfishness is hatred of God. Self, wherever it operates, and however it operates, always aspires to the place of God. (Isaiah 14:13, 14).

"The change had come in the thinking of Adam and the basis of this change is found in the sophistry of the serpent in which Adam trusted that it was indeed true that he would be God. (Genesis 3:5, cf. margin). In this there was and is revealed the very root of sin. Obviously there was no possible way for man to be God, unless he was able to get rid of God, or bluntly, to kill God. The reasonableness of this is clearly portrayed by Christ when He said that the devil 'was a murderer from the beginning'. (John 8:44). In its most elementary form, it simply means that Satan offered to man the prospect of getting rid of God, and man accepted the offer. Admittedly, man may not have consciously understood this, indeed probably did not understand it. This, however, does not alter the end result."--*The Cleansing of the Sanctuary* by D.K. Short, pp. 37, 38.

God demonstrated to Adam what was in his heart by instructing him to offer sacrifice. "It was to him a most painful ceremony. . . . This act of taking life gave Adam a deeper and more perfect sense of his transgression. . . . As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand."--*Story of Redemption*, p. 50.

The Jews never understood the true nature of sin. They claimed God as their Father, but they did not see the subconscious content of their hearts--that they were murderers. Jesus tried to show them what was in their hearts (Matthew 21:33, 34; John 8:38) but they would have none of it.

It took Calvary to demonstrate the content of the natural heart. Man desired God's place, but His infinite love led Him to give His Son into the hands of men. Then they demonstrated that sin is the will to kill God. "This is the heir; come, let us kill Him." Calvary proves that self is so desperately wicked, that it wills to murder God to please itself.

The great unknown sin is described in the prayer of Christ, "Father, forgive them for they know not what they do." (Luke 23:34). The Jews who crucified Jesus did not know they were merely acting out their desire to kill God. When some of them understood their deed under the enlightening power of Pentecost, they were greatly moved, and cried out, "Men and brethren, what shall we do?" (Acts 2:37). Peter said to those Jews: "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17).

All this demonstrates that the worst sin of the universe was a subconscious sin. The sin of ignorance is in reality the most appalling one.

1888 and Subconscious Sin

The possession of great light above all people does not in itself make us better than any of the natural sons of men.

In 1844 a group of earnest, sincere Christians expected Jesus to come. They had confessed all *known* sin and expected to be translated (*Early Writings*, p. 239). The reason why Jesus did not come was that they were not ready to stand face to face with God. They had to be purified (*Early Writings*, p. 243; *Great Controversy*, p. 425). This obviously was not from conscious sin, for all this had been confessed and cleansed from them. They did not perceive of a deeper work to be performed in their experience before translation so they were disappointed. Then their minds were directed to the most holy place of the sanctuary where Christ had entered to do a new and special work for them. This work was the cleansing of the sanctuary, clearly shown in *Great Controversy*, p. 425, to be a cleansing experience for God's people. Only after the church would enter into their new experience in the most holy place would "the followers of Christ be ready for His appearing."--*Great Controversy*, p. 425.

Forty years of wandering passed, and still God's people had no true understanding of the cleansing of the sanctuary. They did not see that self was the great anti-Christ principle so dreadfully warned against in the third angel's message, and that the only way of deliverance was in the most holy place. (*Early Writings*, p. 254).

In 1888 God sent His people great light on the righteousness of Christ, light that if accepted could have ushered in the loud cry. The message was opposed strenuously by good men in the church of God, men who had given their lives for the gospel of Christ. But it was self in them that rejected the message.

Our prophet declared that in 1888 we treated Christ in a manner similar to which the Jews treated Christ. Christ was verily insulted, despised, crucified in that great message. Now it was through ignorance that it was done. They knew not what they did. The terrible crime was the result of the unholy, subconscious content of their hearts.

What does 1888 prove? It proves that in the hearts of God's people there are the roots of enmity against God, the inner corruption of self that hates light. Will the lesson of 1888 yet dawn upon us that

we might see that there still lurks in our subconscious minds the root of all evil? Christ wants us to see it, so that He may lead us willingly into the most holy place with that broken hearted repentance that will prepare us for deliverance from the tyranny of self completely and forever.

May the tremendous parable of 1888 lead God's true children around the sanctuary with affliction of soul, to mourn for the One whom we have so shamefully pierced. (Zechariah 12:10).

Subconscious Sin and the Cleansing of the Sanctuary

"The priests are always entering the first tent in the discharge of their duties; but the second is entered only once a year, and by the high priest alone, and even then he must take with him the blood of which he offers on his own behalf and for the people's *sins of ignorance*."--Hebrews 9:6, 7 (New English Bible).

Here is an important key to understanding the true nature of the cleansing of the sanctuary. It is for the sin of ignorance, subconscious sin. The sins of ignorance referred to in the text cannot refer to the sins committed during the year which had already been confessed. Here are the reasons:

a. In the daily service only known sins were sent into the sanctuary. True, the sin-offering of Leviticus 4 dealt with the sins done in ignorance, but they were not sent into the sanctuary before they became known. Then they were known sins, not unknown sins that were in the sanctuary.

b. It cannot be reasoned that the text means sins dealt with by the High Priest that were at one time sins of ignorance. If this were true then the only sins dealt with on the day of atonement were the sins committed in ignorance and confessed. What about the sins committed knowingly that were sent into the sanctuary through the trespass offering (see Leviticus 6:1-6)? The text illustrates a basic difference between the "daily" and the "yearly" service. The daily dealt with known sin, and cleansed the worshipper from every known sin. The "yearly" typified the cleansing of the worshipper from unknown, subconscious sin. Hence, the "yearly" represented a deeper work. It typified the complete cleansing of the inner sanctuary of the soul, a taking away of the roots of sin from the mind, and cleansing of every vestige of it from the character. [See diagram at end of Article].

The cleansing of the sanctuary points us to Christ's final and special atonement in the most holy place, a ministry that will deal with the *sin of ignorance*. This is the great sin. It was the first one, and it will be the last to be entirely eradicated. It is the inner love of self, the inner corruption of the heart, the subconscious enmity against God and the desire to get rid of Him.

Our Only Distinctive Contribution to Theology

The truth that we have as a people on the cleansing of the sanctuary is our only original contribution to theology, but rightly under-

stood, will be just as tremendous and startling to the world as the apostles' revelation of the gospel in the first century.

In ancient times Greek philosophers had discovered the existence of self while the Jews seemed apparently ignorant of it. In the Jewish economy was the light to answer the great problem that the Greeks were wrestling with. The same thing is being repeated today. Modern Greeks have discovered the subconscious mind, the inner self, and its tremendous influence on life. They perceive that much of the problem of humanity lies in the force of the subconscious mind. But modern psychoanalysis is unable to deal with this problem. Within the remnant church is the truth of the cleansing of the sanctuary which answers this problem. But we have not advanced in our understanding of what is embraced in the great truth of the cleansing of the sanctuary beyond the mere genesis of truth. The world will not find the answer to the subconscious, for it is only to be found in the great truth which we have been given. The time is long overdue when we should awake to a true understanding of the truth we have. When God's people perceive the true meaning of the cleansing of the sanctuary, and proclaim it, the results will be more startling than Pentecost. The whole earth will be lightened with the glory of God under the loud cry. Self will be cast out forever, Babylon (self) will at last fall from its throne, and Christ will reign supreme in the soul temple.

The Revelation of Subconscious Sin

Must this subconscious sin be revealed to us before it can be blotted out? As far as those who will be perfected upon this earth (the 144,000), the answer is obviously yes! The whole work of the sanctuary is for the human soul, to restore in man the original mind which he lost in Eden; but this requires a work of co-operation on the part of the human agent. The work of cleansing the sanctuary requires a work of co-operation and participation on the part of the believer. We are to enter into the most holy place by faith and "work in harmony with Christ" (see GC 431, 488; 5T 575, 520; SDA Comm. 7:930, 931).

A.T. Jones states the principle as follows:

"If the Lord should take away our sins without our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, He wants you and me to know when our sins go, that we may know when His righteousness comes. . . .

"Don't you forget that we are always intelligent instruments. . . . We will be used by the Lord at our own living choice."--A.T. Jones in *General Conference Bulletin*, 1893, p. 405; quoted in *A Warning and Its Reception*, p. 121.

That an experience of complete self-knowledge will take place in the remnant church preceding the blotting out of sins and the latter rain is clearly evident in the light of the following:

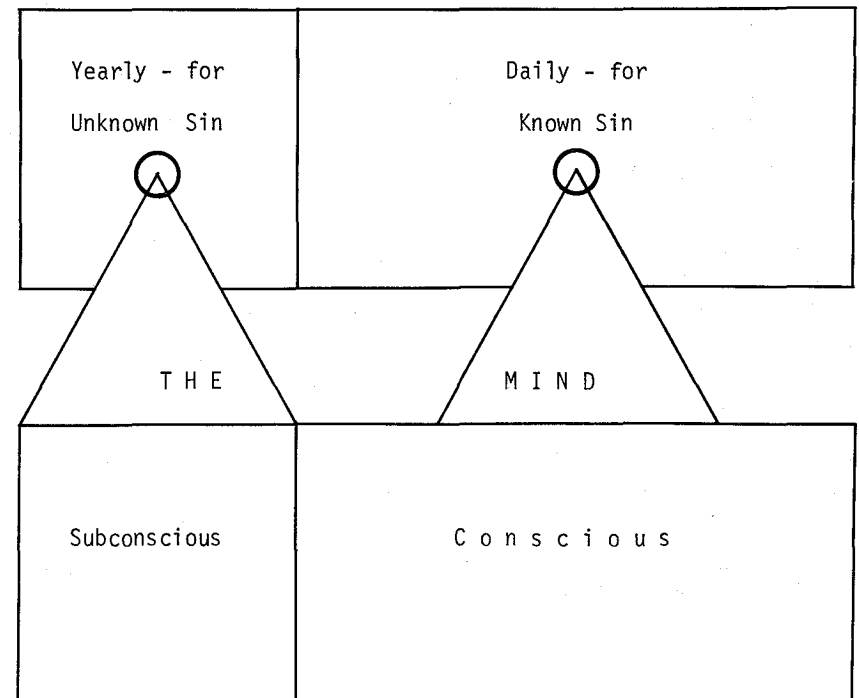
"Zechariah's vision of Joshua and the angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. . . . They are *fully conscious* of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair."--*Testimonies*, vol. 5, pp. 472, 473.

"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. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."--*Early Writings*, p. 269.

May the Lord help us to gather around the sanctuary on this great day of atonement that indeed the subconscious sin might be revealed to us and be blotted out forever by the Spirit of God.

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THE SANCTUARY



Preaching the Sabbath

* More Fully *

R. D. Brinsmead

"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isaiah 40:1-9.

Here is God's message to the church of Laodicea. It is no discouraging message. It is one of victory and salvation. It is an awakening message that comes to God's people just prior to the time of final test, just prior to the time when the earth is to be lighted with the glory of God (Revelation 18:1). It finds the people in a low spiritual state, overcome by sin, depending on the arm of flesh, and discouraged in their task of finishing the work of God on earth.

The remedy lies in a clearer definition of truth, a greater revelation of the love of God. This message of Isaiah 40 contains the advancing glory of the light that is to lighten the earth under the angel who is to join the third angel. God commands to make His people know that their warfare is accomplished, that their sins are pardoned, and that where sin has abounded, grace has doubly abounded.

How can it be said to a people asleep in their sins that their sins are pardoned and that their warfare is accomplished? In order to answer this question, let us review some great facts of creation and redemption.

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The Finished Work of Creation

Every Adventist knows that the Sabbath is a memorial of creation. Having created a perfect environment, God created man in His own image to be king over the works of His hand. He purposed that man would eventually share His glory and have a seat with Him on His throne (*Great Controversy* 484). The creation of man was an expression of the infinite love of God. With the creation of Adam and Eve, creation was finished. Nothing else remained to be done. No improvement needed to be added to the perfect work of God. The record states:

"And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 1:31; 2:1-3.

Concerning the Sabbath, God says: "It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and *was refreshed*." Exodus 31:17. This was the Lord's Sabbath, the Lord's rest, and the Lord's refreshing. But the Sabbath was made for man (Mark 2: 27), so we can be sure that on that first Eden Sabbath Adam and Eve enjoyed the refreshing from the presence of the Lord. The rest was perfect because the creation was perfect. God had finished the work. Adam and Eve were invited to enjoy the fulness of it.

The Finished Work of Re-Creation

As soon as man sinned, the original creation was marred, and man lost the blessedness of the Sabbath rest. How could He enjoy God's rest, for his nature was now enmity with God. The heart of man became desperately wicked, evil continually, and incorrigibly wayward. Satan imagined that he had frustrated the divine plan in man's redemption, but he only succeeded in drawing out an even greater manifestation of the love of God toward man. Now we see God at work in man's re-creation.

Whereas creation of man was "*by* Jesus Christ" (Ephesians 3:9), re-creation of man was "*in* Jesus Christ" (Ephesians 2:1-10). This is why redemption is a greater revelation of God's love than creation. In creation we see God at work *by* Jesus Christ forming a likeness of Himself, and breathing into the lifeless form of clay His breath of life; and then granting to this being the wonderful privilege of fellowship with Himself. In redemption we see God at work again, this time *in* Jesus Christ redeeming man from the fall. The expression *in Christ* needs to be closely considered, for such a wealth of meaning and such a power of truth is packed into the expression. In redemption, it was necessary for God to more closely identify Himself with humanity. Indeed, in the person of His Son

He took humanity into Himself. He united fallen humanity to His divinity. Christ took upon His sinless nature our fallen nature in order that He might rescue man from the depths of the fall. Having taken humanity, He "abolished in His flesh the enmity" (Ephesians 3:15) and washed, purged, and perfected humanity. In Christ, sin is abolished and man is one with God through the blood of the cross. God has actually taken humanity *in Christ Jesus* and recreated human nature; raising it up to His own right hand, He has bestowed upon human nature the inheritance of the universe.

Therefore God would have it declared in the plainest language possible, man's rights and titles that have been gained by Christ. He would have His people know that their warfare is accomplished, their sins are pardoned, indeed blotted out. Says the Lord:

"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." Isaiah 44:22,23.

The Sabbath Rest

Could it be that God's people have not yet caught the full import of Christ's triumphant cry on the cross, "It is finished"? For only as they fully believe that finished work in Christ can they enjoy the rest promised in the gospel. That this gospel rest is indeed the Sabbath rest is made plain by the words of the apostle:

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For He that is entered into His rest, he also hath ceased from his own works, as God did from His." Hebrews 4:1-10.

The call to enter into the experience of the most holy place is a call to enter fully into the benefits of the redemption that has been wrought out *in Christ*.

"The Lord would have His people sound in the faith--not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete."--*Selected Messages*, Vol. 1, pp. 394,395.

When with strong, unshakable faith the people of God appropriate the reality of this finished work in Christ, then they will have entered fully into God's rest and upon them will come the "refreshing from the presence of the Lord." Acts 3:19.

The servant of the Lord writes:

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."--*Early Writings*, p. 33.

"The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."--*Ibid.*, pp. 85,86.

By Faith Alone

Robert D. Brinsmead

(Read Romans chapter 3).

In Romans chapter 3, the great message of justification by faith shines like a great beam of light amid the darkness of man's misapprehension of the way of salvation. There are thousands and thousands claiming to be children of God, but are children of the wicked one because they have not caught sight of the mighty message given in this chapter.

The Case Against Spiritual Pride

Firstly, the apostle sums of the points presented in chapters 1 and 2 by declaring that all men are sinners--those who are in the professed community of God's people as well as those outside. Jews are no better than Gentiles. This was a hard truth for the Jew to accept. With his religious heritage and upbringing he doubted not that all this meant that he was more righteous in the sight of God than the uncircumcised. The thought that he was as evil by nature as the worst among the heathen was a most humbling and unwelcome truth. Therefore it was most usual for him to reject the gospel.

Sabbath-keeping Adventists need to learn the same lesson. Having the oracles of God, being brought up in the strictest fashion, eating the best health reform food, observing with great rigor and exactness all the standards that a good church member should accept does not make them one whit more righteous in the sight of God than wicked, unbelieving men. Adventist superiority complex can show itself in a number of ways. Take for instance the theory that some hold regarding the 144,000. They imagine that the 144,000 are those who will be sealed from among the Seventh-day Adventist Church, and that for this reason they will be firstfruits, enjoying a position of special honor. The great multitude, they imagine, are those who will be brought into the truth during the time of the loud cry of the third angel. These of course, according to this theory, will have a sort of second class ticket to the kingdom of God, saved--yes--but in an inferior company because they have come out of Babylon. Now it is true that those brought up in the community of Adventism have not had to come out of Babylon physically, but one thing is certain--every man born is born in Babylon and Egypt spiritually. Every one sealed will have come out of Babylon. He will have been delivered from the spirit of selfishness which is the spirit of Babylon. He will have been delivered from the form of godliness without the power which is the characteristic of Babylon. He will have been delivered from

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the bondage and spiritual darkness of Egypt. He will have come out of the kingdom of unbelief, as it is written, "Out of Egypt have I called My Son." And any one who has the faintest sense of the terrible evil of his nature will not imagine for a moment that he will have any preference over any other sinner saved during the loud cry.

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Romans 3:10-12).

This Scripture makes it clear that all men are sinners, not just sinners by deed, but sinners by nature. There is no man who by nature has it in his heart to seek the Lord. Flesh and blood cannot find the kingdom of grace. The natural man is enmity against God. He is not in harmony with his Creator and desires no fellowship with Him. May these words of the apostle dispel any notion that we found the *truth* through our searching for it, for there is no man who can by searching "search out God." If we were really honest with ourselves, we would have to admit that we pride ourselves that we love the truth. We speak so often about being *in the truth* and accepting *the truth*. Yet Inspiration plainly declares that every man by nature is full of hatred to the truth and full of hatred to Jesus. We are so slow to comprehend that the crime of Calvary is our own personal crime, a testimony to the depths of unknown wickedness which lies buried in our hearts by nature. What we will not believe, the Lord will allow us to prove by our actions. A candid study of Adventist history, history that is not colored with the gloss of denominational pride, will show that this respectable community called Laodicea is capable of the most persistent hatred to the truth.

Righteousness Apart From Law

Before the apostle Paul presents the way of righteousness, he must first strip all men of any merit, of anything upon which they can depend to recommend them to God. Having done this, he proceeds:

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference" (Romans 3:20-22).

No man can become righteous by his doing anything. He will not be made righteous by the deeds of any law--neither civil nor ceremonial, health nor moral. Some people will promise men eternal life if they obey the commandments of their church. But if no man can be justified by even the deeds of the law of God, how can he be made righteous by the deeds of men? Neither will anything that man can do put him into a better posture to receive pardoning grace. The papist may think that if he enters a monastery and gives himself to a life of poverty, chastity, and obedience, then God will have mercy upon him and grant him eternal life. The Mohammedan may think that if he obeys the Alcoran then God will have

mercy upon him and grant him eternal life. The religious zealot thinks that if he forsakes home, wife, and children, God will have mercy upon him and give him eternal life. They may all confess that salvation is a gift of God, but in each case they imagine that there is something that they can do to merit the favor of God, or else move God to grant it to them. And so there are many in the community of Laodicea who think that because they pay tithe, keep the Sabbath, eat good food, and live good moral lives, God will have respect unto their best efforts, make up for their lack, and grant them a place in His kingdom. Even the Pharisee in Christ's parable of the two men praying at the temple thought he believed in righteousness by faith, for he began his prayer: "Lord, I thank Thee"

Righteousness comes apart from *law*. "The righteousness of God without *law* is manifested. . . ." The definite article is not with the word *law* in the original. This makes it clear that the apostle is not just declaring that righteousness comes apart from keeping *the* law, but that righteousness comes apart from *any* law. The righteousness manifested for the salvation of sinful men is "even the righteousness of God." This is an eternal and absolute righteousness. God's righteousness is bestowed freely upon any man who has faith in Jesus Christ.

Redemption in Christ Jesus

"Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:24-28).

Men must cease all efforts to make themselves righteous, and with a humble heart survey the atonement. God has "set forth" His Son for the salvation of all regardless of race or creed. Redemption is said to be "in Christ Jesus." When God created man, He did it "by Jesus Christ" (Ephesians 3:9). When He redeemed man, He did it "in Christ Jesus." Re-creation is more wonderful than creation, for in this work of salvation, God more closely identified Himself with man. Indeed the Creator became flesh. In the person of His Son God took humanity unto Himself. He united His divinity to humanity, and in His Son Jesus, God purified, restored and redeemed human nature. The gospel is the announcement of a completed redemption in Christ. Human nature has been "made the righteousness of God in Him" (2 Corinthians 5:21). In Christ, humanity has been brought to perfection (see Philippians 2:10), God has adopted humanity in the person of His Son, and has raised up humanity to sit with Him on the throne of the universe. In the gift of Christ is poured out all the accumulated love of eternity.

Look and Live

Righteousness is received by embracing Christ, for He is indeed "the Lord our righteousness." Those who possess Christ by faith possess "all things that pertain unto life and godliness." The eternal righteousness of Jehovah is theirs because Christ is theirs. They have no sin before God because they are in Christ, and in Him there is no sin. They are perfectly righteous before the law as they have Christ who is perfectly righteous. Heaven and eternity are theirs, for Christ is their justification and title to it. And it is by faith, faith alone, that this unspeakable blessing is obtained.

Now this genuine, saving faith comes only by surveying the atonement with a humble heart. Christ is "set forth", lifted up before the sinner as Moses lifted up the serpent in the wilderness. It is the Word which presents such an uplifted Saviour, and through hearing this word of salvation faith comes to the heart. Faith is the result of a divine working in the heart of a sinner. It is not found in any man by nature. Faith is the gift of God. It is the result of the revelation of divine love. As the sinner sees the magnitude of the gift of God to him, this love of God works upon him to create faith. If he will but respond to the drawing of the love of God manifested in the cross of Christ, faith will be kindled in his soul. Such faith will not be a mere intellectual assent to a doctrine, it will not be a nod of assent to truth, but it will be a belief rooted in the heart, born of divine love, and a belief that will work by love unto obedience to all the commandments of God. Faith comes only by looking to the uplifted Christ. Look and live!

Faith Establishes Law

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31).

There has always been a fear on the part of those who do not understand the divine mystery of faith that this truth of justification by faith alone will do away with law. But justification by faith only does away with law as a *method* of salvation. It establishes law as an ethical standard of conduct. For faith is not only a divine principle, but it is an active principle that works by love (see Galatians 5:6). Faith is not a passive acquiescence to truth, but it is a *work* of the greatest order. Jesus said that faith was a work--"This is the work of God, that ye believe on Him whom He hath sent" (John 6:29). Paul says that faith is a work, for he commended the believers at Thessalonica for their "work of faith" (1 Thessalonians 1:3). The eleventh chapter of Hebrews is often called the great chapter on faith, but read it and see that it is the record of mighty works--works of faith. James shows there is no such thing as "faith without works." He even declared that Abraham was "justified by works" (James 2:21). Now this is not to be understood to be contrary to Paul's teaching of righteousness by faith alone, but it is to be seen as a forceful declaration of the truth that *faith is a work*, and this work, and only this work, is righteous before God since it is a work of love, a sacrifice that is salted with the merits of Christ.

Faith is Counted for RIGHTEOUSNESS

Robert D. Brinsmead

(Read Romans Chapter 4).

The apostle Paul calls father Abraham to the witness stand to prove his great doctrine of justification by faith. Abraham was found righteous in God's sight because he believed God, and the apostle was able to cite Genesis 15:6 to prove it. Let none imagine that this *belief* which Abraham possessed was a mere nod of assent. On the contrary, it was such an unshakable conviction in God's Word, that he obeyed it without question. Nothing in this earth was counted too dear for Abraham to sacrifice, for his faith expressed supreme preference for fellowship with God, perfect reliance upon His promises, and complete submission to His will. Such faith God delights in. Indeed, He declares that all who have such faith are righteous before Him.

Faith is counted for righteousness. This is what the apostle stresses in the fourth chapter of Romans. When God reckons a man righteous, it is not a mistaken reckoning. Some people have the idea that the imputed righteousness of Christ is a sort of pretended righteousness that covers the believer while he is in the process of gaining that which is genuine through the *imparted* righteousness of Christ. But let not anyone demerit the glory and the efficacy of the merits of Christ. When a believer becomes one with Christ through faith, his nothingness and emptiness is united to Christ's infinite fund of moral virtue. He is not partly righteous in Christ, but he is fully righteous, having in his possession the eternal and absolute righteousness of Jehovah. This righteousness imputed is so great that the believer is exalted in Christ higher than the angels who have never fallen, made heir of God and an equal partner with Christ in the inheritance of all things. No after experience in the imparted righteousness of Christ could make him any more exalted in God's sight. He has reached the highest point to which man can attain.

This does not mean that the believer has reached a state of holiness in his own nature. He has just submitted himself to the righteousness of God, and if he continues to exercise faith in the merits of Jesus, divine grace will eventually bring to his nature a fitness for the kingdom of God. No man can believe in Jesus and cling

to known sin; yet every converted Christian will confess the sinfulness of his nature. Inherited, Adamic sinfulness of nature is not totally eradicated from man's nature in one instantaneous act. Luther compared such inherited corruption to a man's beard. He cuts it down every morning. Without the covering of Christ's imputed merits, he would be utterly condemned as a sinful man in God's sight. But Paul cites David saying, "Blessed is the man to whom the Lord will not impute sin" (Romans 4:8). A converted man does not claim to be without sin; indeed he confesses his continual need to the cleansing blood of Christ. Yet all the while he rejoices that because of the merits of Christ in which he trusts, any hidden corruption that still lies within him is not imputed to him.

The Test of Faith

Abraham was reckoned righteous in God's sight because of his faith. God gave him a very practical test to prove his faith. A child was promised him when his wife Sarah was past the time of child bearing. Still, Abraham believed God, and it was counted unto him for righteousness (see Genesis 15:6). Abraham was at that time 75 years old. When the passing of time did not bring the promised son, Abraham took Hagar as a wife so that he could help God fulfill the promise. A son was born, but not a son of promise. Ishmael was a work of Abraham's flesh, and as a practical reminder that his power could not fulfill the promise, God gave him a very real reminder in his flesh--the sign of circumcision. God waited until Abraham was past age too. From the human point of view, the prospect of having a son was hopeless. Every human support was cut off. At first Abraham could not depend on his wife. Now he could not depend on himself. But when "hope was dead within him, [he] went on hoping in faith He relied on the word of God. . . ." (Romans 4:18, Phillips). "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness" (Romans 4:19-22).

Here is a wonderful example for any discouraged soul. When you have tried and miserably failed; when there seems no way out of your sins which are a mountain high; when you are utterly discouraged and every ray of hope seems altogether gone; when you see that you are as spiritually dead and every human prop has gone from under you, then is the time to hope on in faith, to cast yourself wholly on the goodness and mercy of God. If you will do this, God will not only fulfill His deliverance to you, but with exceeding joy *He will declare that you are righteous* in the presence of the universe.

Faith Is a New Thing

In testing men's faith, God often asks them to believe in something which has not been seen before. In Noah's time men were required

to enter the ark to escape from the impending flood. But that generation had never witnessed rain. But Noah believed in things not yet seen, and therefore he was found righteous before God. Abraham and Sarah were tested in regard to their having a son when both of them were past the age of child bearing. But because they believed that God could regenerate their bodies, they were found righteous before Him. The apostles preached the resurrection of Jesus from the dead, a thing almost incredible to that generation. But those who believed the message of God were found righteous before Him. In Luther's day the test was justification by faith alone--salvation without compliance to the rules and regulations of the church. It was a new thing to that generation. In Miller's day, the test of faith was concerning the personal appearance of Jesus in the clouds of heaven. It took genuine faith for mechanics to lay down their tools and for farmers to leave their potatoes undug to go forth to declare the message from heaven.

The gospel is always the same everlasting gospel; the test to every age is always the same in principle; yet it is different in its particular form. The test before the people of God at this present time is concerning God's promise to blot out sin and make a complete end of it in the experience of the church. Christ is in the most holy place, and His work of final atonement will do this work for those who unite with him by faith. But the problem is that there are so many "logical" objections to this idea of a morally perfect people who shall be alive upon the earth to the Lord. The church in its past experience of 6000 years did not attain such an experience on this earth. Paul, the great apostle, said that he was not perfect (see Philippians 3:12). The great reformers like Luther and Wesley declared that Adamic sinfulness would always remain in man's nature while he lived on this earth. The church in past ages was not called directly to enter such an experience. Besides, it is (humanly speaking) a most impossible attainment. Yet God has promised that the sanctuary in heaven will be cleansed, and this means that there will be no sin or sinfulness on the part of His people to defile that sanctuary. And as it was in the day of Noah and Abraham and Miller, those who believe the promise of God that is especially applicable to the age will be found righteous before Him. The only genuine faith in Laodicea is that which enters with Christ into the most holy place, uniting with Christ in the great work of preparing a people to stand in the great day of God. We are called to believe in something not yet seen in the experience of the church in 6000 years. Many there will be who will stagger at the promise of God through unbelief. But there will be a people who will hold fast to the promise of the final atonement. As time passes, the realization of such a promise will seem more hopeless. Finally all hope of it will flee. Then it will be that "some, with strong faith, and agonizing cries" (EW 269) will abandon themselves to unwavering trust in the Word of the promise. And in the judgment of the living Christ will make the eternal pronouncement, *Faith is counted for righteousness.*

"Christians are Christ's jewels. They are to shine brightly for Him, shedding forth the light of His loveliness." OHC 322.

The Fruit of Justification by Faith...

Robert D. Brinsmead

Based on Romans 5.

In Romans 5, the apostle Paul proceeds to show that his message of justification by faith alone bears the divine credentials because its fruit is unto holiness.

The great revelation of justification by faith is presented in the third chapter. Here it is shown that God took His Son and made Him to be our righteousness. Human nature was purged, sanctified, perfected, and redeemed in Christ Jesus. God's absolute and everlasting righteousness is upon all who have faith in Jesus. God requires nothing else and will accept nothing else but faith in His Son--a genuine heart response to the revelation of His love.

Now Paul's enemies were most active in opposing the message of justification by faith alone. They charged the apostle with teaching people to do evil that good may come. They protested that his teaching made light of, or did away with, the law. In the 5th chapter of Romans the apostle shows how the experience of justification is made manifest in the life of the believer. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Peace is a fruit of being justified by faith. By nature, man is at enmity with God; he is in a state of rebellion. He is also at war with himself. "... the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21). In the unsubdued heart there is no rest. When self is all alive, feeling every real or imagined grievance, there is no peace.

Man cannot obtain peace either with God or with man by trying to make peace. It is beyond the power of humanity to make it. Neither are sinners called to make peace with God. This can never be done. But the gospel declares that Christ Himself united the estranged nature of Adam with His own divine nature. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight" (Colossians 1:20-22). "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14).

When a sinner responds to the drawing of the love of God, and unites himself by faith to the Saviour, Christ becomes his peace. The perfect righteousness of Christ is his. The law no longer condemns him. He has no need to vainly strive to be righteous before God by the deeds of the law. Trusting wholly in the merits

of Christ, he is justified, and being justified by faith, he has peace with God through the Lord Jesus Christ.

Moreover, the believer can "rejoice in the hope of the glory of God." *Hope* is another fruit of justification by faith. This world is without hope. Some time ago, a group of psychiatrists studied the faces of pictures taken of crowds of people. They were unanimous that very few faces expressed hope. Without Christ, men move on in a gloomy procession to a future without hope. But one who is justified by faith in Christ is a son of God, a joint-heir with Christ. He rejoices in prospect of the future. Being justified by faith, he has a sure title to heaven, and is "saved by hope".

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). The crowning fruit of being justified by faith is love. This love is not an emotion or sentiment, but is the heavenly principle of unselfish concern for others. This love has its source in the heart of God, and Christ is the expression of it. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:6-8). Among the Greek philosophers the highest concept of love was that of a man who would die for his friends. But Jesus announced a love as high above that as the heavens are above the earth. He laid down His life for His enemies. God's love does not just seek friends: it makes friends. By the power of divine love, rebellious, murderous man becomes the obedient and loving friend of God. It is the revelation of divine love which creates faith in the heart of the sinner. Then this faith works by love (Galatians 5:6) to purify the life from the defilement of sin. It is this love shed abroad by the Holy Spirit that draws to Christ and breaks the heart hardened in sin. It is love which frees the soul from guilt and creates the soul anew in the image of God. It is love which sanctifies the believer in Jesus. It is love which shall finally blot out sin from the mind forever and seal the saint for eternity.

A prominent American preacher became noted for his vivid presentation called "Sinners in the Hands of an Angry God". It is reported that people would faint before his portrayal of the torments of hell. All this was supposed to lead sinners to repentance--which it never did. For sinners cannot find it in themselves to respond to such a Being who manifests such vindictive and implacable wrath. But the true gospel is the antithesis of "Sinners in the Hands of an Angry God". The gospel could be called, "God in the Hands of Angry Sinners". It was God who came to this world in the garb of humanity. He gave Himself into the hands of men. They took hold of the embodiment of infinite love and murdered Him. Yet His love would not fail, but prayed for His murderers. He would even renounce His place that they might have it. He would suffer for their sins in which He had no share, in order that they could enjoy His righteousness in which they had no share. In the light of Calvary the sinner may see the nature and extent of his crime; yet as

enormous as his sin is revealed to be, God's love and grace is *much more*. Such love *creates* a friend where there was only an enemy. It reconciles the sinner to God. The cross is not a method to pacify an angry God; but it is a loving God's way of pacifying an angry sinner.

"For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:10, 11). The religion of Jesus Christ is not a religion of gloom, but of joy unspeakable. Being justified by faith, a believer has in Christ all the accumulated riches of eternity. He is a son and heir of God, freed from the curse of the law, the bondage of sin, the fear of death. And in the place of these he has a life in Christ which measures with the life of God. Joy is not found through exalting self, but through repentance and humiliation at the foot of the cross.

Now whereas sin and unbelief and fear and wrath came through Adam, justification and a life of peace, hope, love, and joy comes by Jesus Christ. "Where sin abounded, grace did much more abound." The expression *much more* occurs five times in Romans 5. Justification is *much more* than sin; love is *much more* than death. God not only pardons, but He "abundantly pardon[s]" (Isaiah 55:7). He not only saves, but He "save[s] to the uttermost" (Hebrews 7:25). He not only makes up for the effects of sin, but we receive of His hand "double for all [our] sins" (Isaiah 40:1, 2). We may not only enter His kingdom but we may have "an abundant entrance into the kingdom" (2 Peter 1:11). Through faith we can not only be conquerors but "more than conquerors through Him that loved us" (Romans 8:37). And, being justified by faith, the fruits of peace, hope, love and joy, will not only appear in us, but they will *abound* in us (see 2 Peter 1:8).

PERFECTION

in the light of the Former & Latter Rain

Robert D. Brinsmead

The Bible frequently uses nature as an illustration of the work of God's grace. The former and the latter rain which fell in Palestine at the time of seed sowing and harvest is used as an illustration of the work of the Holy Spirit in the hearts of men. In nature, the former rain is necessary at the time of seed sowing. The ground is moistened by the gentle early showers which cause the seed to germinate and soon the tender shoot springs up--first the blade, then the ear. When the new grain is formed in the ear, the latter rain is necessary to fill out the ears, to develop the grain and ready it for the harvest.

So in the work of grace, the work of the Holy Spirit is symbolized under the falling of the former and the latter rain. Both are necessary if there is to be a harvest. Both have their distinctive work to perform in the experience of the church. As touching the work of grace in the life, the difference between the former and the latter rain is not just quantitative--it is also qualitative. Some people suppose that the latter rain is exactly the same as the former rain, only falling in greater extent throughout the earth; but according to the illustration of nature, this is not true. The latter rain can only benefit where the former rain has fallen, and it is to do a work different to that which is accomplished by the former rain.

The former rain is necessary for the new birth, which is illustrated by the seed which falls into the ground, dies, and springs forth unto new life. Unless the sowing of the gospel seed is accompanied by the work of the Spirit of God there will be no conversions to Christ. We see the former rain at work in convicting men of sin, and drawing them to Christ to give them repentance toward God and faith in the Lord Jesus Christ. We see it at work in breaking the heart of the sinner, cleansing him from the defilement of guilt, causing him to die to his life of selfishness and pride, and partaking of the new resurrection life of Christ. And more than that, the former rain of the Spirit is necessary for that daily growth in grace, which we call the process of sanctification. It is the former rain of the Spirit that gives the believer power for obedience unto life, keeps him from sinning, guides him into all truth, intercedes for him, and gives him power for witnessing for his Lord. As in nature, the former rain is necessary to prepare for the latter

rain. For unless the former rain has done its work, the latter rain will be of no benefit. Unless there has been new life, unless the plant has been caused to spring up and to bring forth its immature fruit, there will be no fruit for the latter rain to bring to perfection in readiness for the sickle.

There are two very significant passages in the Spirit of Prophecy concerning the necessity of the former rain in preparation for the latter rain. The first one says: "I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."--*Early Writings*, p. 71.

Again, "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.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

". . . . Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."--*Testimonies to Ministers*, pp. 506, 507.

So then, the former rain is to accomplish a needful work of preparation in the life. And what is that needful work of preparation? It is to give us victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. But, says one, if such a victory is granted in the life, if there is victory over love of the world, and over every wrong word and action, what need is there of any further experience? There are some who teach us that no further experience is necessary for those who must live through the time of trouble when there is no Mediator in the sanctuary. They proclaim that there is no special preparation required for the coming of Christ. They say that that which has been the experience of God's people in past ages is sufficient for those expecting translation. They do not consider that the latter rain is a special work of grace to bring a special experience to that community of saints who shall be alive upon the earth when the Son of man descends in the clouds of glory. And

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that the experience to be obtained by the final generation is the experience of entire moral and spiritual perfection of character --sinlessness of heart and mind.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. . . . being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God" (Revelation 14:4, 5).

But, says another, if one has victory over all sin in the life, over love of the world, over pride, over wrong words, over every wrong action, is not that perfection? Evidently not, for the servant of the Lord clearly tells us that unless we have such a victory preparatory to the latter rain, we shall not receive the latter rain. And what is the purpose of the latter rain? It is to ripen the grain. "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. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."--*Testimonies to Ministers*, p. 506.

Therefore the subject of the former and the latter rain, should give us great insight into what is involved in the subject of perfection, and what will constitute the experience of those who will, by the latter rain, be sealed and prepared to live without a Mediator and welcome the Lord when He comes. It is most evident that perfection of the moral character, the required experience of sinlessness of heart and mind, is more than such stated victory over specific sins.

In order to understand this question we must give careful consideration to the question of man's inherent sinful nature. When Adam sinned, he not only defiled his soul with the guilt of sin, but his whole nature became evil. The knowledge of evil was stamped upon his character. Selfishness took the place of love. As far as the human race is concerned, Adam is the fountain from which springs all human life. Because the fountain is corrupted, the whole stream of life from Adam is corrupted. All men are born with an inherently sinful nature, with propensities of disobedience, with inclinations to evil. Said David, "I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). The apostle Paul states that all men are "by nature the children of wrath" (Ephesians 2:3). Not only are men born with this Adamic, sinful nature, but through the commission of sin they add cultivated sinfulness to inherited sinfulness. Every sin committed leaves its impress upon the mind. Every time a man sins he stamps more fully the knowledge of evil upon his nature.

"He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for

the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory."--*The Acts of the Apostles*, pp. 476, 477.

Furthermore, every sin committed has left its impress upon the mind, even though the sin has been forsaken and its guilt removed (see *Testimonies to Ministers*, p. 477; and *Desire of Ages*, p. 302). As with father Adam, every repentant soul, though forgiven and cleansed of guilt, is only too conscious that because of his sins, the knowledge of evil remains. Paul points out in Hebrews 10:1-3 that there cannot be any moral or spiritual perfection *experientially* while this conscience of sin and remembrance of sin remains upon the mind.

Now if the latter rain is to bring God's people to perfection, it is evident that the latter rain must complete the work of God's grace in the soul by totally removing from the mind and heart every trace of evil, every root of inherited and cultivated tendency to wrong doing. It must totally abolish the sin principle from the minds of God's people so that they can be sealed in their foreheads with the Father's name, or character (see Revelation 14:1).

This work of completing the work of God's grace in the lives of God's people was symbolized by the ancient day of atonement when the high priest went into the most holy place, not just to cleanse the tent from the sins which had been transferred to it, but to make the final atonement for Israel who afflicted their souls around the sanctuary without. Leviticus 16:30 says, "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." Although the congregation made a needful preparation in putting away every sin, cleansing the camp and their homes and their persons, they presented themselves in that typical judgment service with humility and contrition, relying upon the mercy of God, and the merits of the blood, the incense, and the intercession of their high priest. Then through the final work of atonement, the sins of Israel were blotted out and Israel stood clean before God. So on this great day of judgment, when Christ is in the most holy place, our great High Priest is to make a final atonement for all who have made the needful preparation by receiving the benefits of the former rain. Having such victory in our lives, we are not to lose sight of the necessity of the perfecting latter rain (see *Testimonies to Ministers*, p. 508). We must gather to the judgment with humility, contrition, and affliction of our souls, relying fully upon the merits of the blood of Christ, His perfect righteousness represented by the incense, and our great High Priest who stands in God's presence for us (see Hebrews 10:19-21).

To those who make this necessary preparation and who fulfill the conditions of the great antitypical day of atonement, Christ will blot out their sins in the investigative judgment. Such blotting out of sins is associated with the outpouring of the latter rain. Says Peter, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). This is an experience for God's people, for when sins are blotted out they shall no more be

remembered or come into mind (see *Patriarchs and Prophets*, p. 358). "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jeremiah 50:20). Take the book *Early Writings* and read the chapter entitled "The Shaking" pp. 269-271. Then read the chapter entitled "Joshua and the Angel" in *Testimonies For the Church*, vol. 5, pp. 472-475, and see the great victory that Christ brings to His people when He stands for them in the investigative judgment and makes the final atonement for His people. Their sins are blotted out, the filthy garment of its record is removed from them, they are clothed eternally with the armor of righteousness from head to foot. They are sealed in their foreheads with the seal of the living God, and they are revived and strengthened to give the loud cry of the third angel. Then the earth will be lightened with the glory of God (see Revelation 18:1). It is important to understand that the blotting out of sins and the sealing of the saints is accomplished by the work of the latter rain (see Ephesians 4:30; Acts 3:19). Therefore we can know that the only place to receive the latter rain is in the most holy place at the judgment bar of God. Only those who prepare themselves for the judgment by overcoming sin in the strength of Christ will be ready for the perfecting, sealing latter rain.

At this hour God calls His people into judgment in preparation for the latter rain. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, . . . Let the priests, the ministers of the Lord, weep between the porch and the altar" (Joel 2:15-17). Only when the people of God make this needful preparation will Christ stand for them in the judgment of the living, and by the baptism of the Holy Spirit blot out sin from human nature and seal that nature with the impress of His perfect character forever. This is the nature of the awakening message. No latter rain will fall unless we come by faith to the judgment. No latter rain will fall apart from the blotting out of sins and the sealing. Shall we then not awake to make the needful preparation and gather, by faith, to the heavenly sanctuary so that Christ can stand for us in the judgment of the living and seal us His forever by completing that work of grace in the soul by the baptism of the perfecting latter rain?

Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help and at the same time resolutely resist every inclination to sin. By courage, by faith, by persevering toil, he can conquer. But let him remember that to gain the victory Christ must abide in him and he in Christ. . . . It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit.

--*The Faith I Live By*, p. 135.

● Entering The Judgment ●

In GEMS, Vol. 4, No. 6, we discussed the problem of subconscious sin in the light of the great truth of the cleansing of the sanctuary. We would like to go one step further in this issue and consider what it means to enter the judgment by faith and how this subconscious sin will be revealed to us.

In Joel 2 we are called to proclaim a solemn assembly. This shows the present work for the remnant church, i. e., to gather around the sanctuary by faith in a work of repentance that we have not yet envisioned.

On the ancient day of atonement all Israel gathered around the sanctuary with deep searching of heart and affliction of soul. This typifies the work we are to do now (*Great Controversy*, pp. 430-431, 488; *Testimonies for the Church*, Vol. 5, pp. 575, 520; *Selected Messages*, Vol. 1, pp. 125, 126; *Testimonies to Ministers*, p. 445). This soul affliction and deep heart broken repentance which must precede the blotting out of sins is not something we are to put on, lest we mock God with our hypocrisy. So the vital question is--How are we to be led into this experience?

(1) "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament. . . ."--Revelation 11:19. This is to be our experience as we enter the most holy place by faith. The veil is now drawn aside from the law of God. We should not look into the law of God with that veil upon our hearts. In it we should see the glory of God's character, the infinite standard of righteousness which is to judge us. This is presented before us that we might have the experience of Isaiah. ". . . woe is me, for I am undone. . . ."--Isaiah 6:5 (see *S. D. A. Commentary* 4:1138-9)

"Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. . . .

"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--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. 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."--*The Faith I Live By*, p. 190.

". . . their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects. . . ."--*Testimonies for the Church*, Vol. 5, p. 575.

(2) The law is the foundation of God's throne. As by faith we enter the most holy place, we see our own defects. But then we must look again. "And I beheld, and lo, in the midst of the throne. . . stood a Lamb as it had been slain." Only the Lamb can unfold the law. The Lamb is the unfolding of the law of God. Calvary is the supreme demonstration of self-sacrificing love. It is the Lamb who unfolds the great law of life for earth and heaven. And in the Lamb the intelligences of heaven see the love of God fully unfolded, and all join in the great anthems of praise.

As by faith we behold the tremendous scene, we see what the law of God is ("The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears."--*Selected Messages*, Vol. 1, p. 212). In the unfolding of the law, we see the Lamb in the midst of the throne, the symbol of supreme self-abnegation, self-sacrifice and self-renouncing love. In the glory of this revelation, no longer can we say we are keepers of God's commandments. Alas, how much self there is in us!

(3) Christ is presented to us as the "Lamb as it had been slain" in the most holy place.

"On entering the building, [the temple seen in vision], I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account."--*Early Writings*, p. 79.

". . . Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood. . . ."--*Fundamentals of Christian Education*, p. 370.

"Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. . . . But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf His shed blood."--*Questions on Doctrine*, p. 684.

"Today He [Christ] is making an atonement for us before the Father. . . . The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it!"--*Ibid.*, p. 685.

"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. . . ."--*Great Controversy*, p. 421.

Let these statements be solemnly considered. The representation of Christ in heaven as a Lamb freshly offered is to mean something to us. What it should convey to our dull minds is vividly presented in the following paragraph:

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal brings grief to Him. . . ."--*Education*, p. 263.

From the foregoing we can draw the following conclusions:

(a) Christ is now presented to us as a Lamb torn and bruised on our account.

(b) The cross is not a thing of an hour or a day, but it is now presented to us in the light of the most holy place of the sanctuary. (*Great Controversy*, p. 489.)

(c) Sin is still causing Christ unexpressible agony.

(d) We are keeping Christ in a state of agony because of our sins.

(e) Every sin we commit is a manifestation of the same spirit that put Jesus on the cross. Every failure on our part to meet the divine standard Christ has to bear.

(f) The pangs of Calvary will not cease while one of God's children is still in the thralldom of sin.

(g) The confession and forsaking of known sin only, will not bring an end to Christ's having to bear our sorrows. It is the subconscious sin--love of self--that He has to bear continually for us. If we were left to bear it ourselves, it would crush us.

(h) We may work in harmony with Christ around the sanctuary, letting the light of His convicting love shine into our hearts, so that everything He reveals to us we may surrender and let it go. We must work in harmony with Christ in gaining clearer views of His character, and the inner corruption of the human heart. There must be faithful, diligent, earnest, heart-searching work!

We who worship Christ in the most holy place should have the fullest revelation of the cross of Jesus that has ever been revealed to any generation. The result of beholding Christ in the most holy is stated in Zechariah 12:10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn

for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Christ is longing to take His people as His bride. He waits with the longing of infinite love that His people cease making Him their sinbearer only, but go forth to meet Him as their Bridegroom.

(4) By the Judgment. Since we must by faith enter the most holy place and cooperate with Christ in the work of cleansing the sanctuary, we must enter the judgment of the living by faith. For those who are waiting, watching, and following their High Priest, this day does not overtake them as a thief (1 Thess. 5:3). It is to those who do not watch, that the Lord comes as a thief, and they do not know what hour He comes upon them (Revelation 3:3). The faithful are represented as entering into the work of the most holy place by faith. The Holy Spirit invites us, "Having therefore, brethren, boldness to enter into the holiest." John writes to us: "Herein is our love made perfect, that we may have boldness in the day of judgment. . ."--1 John 4:17. God's people are summoned to have the boldness to enter the judgment that their love might be perfected. It is an act of supreme faith and confidence in the saving power of Jesus to enter the judgment by faith. We must by faith gather around the sanctuary and present our lives to the judgment. As we draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, we are to plead before the judgment that Christ will take our case and blot out our sins. When Christ actually takes our name in judgment, there is every indication that as the records in heaven are opened, the record is revealed to the believer.

We might say that the veil of the sub-conscious mind is fully drawn aside, and the whole life appears just as it is to the believer. For the first time there is complete and absolute self-knowledge. Before Christ can blot out that record in the mind, He has to reveal it, and this is fully done during the Judgment.

". . . 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."--*Testimonies for the Church*, Vol. 5, p. 473.

"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. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."--*Early Writings*, p. 269.

The Straight Testimony

Many have been of the opinion that the agonizing struggle described in *Early Writings* pp. 269-270 (*Testimonies for the Church*, Vol. 1, pp. 179-182) is caused by the mere presentation of the standards outlined for this people, i. e., health reform, dress reform, social reform, etc. They have based this on the following statement:

"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. . . . 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."--*Early Writings*, p. 270.

The fallacy of thinking that this applies solely to a mere presentation of Christian standards has been amply demonstrated by certain groups who have sincerely embarked on a program of earnest reform, only finding that the same basic problems exist with them as with others.

The straight testimony goes much deeper than the outward fruit borne by lukewarm believers. It goes to the basic sin of the church--self love, and the hidden cancer of enmity of the heart against God. The straight testimony shows that we are no better than murderers of God; yet we flatter ourselves that we love God. The true Christ has been kept out from His own temple which He wishes to cleanse. Message after message of divine love has been despised, and this "solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded." (*Early Writings*, p. 270) The straight testimony which lays bare the root cause of our malady--the subconscious desire to kill God--is indeed a startling message. Many will admit that they come short of the divine standard, but, who will bear the straight testimony? Many who will willingly embark on a program of reforms and who will receive the message of circumcision will reject the preaching of the true gospel because it will be an offense to them, and they will rise up against it.

The disciples preached "the kingdom of heaven is at hand," but failed to discern the place of the cross in the message. We as a people have preached the message of the cleansing of the sanctuary, based on the same time prophecies as the disciples' message, but have been blind (Revelation 3:17) to the place of the cross in the cleansing of the sanctuary. When the disciples discerned the place of the cross in their message they humbled themselves and received Pentecost. When God's people discern the place of the cross in the most holy place, they will humble themselves and receive the latter rain. In beholding the cross of Christ reflected from the most holy place of the sanctuary (*Great Controversy*, p. 489) they will see clearly the basic sin of the heart which has hindered the cleansing of the sanctuary. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

A reading of "The Shaking" from *Testimonies for the Church*, Vol. 1, pp. 179-183 shows that this passage is a description of Joel 2:15-17 and the reception of the Laodicean message. The passage can only be truly understood in the light of the antitypical day of atonement:

Blowing of the trumpet
The fast
The solemn assembly
The gathering of the people
The affliction of soul

Early Writings, pp. 269-270 and *Testimonies for the Church*, Vol. 1, pp. 179-183 is a description of God's true people responding to the call of the day of atonement.

As the people of God enter by faith with Jesus into the most holy place, cooperating with Him in cleansing the sanctuary, the Holy Spirit works upon their hearts, pointing out the hidden, subconscious sin of the life. God's people are led into the experience of deep repentance. The climax is reached in the judgment of the living. As the judgment proceeds in heaven, God's people who are following by faith become fully conscious of the sinfulness of their lives. (*Testimonies for the Church*, Vol. 5, p. 473)

Those who fail to participate in the work of soul affliction around the sanctuary will be cut off from among God's people.

Those who follow Christ will enter into an agonizing struggle. This struggle will not be a mere struggle against certain sins, but against self. It will be the Gethsemane experience of the Remnant--the supreme and ultimate surrender of every vestige of self-love and self-interest. Victory will bring "the deepest gratitude and holy, sacred joy"--"the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."--*Early Writings*, p. 271.

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Dead to Sin

Robert D. Brinsmead

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6:1-7).

Everyone who reads these lines is dead in some way: either *dead in sin* (Ephesians 2:1) or *dead to sin*. Those who are still in their natural state are dead in sin. Separated from the life of Christ, they have no spiritual life. They may have a form of godliness. They may appear to be a branch connected to the living Vine. But there is no vital union. The life of the Vine is not the life of the branch. Therefore their works are not of the Spirit, but of the flesh. They may be busy, religious, devout, zealous, but "that which is born of the flesh is flesh." They are dead in sin. Sin is their master, and they must obey its dictates.

Romans 6, however, is talking about being *dead to sin*. Being dead to something means that it has no appeal, no enticement, no influence, or no power. The apostle does not say that believers are dead to certain sins, but dead to sin. There is a difference. "Sins" signify certain acts contrary to the will of God. "Sin" means any sin, the whole realm and kingdom of sin, sin in whatever form or guise it may appear, sin as a principle. The only way to be released from certain sins is to die to sin--all sin. This explains why some people may be always bothered with a certain sin. They may weep and agonize and pray for victory over it. They hate it, or at least their subjection to it is not pleasing to their ego, and their friends would like them more if they only had the victory over it. They want to leave off sins one at a time instead of leaving the whole cursed load at the foot of the cross. Christ will not help them until they are willing to die to sin itself--sin as a principle. Christ is like a good physician. When the patient comes to be relieved from a particular ailment, the physician insists on treating the whole body or none at all.

Now the only way to become dead to sin is by having the *old man* or *body of sin* destroyed. This *body of sin* is not to be equated with the physical body, but it means the old self-life. It is not a

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physical body, but a spiritual body. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores" (Isaiah 1:6). This is the sinful, Adamic nature that is born of the flesh. Jeremiah says of it: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). The old life is not just a life of sin: it is sin itself. Being freed from sin is being freed from this *body of sin*.

Crucified in Christ

It is useless to begin a program of self-crucifixion. Not by any effort can Adam's nature be banished from the life. You cannot crucify yourself.

A fundamental principle of the gospel is that every blessing available to humanity is *in Christ* (see Ephesians 1:3). It is available simply because it has already been wrought out in Christ. Thus it is verily true that "our old man is crucified with Him" (Romans 6:6).

This brings us to a consideration of a vital point in our study of the incarnation. Those who say that Christ took the sinless nature of Adam before the fall have a Christ in which the old man is not crucified. The truth of the matter is that He took Mary's nature upon His divine nature. She was not immaculate and sinless by nature. Christ was the genuine Seed of the woman. ". . . He took upon Him our sinful nature."--*Review and Herald*, Dec. 15, 1896. "He took upon His sinless nature our sinful nature. . . ."--*Medical Ministry*, p. 181.

Let us see clearly the purpose of Christ's taking such a nature from the woman. He did not take upon Him man's sinful nature in order to bring a sinless life out of it. This would be impossible. A clean thing cannot come out of an unclean. Christ did not aim at the recovery of the old nature. He took it that by means of the Spirit of God working in Him, this nature would not only be made inoperative, but would actually be crucified and destroyed. Thus, the Scripture testifies:

"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man, so making peace" (Ephesians 2:14, 15).

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Colossians 1:21, 22).

If we cannot understand this great mystery, let us accept what it says by faith. Christ took our sinful nature and crucified it. He made human nature a partaker of the divine nature. All this was done in Him that it may be done in us as we receive Him.

Such a concept of the gospel is vital, for many there are who see in the atonement only victory over this sin and that sin. But

Jesus begins with the nature of man. He changes the nature by crucifying the old and resurrecting the new.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."--*Desire of Ages*, p. 172.

Experienced by Union With Christ

We receive the blessing of crucifixion of the old man by being united to Christ. That which unites us to Him is faith. Romans 6 is not the door to this experience. That door is found in Romans 3, where the apostle presents the great subject of justification by faith. Here Christ is uplifted as the sinner's only righteousness. He looks to the uplifted Christ. The love of God shines out from the cross. He responds to the drawing power of that love and takes hold of Christ as his life and righteousness. That is faith. It leads him to fasten all his affections upon Christ, to unite his will to Christ, and to trust wholly in the merits of Christ. Faith makes him one with the Saviour.

In Romans 5 the apostle begins to enumerate the fruits of justification by faith. It brings peace, patience, hope, love, and joy. Romans 6 is a continuation of what the believer has through union with Christ by faith. He is freed from his old nature. Coming to Christ just as he is to accept of His love, mercy, and righteousness has subdued the pride of the heart and brought about a crucifixion of self. The axe has been laid at the root of the tree. He is freed from sin.

A Daily Work

This experience of Romans 6 is elsewhere called conversion. It is not a once-for-all experience, neither is it perfectly apprehended in one experience.

"None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality."--*Testimonies*, vol. 2, p. 505.

The apostle Paul sought to enter into the experience of Romans 6 more fully each day. Said he, "I die daily" (1 Corinthians 15:31). Again he testified, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:10-12).

Luther said that the believer's sinful, Adamic nature is like his beard which has to be shaved off every morning. When we enter daily into this experience through union with Christ, we may rightly relate ourselves to the following counsel:

"You have repeatedly said, 'I can't keep my temper.' 'I have to speak.' You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle, 'For ye are dead, and your life is hid with Christ in God.' Those who are dead to self will not feel so readily, and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal, and would be above the petty trials of this life."--*Testimonies*, vol. 2, p. 425.

We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in His office work. As He is, so will His followers be in this world. We must now set before the people the work which by faith we see our great High Priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time.

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works.

--*Review and Herald*, January 21, 1890.

Atonement With the SCAPEGOAT

Robert D. Brinsmead

Almost alone among Christian people, Adventists hold that the scapegoat of the sanctuary service represents Satan. This position was first set forth authoritatively by O.R.L. Crozier in the *Day Star Extra* in 1846. It received the endorsement of the Spirit of Prophecy and was unanimously adopted as an established tenet of Adventist doctrine.

Concerning the scapegoat transaction, the Levitical record reads:

"And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. . . . And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. . . . 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" (Leviticus 16:5, 7-10, 20-22).

From this Scripture it is clear that:

1. The sins that are brought out of the sanctuary on the Day of Atonement are placed on the scapegoat.
2. Only the sins of penitent Israel, i.e., the righteous, are brought out of the sanctuary.
3. It is the sins of the saved which are placed on the scapegoat.

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4. The purpose of this transaction is "to make an atonement with him."

The Spirit of Prophecy Teaching

In research to date, we are not aware of one recognized teacher and writer among the early Sabbath-keeping Adventists who dissented from this position. After all, the Spirit of Prophecy could hardly be more definite upon this matter:

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. 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."--*Patriarchs and Prophets*, p. 358.

"When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest 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' (Leviticus 16:21). In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness."--*Great Controversy*, p. 658.

"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation' (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked." -- *Ibid.*, pp. 485, 486.

If after reading the above statements, the reader has any doubt left in his mind as to what the servant of the Lord means, he should have none after reading the following statement:

"Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins."--*Early Writings*, p.178.

Embarrassment

There has been no other point which has been so much the object of bitter attack and misrepresentation among the so-called Evangelical segment of Protestantism than the historic Adventist teaching on the scapegoat. Adventists have been repeatedly charged with making Satan their sin-bearer and Saviour. In order to escape the embarrassing charge, Adventist theologians and teachers in recent years have sought to explain this scapegoat transaction in terms that would be more acceptable to our non-Adventist friends. [To remove any needless cause for misunderstanding is a laudable objective]. Accordingly, Adventist theologians have come up with an explanation using the illustration of the master criminal and his minor accomplice. The argument runs like this: Satan is the master criminal. Man is his minor accomplice. Justice demands that the master criminal be punished for *his* part in causing his accomplice to commit the crime.

Now this illustration is true *per se*. Satan will certainly suffer for *all* of his sins which include his part in causing the wicked and righteous to sin. But what we must realize is that this has nothing to do with the scapegoat transaction. The *Levitical* record teaches, and the Spirit of Prophecy teaches, that those sins which are brought out of the sanctuary are placed on the scapegoat. These are the sins of penitent Israel--their own personal sins which were sent into the sanctuary during the daily service. To say that our High Priest will confess Satan's part in causing the wicked and righteous to sin over the head of Satan does not get us out of a problem: it creates a greater one. For Satan's part in causing others to sin is Satan's sin, and how could we imply that Satan's sins are removed from the sanctuary by the blood of Christ?

No amount of human logic, reason, or mathematics can lawfully make the scapegoat transaction teach anything else than this: When the sinner came to the sanctuary in the daily service he confessed his own personal sins, and through the blood of the sin offering his sins were transferred to the sanctuary (see Leviticus 4-6; *Great Controversy*, p. 421). There they rested until the great day of atonement. Then the high priest, having made the final atonement for penitent Israel, removed these same sins from the sanctuary

and put them upon the head of the scapegoat. So the Spirit of Prophecy says, "For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins."--*Early Writings*, p. 178.

Many Adventist theologians have been embarrassed by this statement from *Early Writings*. The late M.L. Andreasen was probably one of the first to lead out in departing from the historic concept that Satan will bear the actual sins of the righteous. Those personally acquainted with this eminent theologian report that he admitted that he was at a loss to explain the statement. The writers of *Questions on Doctrine* set forth the view that Satan does not bear the sins of the righteous "in any sense or degree."--(page 400). It is interesting to notice that this book, which quotes liberally from the Spirit of Prophecy in most sections, does not cite one reference when it comes to the scapegoat. It teaches contrary to the Spirit of Prophecy position. *Questions on Doctrine* says that Satan bears the responsibility "for his part in all the sins he has caused others, both righteous and wicked, to commit"--(page 397), and endeavors to show that this is the significance of the scapegoat transaction. Actually the scapegoat transaction has nothing to do with putting Satan's part in causing others to sin upon his head. These sins are already upon his head, and are certainly not brought out of the sanctuary to be placed on him. Furthermore, it is entirely erroneous to involve "both righteous and wicked" (see *Questions on Doctrine*, pp. 397, 399, 400) in the scapegoat transaction. The wicked are not included in the transaction. Again we repeat, it is the sins of righteous Israel which are put upon the scapegoat. There is no escaping from the fact that this is what the Bible and Spirit of Prophecy teach.

Among Adventist Bible teachers and scholars, this scapegoat transaction remains the most embarrassing feature of Adventist teaching. Those who believe in the Spirit of Prophecy are generally at a loss to explain why Satan has to suffer for the sins of the righteous when Jesus has already suffered for them. After all, the Bible says that not only are "the iniquities of the children of Israel" (Leviticus 16:21) put upon the head of the goat, but also that these sins are put on him "*to make an atonement with him*" (verse 10). Then why does Satan make an atonement with the sins of the righteous when Jesus has already made an atonement for the righteous? Adventist teachers and scholars have been so much at a loss to explain this, yes, even terrified of this problem, that many have thought to escape the problem by denying the fact that Satan ultimately bears the sins of the righteous. Alas, "as if a man did flee from a lion, and a bear met him" (Amos 5:19). For those who deny the teaching that the sins of the righteous are placed on Satan must deny the Spirit of Prophecy. Once the Spirit of Prophecy is thought to be unreliable in one important area of teaching, what confidence remains in any other portion that runs contrary to our thinking?

An Atonement For a Broken Law

There is nothing Satan hates so much as the idea that Christ will put the sins of the redeemed upon him and make "an atonement with him." He not only rejects this concept of divine justice, but he wants God's people to take his side and reject the whole idea too. To date, Satan is making some progress, all because our minds have been blinded to the meaning of this climactic and thrilling sequel to Christ's atonement.

Many are confident that they have an unanswerable objection when they ask: "Why does Satan have to suffer for the sins of the righteous when Jesus has already suffered for them?" If the objector cannot answer that question, neither can he answer this question, "Why do the wicked have to suffer for their sins when Jesus has suffered for them?" Did not Jesus suffer for all sin? Then why does divine justice demand further suffering on account of the sins of the righteous or the wicked?

First, let us consider the significance of Christ's atonement. Two things made the death of Christ necessary for salvation: the law and sin. "Sin is the transgression of the law" (1 John 3:4). "The wages of sin is death" (Romans 6:23). "The sting of death is sin; and the strength of sin is the law" (1 Corinthians 15:56). By His suffering and death, Christ exhausted the penalty of a broken law. *His was an atonement to satisfy the law* which demanded the death of the transgressor.

"Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid. . . . He [Christ] pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law."--*Selected Messages*, vol. 1, pp. 308, 309.

"He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf that sin has made."--*Ibid.*, p. 341.

Christ died for the sins of the whole world (see 1 John 2:2). He died for the ungodly (see Romans 5:6). As far as the broken law is concerned, Christ has satisfied the demands of divine justice of *all* men. Thus ". . . the free gift came upon *all* men unto justification of life" (Romans 5:18). We repeat again: Christ's death was *an atonement* for the broken law. His atoning work in the sanctuary is concerned with the broken law.

An Atonement for the Sufferings of Christ

But there is another important aspect of the sufferings and death of Christ that we should consider. In the Garden of Gethsemane, Jesus "tasted the sufferings of death for every man."--*Desire of Ages*, p. 694. If God had not interposed, His Son would have died in the Garden without the Jews and Roman soldiers doing anything to Him. The sin of the world separated Him from God, brought upon

Him the horror of eternal separation, and would have slain Him that terrible night. But God had to prolong the scene, or man would have failed to learn the true nature of his sin. God gave His Son into the hands of men so that they would act out what was in their hearts. Satan was permitted to act out before the universe what was in his heart. He was thus proven to be a murderer. He showed what was the real purpose of his rebellion (see John 8:44; *Desire of Ages*, p. 761). Man was proven to be infected by the same spirit (see 1 John 3:8; Romans 8:7). At Calvary man acted out his hidden hatred of, and will to kill, God. Calvary proves that the whole world is guilty of the murder of the Son of God (see *Desire of Ages*, p. 745). Humanity is slow to learn the lesson of Calvary.

"The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him."--*Education*, p. 263.

"By every sin Jesus is wounded afresh."--*Desire of Ages*, p. 300.

While Jesus' death satisfied justice because of the broken law, how will justice be satisfied because of the sufferings of Christ? Sin not only breaks the law, but it is a crime that causes Christ to suffer the pangs of Calvary. Sin has brought down the Son of God from His exalted position and has taken Him through the shame and suffering of Calvary; yea, He yet suffers the pain of it all. Christ atoned for a broken law, but who will atone for the sufferings of Christ? Does not good jurisprudence demand that justice be met for the sufferings of Christ?

As far as humanity is concerned, we might say that: The sufferings of Jesus = the sins of the wicked and those of the righteous.

The wicked, in bearing their own sins, make an atonement for their part in the sufferings of Christ. They suffer "an eye for an eye, and a tooth for a tooth," the end of which is eternal death. But the righteous have also inflicted suffering on Jesus. Justice still demands "an eye for an eye, and a tooth for a tooth." Satan is brought forth as the anti-typical scapegoat *after God's people have been sealed and saved eternally by the blood of Christ*. The sins of the redeemed are rolled back on Satan's head, and God makes "an atonement with him" (Leviticus 16:10) for the righteous' part in causing the sufferings of Christ. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment [of the sins of the truly penitent--context]."--*Patriarchs and Prophets*, p. 358. As well as this, Satan will suffer for his own sins which brought pain to the Creator. Thus, in every way, justice will be fully satisfied.

Christ's Atonement Does Not Cancel Sin

The historic Adventist teaching of the sanctuary service gives us a unique concept of Christ's disposition of sin. He did not die to cancel our sins, as the lesson of the sanctuary so clearly teaches:

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. . . .

"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. . . .

"When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. . . ."--*Great Controversy*, pp. 420-422.

According to the above, the blood of Christ provides for removal of sin; first, from the sinner to the sanctuary; second, from the sanctuary to Satan. Divine forgiveness, therefore, does not mean that God overlooks sin. He can never do this. He can never forgive a man that is in sin. But the atonement which He has provided in Christ, does, if accepted, *remove* the sin. Forgiveness, therefore, means deliverance from and victory over sin. Is it not true that Laodicea is languishing through want of this true concept of justification by faith?

Furthermore, the justice of God is involved in the moving of sin back upon Satan's head. The great controversy is over the question, "Who is responsible for sin?" Satan maintains that God is responsible. He claims that His law is the enemy of peace. Each man who fails to repent also casts the blame upon God, as father Adam said, "The serpent beguiled me, and I did eat [i.e.: Thou, God, made the serpent, and the blame must rest on Thee]" (Genesis 3:13). If the sinner would repent, he would be free from the claims of the law through the atonement of Christ, and could have his sin placed upon Satan. But in insisting that God is responsible for sin, he takes sides with Satan, and virtually refuses God the right to put his sins upon the head of their originator.

On the other hand, the repentant sinner justifies God. He confesses that God is not responsible for sin. When a sinner thus justifies God, God responds by justifying him through the merits of Christ's atonement. The believer co-operates with God by rolling the responsibility of sin back upon Satan.

The Fit Man

According to *Early Writings*, pp. 280, 281, the sins of God's people are placed upon Satan immediately after the close of probation, before the seven last plagues are poured out. But in *The Great Controversy*, p. 658, the same writer is just as definite that the sins of God's people are placed on Satan after the earth is desolated by the plagues and Christ's coming.

What is the answer to this seeming contradiction? The first statement is not speaking about the sins of all of God's people. "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." The second statement refers to the sins of *all* the redeemed host.

Now the redeemed fall into two categories. Firstly, there are the ones who shall be alive at the coming of the Lord, whose sins were confessed while Christ was in the most holy place. This group is elsewhere called the 144,000. (*With* them will stand those who arise in the special resurrection at the voice of God, those who have died in the faith of the third angel's message. (See Daniel 12:1; *Early Writings*, p. 285; *Great Controversy*, p. 637). Secondly, there is the great host of the redeemed who shall be brought up from the dead at the resurrection of the just. According to the statements before us the sins of the 144,000 are placed upon Satan at the commencement of the time of the seven last plagues; while the sins of the redeemed host of all ages are placed upon Satan at the commencement of the millennium.

A reason may be found for this distinction from the type. When the sins were brought out of the sanctuary and placed on the scapegoat, a *fit man* was appointed to lead the goat away. If this man let the goat escape, sin would not be separated from Israel, but would return to the camp.

Now when the work of cleansing the heavenly sanctuary is accomplished, Christ must have the *fit man* to lead Satan away. This *fit man* must be from among the redeemed whose sins have been blotted out. Apparently it is no mean task to lead Satan away, for he puts up a desperate struggle to escape:

"Then 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 scapegoat. 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 scapegoat 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*."--Dorchester Vision, in *Spaulding-Magan Collection*, p. 2.

It seems that the *fit man* represents the 144,000 whom God will use to vanquish Satan in the final conflict. At the time of probation's close, God will have a sealed and sinless *community* of saints upon this earth. In answer to Satan's challenge that the law cannot be kept, God says, "Here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). The time has arrived for the sins of God's people to be put on Satan. He contests God's right to do this. God virtually says to Satan, "You misrepresented Me to men and caused them to sin. Here is a people who will never

sin again, for once completely freed from sin, they will never go back to it again. Therefore you are responsible for their sins which caused Me to suffer with My Son." Satan has no choice but to accept the challenge. He tries to effect his escape from the responsibility of the sins of the righteous, not by an effort to escape physically from this earth, but by a desperate effort to make one of the 144,000 sin. In the time of trouble, when there is no Mediator in the sanctuary, if one of the 144,000 sinned, the *fit man* would let the scapegoat escape. The honor of God's throne would be compromised. The firstfruits (Revelation 14:4) would not be accepted, there could be no resurrection of the righteous, for it would not be proven that the blood of Christ is an eternal antidote for sin.

However, in this last struggle with Satan, the 144,000 gain the mastery over Satan. He who has led God's people captive for so long is at last defeated and led captive by the saints. "He that leadeth into captivity shall go into captivity." This work having been done, God's government having been vindicated before the universe in the saints, the resurrection of the righteous dead takes place. ". . . then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people [the entire body of the saints] will be placed upon Satan. . . ."--*Great Controversy*, p. 658.

How Jesus Saves

By Robert D. Brinsmead

A Friday Evening Sermon

Let us consider the all-important question, How Jesus saves us. Jesus is not a philosopher, like the ancient Greeks, who taught that men should live according to a certain way, but provided no solution as to how this could be done. Jesus is not a saviour who comes along, sees us in the pit--right down in the mire--stands there and says: "Now, you shouldn't have gotten yourself down there, that is a terrible predicament, for the standard is up here, this is the way of righteousness," and then forthwith commands us to follow Him and to come up out of that pit.

Our Saviour comes right down where man is. He does not tell man to come up out of the pit, because man cannot lift himself up. One cannot do good who is accustomed to do evil. Who can bring anything good out of this evil nature? It cannot be done. But Jesus comes down into the pit, and with His arms of everlasting love, He lifts us up. Let us consider how Christ has accomplished this. This is God's great eternal purpose.

The Sanctuary--A Type of Jesus.

Let us look at the sanctuary again, but in a little different light than we usually do. In the Bible and the Spirit of Prophecy we find that the tabernacle given to ancient Israel was a type of the person of Jesus Christ Himself. "In every part it [the service] was a symbol of Him. . . ."--*Desire of Ages*, p. 29. The apostle John understood this when he wrote: "The Word was made flesh, and dwelt among us. . . ."--John 1:14. The words "dwelt among us" are also translated "tabernacled among us."--John 1:14, R.V.; *Desire of Ages*, p. 23. John spoke of the earthly sanctuary service when he said: "The Word was made flesh and tabernacled among us." Just as Moses came down the mountain and placed the earthly tabernacle in the midst of the camp of the children of Israel, so Jesus came down and "pitched His tent by the side of the tents of men. . . . to make us familiar with His divine character and life."--*Desire of Ages*, p. 23.

The two apartments of the tabernacle are a fitting symbolism of the divinity and the humanity of the Lord Jesus Christ. If we look into the most holy place of the sanctuary, we see the Shekinah glory, the visible presence of God above the ark, and Jesus is the Shekinah of God. He is the outshining of His Father's glory, the Law of God personified. He came to magnify that law and to make it honorable. One of the greatest chapters in the Bible is Hebrews 1, on the divinity of Jesus. Speaking of Jesus:

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"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."--Hebrews 1:2-4.

The expression "word of His power" means literally, "His powerful word."

"But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."--Hebrews 1:8-10.

It is essential that we see Jesus in Hebrews 1 as He is in His divinity. Christ is here depicted as the eternal God, the Creator of heaven and earth, the Upholder of all things by the word of His power, and the Father calls Him God.

Jesus in His Humanity.

Christ came from the bosom of the Father to reveal the height, the depth, the length, the breadth of the love of God as revealed in His law, and to make us familiar with His divine character and life. Just as the most holy place represents the divinity of Jesus, so the holy place of the sanctuary represents His humanity. If Jesus had come to this earth as the express image of His Father's person, men would have perished in His presence. If He, in His divinity, had unveiled the full glory of God's law, men could not have stood its flashing forth. Man cannot even see God's law and live. But Jesus veiled His divinity with humanity, as the servant of the Lord so often says. In the tabernacle, the most holy place was veiled. So Jesus veiled His divinity.

When Moses came down from the mount with a shining face and the holy law, he veiled his face so the children of Israel could look upon him. He was a type of Jesus. When Jesus came down from heaven, He veiled His glory, His divinity, with the veil of human flesh. As it says in Hebrews 10:20: "By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

Now let us read concerning the human nature of Jesus in the second chapter of Hebrews. Speaking first of man in verse 6 and then of Jesus further on:

"But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put

under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."--Hebrews 2:6-9.

Notice the contrast with Hebrews 1. In chapter 1 Jesus sits on the throne of the universe--the eternal One. He has all the glory of His Father. He is surrounded with the adoration of seraphims and cherubims. But in Hebrews 2 we see Him down where man is. We see Him made a little lower than the angels--not where man was when he was created--because now He is subject to suffering and death. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."--Hebrews 2:14. In the *Revised Standard Version* it says that "He Himself likewise partook of the same nature. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."--Hebrews 2:17.

Here Jesus is in man's place, this time in man's nature. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."--Romans 8:3. We have a nature that is weakened through transgression, that leads us into sin. Jesus came and took our place. He took upon His divine nature this fallen nature of ours. Then, by living a life of trust in divine power, Jesus conquered the flesh. We could not conquer it. Jesus was sent by His Father, as Phillips' version says of Romans 8:3: "To live in that human nature which causes all the trouble." Day by day Jesus took up His cross and denied Himself. He crucified the flesh and trod it underfoot. But that is not all.

Step by step Jesus went down the pathway of humiliation and came to Calvary. He that knew no sin was made to be sin for us "that we might be made the righteousness of God in Him."--2 Corinthians 5:21. All the sins that men have committed were laid upon Jesus Christ. Let us study carefully the significance of Jesus in our place.

The Significance of Christ's Humiliation.

First, Jesus took upon His divine nature our sinful, fallen nature. Then, he went a step lower than that, even to the infinite death of humiliation. Then, He took upon that fallen human nature, which was united to His divinity, all the sins that we have committed, and was made to be sin for us.

When the children of Israel were afflicted by the serpents, God instructed Moses to erect a serpent on a pole so those who would look upon it, after having been bitten by the real serpents, might live. Why a serpent? The serpent is a type of sin. Why not put something on the cross that represents righteousness? The reason is that Jesus was fully in our place. He was as weak as we are because He had our fallen human nature. In God's sight He was reckoned as sinful as we are because all the sins of the guilty

world were laid upon Him. As we look to Christ on the cross, we see the One in our place, One as weak as we are, as fallen as we are, and (because He bore *our* sins) as sinful as we are. Jesus Christ was made to be sin for us. That is why the serpent was erected on the pole.

The great midwall of partition stood between us and God, but Jesus united sinless God and sinful man and made of the two one. He made reconciliation and peace--an at-one-ment. How? With His divinity Christ lays hold of the throne of Deity, because the Godhead is His own; with His humanity He reaches down to the lowest depths and takes hold of fallen man. More than that, He takes all the sins of man upon Himself. There, in Jesus on the cross is One fully in our place. The Scripture says that God can by no means clear the guilty. The cross is a demonstration of that fact. Some look at the cross as an excuse to overlook sin, but the cross is a demonstration that God can by no means clear the guilty. Could He clear His Son when He became sin? Could He spare Him? Christ had to lay His soul bare to the stroke of justice. Jesus suffered the death that was ours that we might have the life that was His.

Here are a few statements from the servant of the Lord concerning the great atoning sacrifice of the Lord Jesus. The first time that sins were laid upon Him was in the garden of Gethsemane.

"Upon Him Who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, 'My soul is exceeding sorrowful, even unto death.' . . . He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. . . . Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. . . . But God suffered with His Son. Angels beheld the Saviour's agony. . . . His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin."--*Desire of Ages*, pp. 685-693.

In another place the servant of the Lord says that as the sins were laid upon Christ, the divine light of God vanished from His vision. All His lifetime He had walked in the light of His Father's presence. He spoke with assurance that He was one with the Father. Now this unity was breaking up, the unity that was His from the days of eternity. His soul was filled with consternation. The light of God's presence vanished, went out in the corridors of His mind. As He hung upon the cross, forsaken of God and of man, the climax was reached when darkness enveloped the cross. Dense darkness enveloped the suffering soul of the Lord Jesus, until He cried out: "My God, My God, why hast Thou forsaken Me?" Christ died, as we recognize, from that terrible sense of separation from God which broke His

heart. He suffered the death that will be the sinner's when mercy no longer pleads for the guilty race.

As Jesus hung upon the cross, so great was His mental agony that His physical pain was hardly felt. He drank to the last drops the dregs of suffering (see *Ibid*, pp. 686, 753). At three o'clock that afternoon, Jesus, knowing that all things had been accomplished, knowing that the great work had come to its consummation, uttered the words: "Father, into Thy hands I commend My spirit."

"Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. . . . By faith Christ was the victor."--*Ibid*, p. 756.

What Jesus Accomplished on the Cross.

What was accomplished by Jesus on Calvary?

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. . . . For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace."--Ephesians 2:12-15.

The apostle Paul is speaking not only of the Jews and the Gentiles and the big wall that existed between them, but he is speaking primarily of the midwall of partition that existed between God and man. Jesus with His divine nature takes hold of the nature of God, takes hold of the throne of God, and with His human arm He takes hold of the nature of man. In Himself there was the nature of God and the nature of man. On the cross Jesus, in Himself, reconciled fallen, sinful man to God, because in Himself there was the nature of sinless God and the nature of fallen man.

On the cross Jesus said: "It is finished." ". . . . And when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The atonement is complete.'"--*Review and Herald*, Sept. 24, 1901: quoted in *Questions on Doctrine*, p. 663. God and man, sinless God and sinful man in Jesus Christ became one on the cross. "In Himself of twain" (that is, of the two) He made one "new man, so making peace."--Ephesians 2:15.

Yes, Jesus paid the price. He destroyed the enmity. The old man, that old nature, was put to death. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."--Ephesians 2:16. The marginal reference for the word "thereby" gives "in Himself." The basic problem is the enmity of human nature against God. We are enemies in our minds and in our wicked works, as it says in Colossians 1:21.

Let us pause to consider what Jesus did with all our sins. "When He had by Himself purged our sins, [He] sat down on the right hand of the Majesty on high."--Hebrews 1:3. Jesus took our sins for they were laid on Him. He paid the price for them so that in God's purpose those sins are already washed and rinsed and purged. They have been cast into the depths of the sea. They have been done away with in Him, put away. Jesus' sacrifice reaches even further than that. He knew that if He just took our sins that we have committed and cast them away, and left us there, we would go on committing more sins. But Jesus took our nature, and when He died on the cross, that old human nature died in Him--your "old man," my "old man," my old wicked self, your enmity against God, our alienation from God that causes us to go in the path of disobedience. The weakness of our human nature Jesus crucified while we were without God and without hope in the world. In Him we were made nigh to God.

While we were trying, and vainly striving, to get over the midwall of partition, to find reconciliation with God, Jesus came and in Himself smashed the middle wall of partition. In Him it is done, finished forever. While we were trying to find peace with God by the deeds of men, perhaps even living a goodly life (which is an impossible task), Jesus, in Himself, made peace with God. While we were shut out from the Father's presence as enemies, perhaps even trying to be reconciled unto God (an impossibility), Jesus, in Himself, made reconciliation. In Christ the work is finished, complete, and perfect. He has taken our sins, and in Himself has done away with them. He has taken our nature and has abolished it. He has finished the enmity.

Now then, having made the atonement, having made the reconciliation, having made peace, having abolished the midwall of partition, having destroyed the enmity, having cast all our sins into the depths of the sea,--in fact, having accomplished all things in Himself--Jesus comes and announces to us the good news. "And came and preached peace to you which were afar off, and to them that were nigh."--Ephesians 2:17.

The Sabbath Rest.

That is the significance of the Sabbath. Jesus died on Friday. He finished His work. He rested on the Sabbath because the work was finished, even as when He created this world the work was finished and He rested on the Sabbath. On the cross Jesus cried "It is finished" on the sixth day, and He rested on the Sabbath because the work was done. He now tells us that there is a finished work in Himself.

If we do not believe the work is finished in Jesus, we shall not rest. We shall think we have to add to it. But Jesus says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."--Matthew 11:28. Because in Jesus the work is now finished, He comes to us who are struggling in the pathway of life, perhaps struggling with some particular sin, and says to us: "Peace, I have abolished it." Perhaps we are struggling with this old sinful nature of ours. We find that it bursts forth into sin. Oh, we might keep it down, and polish it up sometimes, and make it respectable, but

Jesus comes along and tells us that He has destroyed that nature and in Him we can have perfect freedom from it, if we are willing to surrender to Him. Perhaps there is something we are trying to get the victory over. Jesus says: "This is the victory that overcometh the world, even our faith."--1 John 5:4. Faith lays hold of the victory that is already accomplished in Christ. "Now thanks be unto God," says the apostle Paul, "which always causeth us to triumph."--2 Corinthians 2:14. He gives us the victory! In the Lord Jesus Christ victory is a gift. It is not something we earn. Yes, Jesus says, "Peace be unto you that are afar off."--Ephesians 2:17. "My peace I give unto you, [but] not as the world giveth."--John 14:27.

"The Lord would have His people sound in the faith--not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the general character of the grace of Christ."--*Selected Messages*, vol. 1, pp. 394, 395.

We do not even have to make our peace with God. We are to accept the peace that Jesus made. It is a gift, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."--Ephesians 2:8-10.

It is good to remember that 'we are His workmanship.' What sort of workmanship is Jesus' workmanship? Has He proved it? Look at the perfect workmanship wrought out in our sinful human nature! Today He is sitting on the right hand of the throne of God. In Him the work is complete, and "ye are complete in Him."--Colossians 2:10. He is a complete Saviour. So, He invites us each Sabbath day: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."--Matthew 11:28. That *is* the Sabbath. The Sabbath is to us the memorial of the finished work in Jesus. It is the greatest sign that God can give of righteousness by faith. It is our testimony, that there is no sin of which Jesus has not made an end in His own body on the tree.

My friends, there is no sin ever committed by man, or that can ever be committed by man, for which full satisfaction has not been met on Calvary. (See *Selected Messages*, vol. 1, p. 343). And the Sabbath is our profession of faith in that fact. The Sabbath is our confession of faith that there is no sin which we cannot overcome because Christ has already conquered it. He wants to give us the victory. The Sabbath is our confession of faith that Jesus is our at-one-ment with God. We are to accept Jesus Christ as our peace, our rest, our victory, our assurance of salvation, knowing that in Him we are complete.

If we accept Him thus, God looks upon us in the perfection of His own Son. Christ now ministers *for us* in the great sanctuary in heaven, and He sends forth His Holy Spirit *to us*. (The work is always for the human family. The Holy Spirit makes effectual the work of the gospel accomplished on Calvary.) The message brought by the Spirit is: "Peace, the work is accomplished." As we consider the great work, the great victory of Jesus, the great promise that "by grace are ye saved through faith, . . . not of yourselves [but] it is the gift of God," let us lay hold of this promise by faith not only each Sabbath but every hour of every day. Let us rejoice in it. Let us rejoice in the true rest, the Sabbath rest, that Christ wants to give to each one of us.

WATCH AND PRAY

Prayer and watching thereunto are necessary for advancement in the divine life. . . . Your only safety is to live like a watchman. Watch and pray always. Oh, what a preventive against yielding to temptation and falling into the snares of the world!

"Take ye heed, watch and pray."--Mark 13:33. . . .

First, you are to watch. Watch, lest you should speak hastily, fretfully, and impatiently. Watch, lest pride should find a place in your heart. Watch, lest evil passions should overcome you, instead of your subduing them. Watch, lest you become light and trifling, and your influence savor of death, rather than life.

Second, you are to pray. Jesus would not have enjoined this upon you, unless there was actual necessity for it. It is well known to Him that of yourself you cannot overcome the many temptations of the enemy, and the many snares laid for your feet. He has not left you alone to do this; but has provided a way that you can obtain help. Therefore He has bid you to pray.

Faint not. Cast yourself at the feet of Jesus, who has been tempted, and knows how to help such as are tempted. . . . Plead your case before God, through Jesus, until your soul can with confidence rely upon Him for strength, and you feel that you are not left to do the work of overcoming alone. God will help you. Angels will watch over you. But before you can expect this help, you must do what you can on your part. Watch and pray.

--The Faith I Live By, p. 224.

Christ in the Sabbath

Robert D. Brinsmead

A Sermon Report

In this study we shall consider Jesus lifted up in the light of the Sabbath. No doubt it is true that we do not understand all that we should on this question. "And at the commencement of the time of trouble, [that is speaking of the period of distress before the close of probation] we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."--*Early Writings*, p. 33. Evidently the Sabbath is yet to be proclaimed more fully. Now let me put with that statement one in *Testimonies*, vol. 8, p. 50. It makes an interesting comparison. "In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live." The first statement says that during the time of trouble the people of God will proclaim the Sabbath more fully. The second statement says that the Saviour is to be uplifted. Then a third statement might be added. We read in *Testimonies to Ministers*, p. 92, that when the Saviour is uplifted more fully, the message will be attended by the Spirit of God in a large measure.

So let us consider Jesus lifted up in the light of the Sabbath. The Scripture says that God created all things by Jesus Christ. What power did Christ use in the creation of the world? The scientists are wondering how the universe came into existence. They do a lot of speculating about it. But by what power did Christ create the world? The power of the Word, yes, but I think there is some other thought there that we should focus upon. The servant of the Lord tells us that every act of creation was an expression of infinite love. It was the power of love that brought the world into existence, that shone upon the world, clothed the hills with beauty, and fashioned the mountains. It was the power of love. Then upon the sixth day, as the crowning expression of the love of God, Christ made man in His own image.

God created this new and special order of being to be a counterpart of Himself. Man was to have a share in Christ's glory and a seat upon His throne. As he came from the hand of his Creator, Adam was perfect in stature, and in all his being. He was in perfect harmony with the Lord. In fellowship with God he found his highest satisfaction. His whole being thrilled with the joy of unutterable love in fellowship with God.

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them" (Genesis 1:31; 2:1). I want to emphasize the word "finished". It was all finished. It was a good work. It was a complete work. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:2,3). The Sabbath is called *God's rest*. On the Sabbath we are not invited to enter into *our* rest, but we are invited to enter into *His* rest. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31:16, 17).

Adam and Eve were invited to enjoy the benefits of a finished work. What was required of them? Were they to add something to the work of God's creation before they could rest? No! it was all done. Jesus, the Creator, had finished the work. It was a perfect expression of His love. Now they were invited to enter into the rest of God. It says here that God rested on the seventh day, and "was refreshed." God gave the Sabbath to man so that He could share His refreshing with man. On that first Sabbath Adam and Eve received the refreshing from the presence of the Lord. It is well for us to remember that. They rested in God's perfect and complete work and rejoiced in the evidences of His love, as they looked out upon the perfect and beautiful creation. Adam and Eve received the refreshing, God's refreshing.

The Fall

Then comes the sad account of the fall. Satan came into the garden and introduced into the minds of our first parents the seeds of

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doubt. Sin began with doubt. The character of God was seen through a perverted light, through the eyes of Satan. Man withdrew his affections from God and placed them on himself. He was corrupted with that original sin--the principle of living for himself. With sin, there could be no Sabbath rest. Man lost the refreshing. There was no rest. His whole being was in rebellion against God.

"The unsubdued heart has not within itself the elements of rest and contentment."--*Testimonies*, vol. 4, p. 202. The Bible says the wicked are like the troubled sea that casts up mire and dirt. There is no rest to the wicked. "It is the love of self that brings unrest."--*Desire of Ages*, p. 330. "While self is unsubdued, we can find no rest."--*Ibid.*, p. 336.

When the devil introduced the principle of sin, he claimed that in living for self there would be freedom. But in living for himself, man has brought himself into a most crushing bondage. There is in the nature of man a spirit of discontent, a spirit of rebellion, an element of unrest. "Nigh and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction."--*Desire of Ages*, p. 822. Guilt brings sickness, disease and death. "Selfishness is death." Man has sold himself to a life of toil, care and unrest which is to end in death. Thus the blessing of the Sabbath is lost through the fall.

The Coming of Christ

For four thousand years the world plunged on, lower and lower in the scale of moral worth. Consider what the world was when Jesus stooped down to bring salvation:

"The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of Satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin,--to death in which is no hope of life, toward night to which comes no morning. Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling-place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity! . . .

"With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. . . . At

the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. . . . And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled."--*Ibid.*, pp. 36, 37.

And so Jesus, the great Creator, who created this earth and man as a great expression of His love, entered this earth to take all the curse of our sicknesses and our diseases. "Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). He took upon His sinless nature our offending nature, the nature of Adam the transgressor (see *S.D.A. Bible Commentary*, vol. 7, p. 926). He took hold of the nature of man and entered into the life of humanity, that His very presence would bring to it healing virtue and restore in human nature the image of God. He took our sins upon Himself (Isaiah 53). As the Lamb of God, He bore our sorrows and our griefs. There was laid upon Him the iniquity of us all. The Lord came to take upon Himself the entire curse. "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" (Matthew 27:29). These vile and wicked men, controlled by evil agencies thought they were mocking the Saviour when they platted a crown of thorns and placed it upon His head, but they were glorifying our Redeemer when they did that. What was the significance of Jesus' bearing the thorns? What did God do to the ground after Adam sinned? He cursed it! But Jesus stepped in to bear that curse. He said it would bring forth thorns. There would be no seed that could grow, there could be no bread upon our tables, there could be no water to drink without the Lamb bearing the curse for us. "Never one, saint or sinner, eats his daily food, but he is nourished by the body and blood of Christ."--*Desire of Ages*, p. 660. If Jesus did not bear the curse, even the curse of nature, there could be no temporal benefits to gladden the hearts of His wayward children. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). "And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

"He bore insult, mockery, and shameful abuse, until 'His visage was so marred more than any man, and His form more than the sons of men.'

"Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.

"Wonder, O Heavens, and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and vulgar jests and insulting derision are passed from lip to lip. . . .

"Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of His Father's displeasure which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him, and forced from His pale and quivering lips the anguished cry: 'My God, My God, why hast Thou forsaken Me?'

"Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. . . . Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander, the Majesty of Heaven, suffering the penalty of man's transgression of the Father's law."--*Testimonies*, vol. 2, pp. 207, 209.

It is Finished

Thus Christ underwent infinite suffering. In eternal redeeming love to man, He drained the cup until He lifted up His voice and cried, "It is finished!" This was not a cry of defeat but of victory, an eternal victory, that seemed to resound throughout all creation. The face of the Saviour shone at that moment like the glory of the sun. He bowed His head upon His breast. The sense of the Father's favor which had been withdrawn was restored as by faith Christ was victor.

"*It is finished.*" What is the significance of that cry, "It is finished"? Compare it with the finished work in Genesis 1. It was on a Friday that in the first creation all the hosts of God rejoiced when God said, "It is finished." And the Lord rested from that beautiful and perfect work. Then it was marred by sin. Satan thought to frustrate the divine plan by the fall of man, but he succeeded only in bringing forth from the heart of God a greater demonstration of love. The re-creation *in Christ* is a creation which is far more glorious than the original creation *by Christ*. The life which has been given to man *in Jesus* is a life which is more complete, which is more perfect than the original life which was forfeited because of transgression.

Jesus took the curse. He put away all sin by the sacrifice of Himself. He took them up and pruned them (Hebrews 1:3). He took the enmity upon Himself and then slew it and abolished it in His flesh (Ephesians 2:12-16). The principle of Satan's kingdom was forever cast down and eradicated in Jesus. As Christ died, the veil of the temple was rent from the top to the bottom by an unseen hand, signifying that the veil of Christ's flesh was rent. For Christ was the Word made flesh. He was the tabernacle of two apartments, the holy, representing the human nature of Jesus, and the most holy, representing the divinity of Christ. As the veil was rent, divinity and humanity became eternally one in Christ. Jesus took hold of man and in Himself He made the new creation by cleansing and beautifying and perfecting the human character. Having taken our sins, He made peace between humanity and God. "He is our peace." He brought human nature unto God, for He took our place and was separated from God in order that we may have His place and share that oneness which He knew with the Father before the world was. Now it is fitting that the great redemption that Jesus came to bring, should be climaxed with a great cry of victory, "It is finished!"--a perfect and a complete work on that second Friday.

"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When 'the heavens and the earth were finished, and all the host of them' (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy' (Job 38:7). Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,--this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked."--*Desire of Ages*, p. 769.

The Gospel Invitation

The gospel is the good news of the restored rest, of the complete work in Christ. Jesus is our rest. When the Father gave us Jesus, He gave us all heaven. In the gift of Christ, He has restored to us the perfect rest. In Jesus, humanity is cleansed. In Jesus, there is no guilt. In Jesus, there is sinlessness and perfection. In Jesus Christ, humanity is one with God, in perfect rest.

Jesus says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30). "For we which have believed do enter into rest." "There

remaineth therefore a rest to the people of God" (Hebrews 4:3, 9). Some wonder whether Hebrews 4 is concerned with the rest of grace or the Sabbath rest. It is both! It is the great rest of grace, of which the Sabbath is the great sign.

There can be no true rest until there is a complete work. You cannot rest until the work is done. You cannot rest until you know of a surety that the work is finished and perfect. You cannot rest if you think that you must add something to the perfect merit of Christ. When you see that, in this Man, God has set before us a perfect and a finished work, we may believe and, believing, find rest. Jesus is our rest. In Him there is an infinite fund of merit.

A Call to Rest

The Sabbath hours should be hours of rest such as we have never known. What is that rest? It is a rest from guilt. There is not one of us who may not have in Jesus the perfect rest from guilt. The servant of the Lord says that all guilt must be laid at the foot of the cross or it will poison the springs of life. It is our privilege to go to Him and be cleansed. Forgiveness is more than a judicial act. It is the outflow of redeeming love that subdues the heart and transforms us into new beings in the likeness of the Lord Jesus Christ.

We can have rest from ourselves--from the burden of self-caring, the burden of self-pleasing, from going our own way--but there is no real rest in that. "You have repeatedly said, 'I can't keep my temper.' 'I have to speak.' You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle, 'For ye are dead, and your life is hid with Christ in God.' Those who are dead to self will not feel so readily, and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal, and would be above the petty trials of this life."--*Testimonies*, vol. 2, p. 425. So too, we may have rest from every evil habit, from any master passion, from every unsubdued sin. Christ has won the victory, and we may claim it as ours by faith.

"Henceforward Christ's followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own."--*Desire of Ages*, p. 490. How often we think that the conflict is between Satan and us. We forget that the conflict is between Christ and Satan. "Ye shall not need to fight in this battle." "The battle is not yours, but God's" (2 Chronicles 20:17, 15). There is one fight that we must wage--the fight of faith--for faith lays hold of the victory in Christ. Faith means the surrender of the will. If you have a burden, an unconquered sin, bring it to Jesus Christ now, and in faith through the surrender of the will, take hold of the divine promise and find rest for your soul.

"As the will of man co-operates with the will of God, it becomes omnipotent."--*Christ's Object Lessons*, p. 333. We need to understand this in order that we may have rest. God does not say, "Can you give up that sin?" He says, "I have gained the victory for you. Will you choose to give it up?" As you say, "Not my will, but Thine be done," claiming the victory and thanking Him for it, you can have rest.

We may rest from all formalism. A formal religion is "heavy drudgery." Heavy is the yoke that the carnal heart is often willing to bear in an external religion instead of wearing the yoke of Christ. Some of us fail to grasp the preciousness of this point. We say, "I am in the day of atonement. The judgment is right upon me, and I must be sealed. Oh, as I look upon myself, there is a tremendous work yet to be done in me, and somehow I can't rest until I know that I have arrived." Is that your experience? You will never get the seal of God if that is your experience. "The Lord would have His people sound in the faith--not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace."--*Selected Messages*, vol. 1, pp. 394, 395.

The work is now complete in Jesus. That is why we may rest. That is the significance of the Sabbath rest. Unless we can see this, and accept it by faith, we cannot know the blessedness of the Sabbath rest. Having confessed our sins and put them away, we are to rest in the merits of a crucified and risen Saviour. And so, while it is true that in you and in me the work is not yet complete, we may rejoice that in Jesus the work is complete, and that we are complete in Him (see Colossians 2:10). Only as we learn to rest in that complete work, can the Lord be the Author and the Finisher of our faith.

"Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus."--*Selected Messages*, vol. 1, p. 353.

How are we to rest on His merits? Are His merits complete? Do the merits of Jesus Christ satisfy the Father? The Father is waiting that the merits of Jesus fully satisfy us, that we may learn to rest in His love.

What about the cares and the perplexities of life? We are all assailed with them while we are in this world of toil and care.

"Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. . . . He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet, *and leave them there.*"--*Ministry of Healing*, p. 249.

"Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender they cannot find peace."--*Ibid.*, pp. 480, 481.

There is nothing that the human heart is more afraid of than the will of God.

"There are many whose hearts are aching under a load of care because they seek to reach the world's standard. . . . The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, 'My yoke is easy, and My burden is light.'"--*Ibid.*, p. 481.

Lit us learn to live one day at a time. Not one sparrow falls to the ground but the Lord sees it. We are of more value than many sparrows. "Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."--*Ibid.*, p. 481. "Casting all your care upon Him; for He careth for you" (1 Peter 5:7).

Let us not be like the children of Israel. Every time they were brought into some temporal difficulty, they said, "Is the Lord with us or not?" The Lord prepares a bounty for us every day. Let us not be faithless, but believing. God has a thousand ways to provide for us of which we know nothing. Faith lightens every burden, relieves every weariness. God cares for each one of us as if there were not another upon the earth. He who never slumbers nor sleeps is watching over His children. We need to know that the eternal God is our refuge, and underneath are the everlasting arms.

A Perfect Sabbath

My friend, what is your burden? Christ knows the house you live in, your occupation, the anxious care, the fretting spirit, the trials of life, the burden of sin, and just what things you need to get the victory over. The Saviour invites you, through the merits of His great sacrifice, as He intercedes for you in the sanctuary, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." You may rest because in Christ there is a perfect and complete work. When you see the fulness of His merit, the completeness of Jesus as your Saviour, and are fully prepared and

completely satisfied, without any reservations, for eternity, to rest in His merits, then you can keep a perfect Sabbath.

When God kept that first Sabbath it says He was refreshed. On that first Sabbath Adam and Eve received the refreshing from the presence of the Lord. When we fully believe in the perfect re-creation in Christ, fully satisfied in the merits of Christ, without any reservation, forever, then we, too, will enjoy the blessedness of the perfect Sabbath, and in so doing shall receive the refreshing from the presence of the Lord.

"And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."--*Early Writings*, p. 33. Even though the latter rain has not yet fallen, even now we may have a refreshing from the presence of the Lord. In Him we are complete. In Him we are accepted in the Beloved. In Him we are exalted to the throne of glory, greatly honored, greatly beloved. How sweet, how precious, how complete the invitation of Jesus: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matthew 11:28).