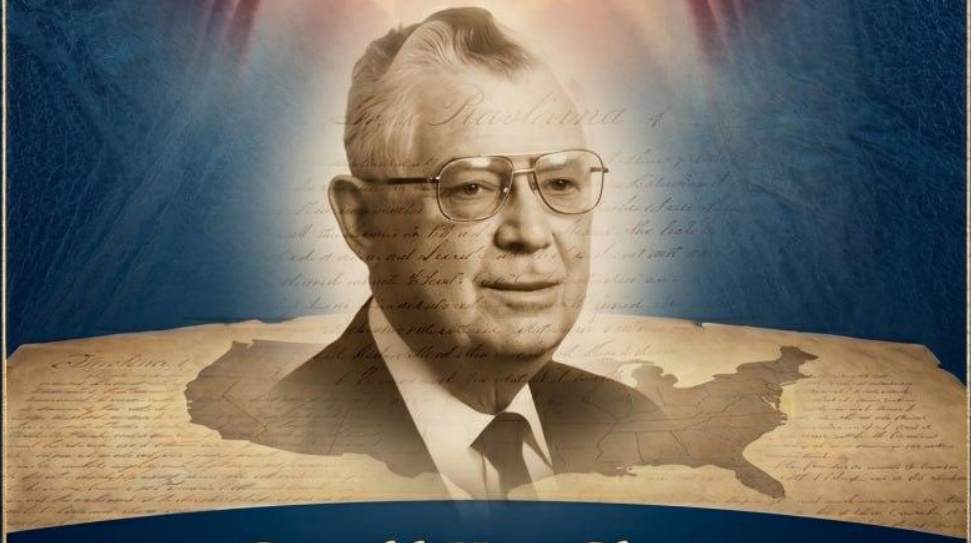
A STUDY OF THE CLEANSING OF THE SANCTUARY IN RELATION TO CURRENT DENOMINATIONAL HISTORY

A Thesis



by



Donald Karr Short

October 1958

A STUDY OF THE CLEANSING OF THE SANCTUARY IN RELATION TO CURRENT DENOMINATIONAL HISTORY

A Thesis

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This document is one of the most significant in Adventist history. It pinpoints the key issue related to the cleansing of the Sanctuary and is the natural progression and development of the 1888 message.

The thought that it is the sin of man seeking to kill God, that is at the heart of what needs cleansing from the soul temple of man, is the most striking and pertinent feature of this thesis. The true tabernacle being connected to the person of Christ brings to life the reality of the day of Atonement sanctuary service and its meaning.

The implications of this thesis for the doctrine of the atonement are vast. The reality of this truth fully exposes the harlot of Babylon and contains a clarion cry that Babylon is fallen for those who receive it and are cleansed.

Today if you will hear the Saviour's voice in these words, do not harden your heart.

Adrian Ebens
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1. The Problem and Definitions of Terms Used

One hundred and fourteen years ago the pioneers of the Seventh-day Adventist church were deep in study, trying to find the reason why Jesus Christ had not returned to this world.[1] Every bit of evidence they had been able to gather over a period of years, pointed to the fact that His coming was to be on October 22, in the year 1844. Yet it was clear He had not come. They were still very much in this old world and it remained to be seen what their next move would be. Out of this experience grew a people, a corporate church, with a teaching unique among all churches and undoubtedly yet to be understood in its fullest meaning—even by that denomination holding this profound teaching.

I. The Problem

It is the purpose of this study to (1) review very briefly the experience of the believers who expected Christ to return in the year 1844; (2) to examine the teaching which grew out of this experience that has come to be known as "the cleansing of the sanctuary," and (3) primarily to discover, if possible, any additional meaning or application this teaching may hold at this time for the Seventh-day Adventist denomination and consequently for the entire world. It will be seen that points one and two are chiefly a means of setting a background for approaching the third point.

Importance of the study. It is recognized that the doctrine of the cleansing of the sanctuary, is the one and perhaps only specific contribution the Seventh-day Adventist church has made to the theological world. This being so, it is however, a most significant contribution. At the same time, it is at this teaching that the most bitter criticism has been leveled by men of other denominations and by former Seventh-day Adventists.[2]

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[1]Study compiled in October, 1958.

[2]For some current comment from Protestants see: Harold Lindsell, "What of Seventh-day Adventism?" Christianity Today, March 31 and April 14, 1958; and Herbert S. Bird,

While it is not the purpose of this study to discuss the various charges brought against this teaching of the cleansing of the sanctuary, it may be that a larger understanding of this doctrine will tend to nullify the allegations as a whole, and at the same time have a definite relation to the current history of the Seventh-day Adventist church. Few Seventh-day Adventists would deny that the church seems to find itself in a perplexing experience, not knowing just what the hindrance may be that prevents Christ returning to claim His people. All readily admit that it is past time for His return, which admission is fully confirmed and supported in the writings of Ellen G. White.[3]

The relevance of this study will further be seen in the light of the following from the pen of the same author:

> The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill.[4]

II. Definitions of the Terms Used

This study is prepared for Seventh-day Adventists. It will deal with the historical origin of the doctrine of the "cleansing of the sanctuary," and in particular the relation of this doctrine to current Seventh-day Adventist history. The nature of the study necessitates the intermingling of history and theology. Church history in particular, without theology, would scarcely have reason to exist. However in a much broader sense, the following authors confirm the fact that history in general, and

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"Another look at Adventism," Christianity Today, April 28, 1958. For comment by a former Seventh-day Adventist, see: W. W. Fletcher, The Reasons for My Faith, pp. 108–160.

[3]Cf. Ellen G. White, Great Controversy, p. 458.

[4]Ibid., p. 488.

theology as such, are very closely related in the ultimate, hence present reality which tomorrow will be termed "history," really deals with the mind and will of man.

> The concurrence of history and philosophy arises from the way in which each of these pursuits regards the world; historian and philosopher alike conceive of the universe and the course of events as constituting a 'whole' or unity.
>
> In the famous question of the Roman Procurator: "What is truth?" . . . lies the entire meaning of history. . .[5]
>
> However, limited though they are, the historian must employ such tools as he possesses. When he does so, much comes to light which tends to support the Christian understanding of history. . . Increasingly it is apparent that history must be seen in its entire setting and that setting is the universe.[6]
>
> The most obvious definition of "history" is that it is a record or memory of past events. More profoundly considered it is a dimension of existence in which present realities can be rightly interpreted only through the memory of past events.[7]

History is more than events. It is the manifestation of life, and behind each event is some effort of mind and will, while within each circumstance exists some power to stimulate or obstruct.[8]

> In its eternal essence, history is the story of the human mind and its ideals in so far as they express themselves in theories and in works of art, in practical and moral actions. Considered

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[5]Frederick J. Teggart, Theory and Processes of History, p. 7.

[6]Oswald Spengler, The Decline of the West, vol. I, p. 216, italics in original.

[7]Kenneth Scott Latourette, "The Christian Understanding of History," American Historical Review, January, 1949, p. 271.

[8]Reinhold Niebuhr, Faith and History, p. 18.

> especially as moral and practical action . . . it has its life-germ in the moral consciousness. . .[9]
>
> "Christ and history" is a combination of two concepts, neither of which must be treated completely without reference to their connection. At some point Christology meets the concept of history, and at some point the analysis of the nature of history inevitably leads to the question of Christology.[10]
>
> History is in truth the path to another world. It is in this sense that its content is religious.[11]
>
> History in any full and true sense includes and expresses a deep-reaching interpretation of the meaning of life.[12]
>
> An intelligible field of historical study is not to be found within any national framework . . . no higher religion is intelligible in terms of this world only. The mundane history of the higher religions is one aspect of the life of a Kingdom of Heaven, of which this world is one province. So history passes over into theology.[13]

These few references taken from among many, make it very clear that theology cannot be disassociated from history. Accordingly, history as a mere record of events has little value as such. It is as history is interpreted, that it gives meaning to life.

Consequently, this study is defined as an investigation of the tenet of faith formulated one hundred and fourteen years ago, and now known in the Seventh-day Adventist church as "the cleansing of the sanctuary,"

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[9]James T. Shotwell, An Introduction to the History of History, p. 315.

[10]Benedetto Croce, Letter to Charles Beard in reply to invitation to attend American Historical Association meeting in Urbana in December 1933, American Historical Review, January, 1934, p. 230.

[11]Paul Tillich, The Interpretation of History, p. 242.

[12]Nicolas Berdyaev, The Meaning of History, p. 197.

[13]Floyd V. Filson, Method in Studying Biblical History, p. 14.

while the ultimate goal of the investigation is to apply and interpret this tenet of faith in relation to this corporate church body today. Thus history and theology become interdependent in this study. The specific definition of "cleansing" and of "sanctuary," form an intrinsic part of this study and are explained and developed at length in later chapters.[14]

[14]Arnold J. Toynbee, Civilization on Trial, p. v.

2. Early Adventist Views of the Sanctuary

The 1844 movement. The historical record of the zeal, love and utter devotion which attended the preaching of the second advent of Christ in the early 1840's, presents a picture worthy of emulation by any cause at any time. It would stand beside the reformation of Luther's day, three centuries before. Similarly, it would stand beside the work of the apostolic church, fifteen centuries before that. Indeed, by comparison, it might shine brighter than any group movement or endeavor the world has to date seen.[15]

Men of ability, wealth, and educational attainment took their stand with the cause. Gospel ministers of renown, along with men of common rank entered into the work of proclaiming the advent of Christ. It was not a nebulous anticipation, but a firm and definite conviction that on October 22, 1844, Jesus Christ would appear in the clouds of heaven, return to this earth to take the righteous saints unto Himself, and into heaven. The cry rang throughout the different states—"Behold, the Bridegroom cometh, go ye out to meet Him!"[16]

The movement had brought to the front numerous men of sound reputation. The group as a whole came to be known as "Millerites," due to the leading place William Miller had in the whole episode. The leading role in which Miller found himself, came about through no desire on his part, but rather was the result of the convictions he obtained after years of Bible study. Because the convictions were of the kind that could not be repressed, he went before the world with Bible in hand and soon other men were under the same compulsion. He had not pushed himself into the situation, for the first sermon was not preached until he had put in thirteen years of study. It was then that he was virtually drafted into

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[15]Cf. LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, IV, pp. 455–698; Francis D. Nichol, The Midnight Cry, pp. 17–287; Ellen G. White, Great Controversy, pp. 317–374.

[16]Cf. Joseph Bates, Second Advent Way Marks and High Heaps.

public lecturing, due to a covenant he had made with the Lord, and from which he saw no honorable way of escape.[17]

During the years of study ranging from 1818 to 1831, a certain theological platform was built up in the mind of Miller. This he set down in writing. Paramount in all of his thinking, was the advent of Christ. His understanding of this doctrine was connected in a very definite way with the eighth chapter of Daniel, verse fourteen, which reads: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."[18]

During the course of his study he collected historical data which provided the starting point of these 2300 days, or years. He was not alone in his understanding of this matter. Others had reached the same conclusions. Even after the bitter disappointment, the historical facts stood, and nine years later, J. N. Andrews wrote in regard to the date of October 22: ". . . The man does not live who can overthrow the chronological argument which terminates the 2300 days at that time."[19]

A few months before Miller began his public career, he wrote to a certain Elder Andrus, under date of February 15, 1831, setting forth some reasons for his faith. In the very opening of his letter he states:

The 1st proof we have, as it respects Christ's 2nd coming as to time, is in Dan. 8:14, 'unto 2300 days; then shall the sanctuary be cleansed'—by days we are to understand years, sanctuary we understand the church; cleansed we may reasonably suppose means that complete redemption from sin, both soul and body, after the resurrection, when Christ comes the 2nd time 'without sin unto salvation.'[20]

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[17]Nichol, op. cit., p. 41, et seq.

[18]Daniel 8:14.

[19]J. N. Andrews, The Sanctuary and Twenty-three Hundred Days, p. 29.

[20]Manuscript, "A Few Evidences of the Time of the 2nd Coming of Christ to Eldr. Andrus by Wm. Miller," February 15, 1831.

It is of particular interest to note that he says, "by . . . sanctuary we understand the church." This letter was written about the close of his years of personal private study, but before his first public lecture which was not until the fall of this same year, 1831. It therefore is reasonable to assume that his understanding of the "church" being the sanctuary, came to him out of the Bible, by his personal study and without help from other sources.

In this same letter to Andrus, Miller touches on another point that was later to have wide discussion and deep meaning—that is, the mediatorial work of Christ. He reasons, "But we will now look a little at the New Testament account of Christ coming—lst he will come when the Mediatorial Kingdom shall be finished. See I Corinthians 15:23 to 26, inclusive . . ."[21] Miller obviously did not have a full understanding of all that was involved, but it is significant to note his reference to the "Mediatorial Kingdom."

The disappointment. Hundreds of thousands of tracts, pamphlets, broadsides and copies of studies, had all been handed out. The last sermon had been preached. Debts and accounts had all been settled. The waiting advent believers were gathered together in companies to recount the promises of God's word, to study and pray. It was October 22, 1844, the day Christ was to return and claim His own. The sun rose into the sky, reached its zenith and sank into the western horizon. Night came on. Christ had not come. As the clock moved on to midnight, the despair of the believers knew no bounds. Tears flowed freely.

Hiram Edson, a leading believer of the time who passed through the experience, gives a touching account. In a manuscript in his own handwriting, he affirms:

> The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never

[21]Loc. cit.

> experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.
>
> I mused in my own heart, saying, my advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God,—no heaven,—no golden home city,—no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn.[22]

Relative material and sources available, point to the fact that great stress was put upon the understanding and establishment of certain historical facts. It could not be otherwise. If the date for the decree to "restore and to build Jerusalem"[23] could be established, it would be clearly known when Christ would come—or so it was thought. The historical data all added up to such a positive conclusion, that little consideration was given to the contingency that Christ might not return, nor just what other factors might be involved in the cleansing of the sanctuary. It was not until after the disappointment that the believers turned to the study of what actually happened in 1844—how type and antitype coincided. The conviction could not be shaken that God had been with the movement. The evidence had been seen on every hand in the changed lives. It was with all this in mind that Hiram Edson recorded:

> A second glance over past experience, and the lessons learned, and how when brought into strait places where light and help was needed by seeking the Lord he had answered by a voice and other ways, I began to feel there might be light and help for us in our present distress. I said to some of my brethren, Let us

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[22]Hiram Edson, handwritten manuscript relative to the disappointment.

[23]Daniel 9:25. For a full discussion of the chronology see: Siegfried H. Horn and Lynn H. Wood, The Chronology of Ezra 7.

> go to the barn. We entered the granary, shut the doors about us and bowed before the Lord. We prayed earnestly; for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given that our disappointment be explained, and made clear and satisfactory.[24]

A larger understanding. It was because of deep conviction that the Lord had blessed and led in the past experience and even up to this time, that Edson considered that the Lord would not cast them off in their great disappointment in which they now found themselves. Thus he with some of the other advent believers, probably Dr. F. B. Hahn and O. R. L. Crosier, set out to visit some of the other believers on the morning of October 23, 1844. This can best be portrayed in Edson's words:

> After breakfast I said to one of my brethren, "Let us go and see, and encourage some of our brethren." We started and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth, that He came to the marriage at that time; in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for His return from the wedding; and my mind was directed to the tenth chapter of Revelation, where I could see the vision had spoken and did not lie; the seventh angel had begun to sound; we had eaten the little book, it had been sweet in our mouth, it had become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound, the temple of God was opened

[24]Edson, op. cit.

> in heaven, and there was seen in His temple the ark of His testament, etc.

While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired, why I was stopping so long? I replied, "The Lord was answering our morning prayer by giving light with regard to our disappointment." I talked these things over to my brethren.[25]

Some individuals today including theologians, would interpret this whole experience as merely a "face saving" proposition. However, in the light of the seriousness surrounding the event at the time, it is preposterous to believe that Hiram Edson would create a hoax to foist off on his brethren. What did they think of it? Does it have any basis in the Scriptures?

The brethren with him on that day apparently did not consider it anything but true and genuine. Crosier immediately went to the Bible to examine the matter. Edson says the result was:

> Br. Hahn and myself, held a consultation with regard to the propriety of sending out the light on the subject of the sanctuary. We decided it was just what the scattered remnant needed; for it would explain our disappointment, and set the brethren on the right track. We agreed to share the expense between us, and said to Crosier, "Write out the subject of the sanctuary. Get out another number of the Day Dawn, and we will try to meet the expense." He did so, and the Day Dawn was sent out bearing the light on the sanctuary subject. It fell into the hands of Elder James White, and Joseph Bates, who readily endorsed the view . . .[26]

Crosier having been prompted by his friends continued to study with them and in a special way for himself he undertook to fathom the entire

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[25]Edson, ibid.

[26]Edson, ibid.

sanctuary service as recorded in the Old Testament and its relation to the New Testament—especially the book of Hebrews. The fruit of this study was given to the disappointed believers during the year 1845, through the columns of the Day-Dawn, published at Canandaigua, New York.[27] A little over fifteen months after the disappointment, there was published in the Day-Star Extra of February 7, 1846, a rather full treatment of the sanctuary services and their meaning. This particular article, published at Cincinnati, Ohio, came out over the signature of O. R. L. Crosier, Canandaigua, New York, January 17, 1846.[28] However, that the article had the approval of his old friends is attested by the fact that both Hiram Edson and F. B. Hahn, appended a signed statement which read in part as follows:

> We have prayerfully examined the subject presented by Brother Crosier in the light of God's word, and are fully satisfied it is meat in due season, and if properly examined and understood will settle many difficulties in the minds of many brethren at this time.[29]

The teachings set forth by Crosier, marked a turning point in the experience of the advent believers. Likewise this article, which will be referred to later, came to have large meaning to the early Seventh-day Adventists. That it was in no way a hoax, and that it contained more than common prose, is attested by Ellen G. White, when she wrote on April 21, 1847, the following:

> The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c.; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star Extra,

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[27]Froom, op. cit., p. 877, et seq.

[28]Day-Star Extra, February 7, 1846.

[29][Source not legible in the original scan.]

> February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.[30]

Unfortunately Crosier's full article is today not generally available. It contains embryonic thoughts worthy of further study and development.

[30]James White and Ellen G. White, A Word to the "Little Flock," p. 12.

3. The Sanctuary Service as Portrayed by Crosier

In view of the fact Ellen G. White states clearly that "Brother Crosier had the true light on the cleansing of the Sanctuary," it is in order to consider the high points of his article. This presentation was made in the Day-Star Extra, of February 7, 1846, and comprises over seven large pages of small type in three columns per page.

Crosier's article. Herewith are the main points of Crosier's article. For the sake of clarity, the paragraphs are numbered in the same sequence as the points are logically developed by him. These same numbers will be used for reference purposes later on in this study. Obviously the quotation marks indicate Crosier's exact wording, and where possible key thoughts, whereas the balance of the epitome is a paraphrase of his presentation with brevity being the guiding factor.

1. The article is entitled, "The Law of Moses." It establishes the fact that the "Mosaic law is what Paul in Heb. calls the First Covenant." Hebrews 8:9. This covenant was confirmed 430 years before the law was given. Galatians 3:17–19. Hence righteousness comes not by the law but by faith in the promises—the law was added because of transgressions. "Redemption is deliverance purchased by payment of a ransom, hence it cannot be complete till man and the earth shall be delivered from the subjection and consequences of sin; the last act of deliverance will be at the end of the 1000 years."[31]

2. "The cleansing of the sanctuary formed a part of the legal service and its antitype was not cleansed until the end of the 2300 days. Dan. 8:14."[32]

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[31]O. R. L. Crosier, "The Law of Moses," The Day-Star Extra, February 7, 1846, p. 37. Hereinafter referred to as: Crosier.

[32]Ibid., p. 37.

3. The legal tenth day atonement was not and could not be fulfilled at the first advent. The crucifixion was only the beginning of its fulfillment.[33]

4. Four different legal types and antitypes were:

The Passover. I Corinthians 5:7. "Christ our Passover is sacrificed for us." The Jews could not lay hands on Christ until the hour had come when He was brought as a "lamb" to the slaughter and He expired in the very month, day, and hour of slaying the legal Passover. Thus the Paschal antitype began at the crucifixion and will end or be finished when Christ eats and drinks in the kingdom of God as recorded in Luke 22:15–18. Therefore one extreme of the Paschal antitype is His death and the other is His coming; the Paschal feast of old being replaced with the Lord's supper in the new covenant.[34]

The Feast of Unleavened Bread. I Corinthians 5:7, 8. "The type was carnal, the bread made from grain; the antitype spiritual, the bread is truth, the Word of God received in sincerity."[35]

First Fruits. I Corinthians 15:4, 20, 23; Acts 26:23. The first ripe fruit or grain offered the same way as Christ the "first fruits of them that slept," was offered, thus laying the foundation for the resurrection of life.[36]

The Feast of Weeks. Two loaves of new flour bread were waved before the Lord as in the antitype the Holy Ghost came on the day of Pentecost and is to abide with the church and quicken the bodies of the saints at His coming.[37]

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[33]Ibid.

[34]Ibid.

[35]Ibid.

[36]Ibid.

[37]Ibid.

5. "The sanctuary was the heart of the typical system." The Lord did not tell Daniel what sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY.[38]

6. In contradistinction to this sanctuary, was the sanctuary of the Old Testament or the first covenant. Hebrews 9:9.[39]

7. When Christ ascended He became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. That is the sanctuary of the "better covenant" or the new covenant. Verse 6. The sanctuary to be cleansed at the end of the 2300 days is that of the new covenant. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man. And what is it that the Lord pitched? "A city which hath foundation whose builder and maker is God." Hebrews 11:10. And its name? "The heavenly Jerusalem." Hebrews 12:23; Revelation 21. "A building of God, an house not made with hands eternal in the heavens." II Corinthians 5:1. "My Father's house of many mansions." John 14:2. "The sanctuary of the new covenant is connected with the New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem."[40]

8. The priesthood of the worldly sanctuary or first covenant belonged to the sons of Levi, but the heavenly sanctuary to the better covenant of the Son of God. Christ fulfills the priesthood of both Melchizedek and Aaron. Like Melchizedek, He had no priestly descent or pedigree; He followed no one nor had a successor; He was a king by birth and a priest by the oath of His Father. Also He was like Aaron. Hebrews 5:1–5. Thus He took upon Himself flesh and blood, and was the seed of Abraham. Further, He was "in all points tempted like as we are, yet without sin,"

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[38]Ibid., p. 38.

[39]Ibid.

[40]Ibid.

and He was made "perfect through suffering," and "it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest."[41]

9. The ceremonies of the Levitical priesthood did not perfect those for whom they were performed. These ceremonies were divided between the daily service and the yearly service. The daily service did not atone for the sins either individually or collectively, but was a sort of continual intercession. The making of atonement was a special work for which special directions were given.[42]

10. Christ was to "purge our conscience" and to "perfect for ever them that are sanctified." Hebrews 9:13, 14; 10:14.[43]

11. The daily ministration was different from the yearly made on the 10th day of the 7th month. In making the former, the priest went into the Holy place, but for the latter he went into the Holy of Holies. The former was for the individual cases; the latter was for the entire nation. "The former was made for the forgiveness of sins, the latter for blotting them out—the former could be made at any time, the latter only on the tenth day of the seventh month." Thus the latter was for Israel the most important day of the year, when by blood the Sanctuary was cleansed within. Likewise the new covenant sanctuary is cleansed.[44]

12. The types in themselves had no virtue except as they taught the nature of the perfect system shadowed forth. This is to be found in "Christ being come an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands." Hebrews 9:8–12.[45]

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[41]Ibid., p. 39.

[42]Ibid.

[43]Ibid.

[44]Ibid., p. 40.

[45]Ibid., p. 41.

13. With respect to the 2300 days, "the fact that those days reach 1810 years beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; but a period following that Dispensation." In other words the legal tenth day, or day of atonement, or the cleansing, must take place after 1844. The atonement was made for the forgiveness of sins but no evidence has been found that such an atonement was made on the tenth day of the seventh month. Thus the work on this day was for the blotting out of sin.[46]

14. Men have taught that the atonement "was made and finished on Calvary, when the Lamb of God expired." The churches and the world believe this, but "it is none the more true or sacred on that account, if unsupported by Divine authority."

> (1) If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest; but who officiated at Calvary?
>
> (2) The slaying of the victim was not making the atonement; the sinner slew the victim, Lev. 4:1–4, 13–15, &c., after that the Priest took the blood and made the atonement. Lev. 4:5–15, 16–21.
>
> (3) Christ was the appointed High Priest to make atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.
>
> (4) The atonement was made in the Sanctuary, but Calvary was not such a place.
>
> (5) He could not, according to Heb. 8:4, make the atonement while on earth, 'If he were on earth, he should not be a Priest.'

[46]Ibid.

> The Levitical was the earthly priesthood; the Divine, the heavenly.
>
> (6) Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till his ascension, when by his own blood he entered his heavenly Sanctuary for us.[47]

15. "In the heavenly sanctuary our High Priest makes the atonement with His own blood and we are forgiven." I Peter 2:24; Matthew 8:17; Isaiah 53:4–12. "His body is the 'one sacrifice' for repenting mortals, to which their sins are imparted and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary." It has been shown that the "atonement of the Gospel dispensation is the antitype of that made by the priests in their daily service, and that prepared for and made necessary the yearly atonement, and cleansed the Sanctuary and the people."[48]

16. The object of the atonement of the tenth day of the seventh month, was "to cleanse the people, that they might be clean from all their sins 'before the Lord.'" Leviticus 16:30. "The people were themselves freed from their sins by the atonement previously made for them individually in the Holy, to prepare them for the yearly cleansing." It is clear that it was "moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord."[49]

17. As the heavenly sanctuary is removed "from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency." Thus it follows that the "blood of Christ is the means, and

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[47]Ibid., p. 41.

[48]Ibid., p. 42.

[49]Ibid.

Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth."[50]

18. Under the daily ministration of the priests it was the blood of bulls and goats and the ashes of an heifer sanctified to the purifying of the flesh; but under the new covenant it is the blood of Christ that purges the conscience. There, "the necessity of cleansing the heavenly things is induced by the atonement being made therein by the blood of Christ for the remission or forgiveness of sins and the purifying of our conscience." Hebrews 9:22, 23.[51]

19. The next event after the sanctuary was cleansed was the putting of the sins on the head of the scapegoat. This goat does not represent Christ, but rather Satan because, (a) the goat was not sent away until after the sanctuary was cleansed, Leviticus 16:20, 21; (b) it was sent into a land not inhabited and thus could not be heaven wherein Christ entered; (c) the goat received the iniquities from the hand of the priest and he sent it away; (d) the scape-goat was in contradistinction to that of the other goat which was the Lord's; (e) the Hebrew name for the scape-goat was Azazel, which after the oldest opinion is that for the devil; (f) at the appearing of Christ in the second advent, Satan is to be bound which conforms to the type of being sent away.[52]

20. "The antitype of the legal tenth day, the Dispensation of the fulness of times, must begin long enough before the 1000 years of Rev. 20 to give time for the cleansing of the Sanctuary."[53]

21. The sanctuary must be cleansed before Christ can return because His last "action bearing the sins of many is to bear them from the Sanctuary after he has cleansed it." Likewise another event must take place, that of

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[50]Ibid., pp. 42, 43.

[51]Ibid., p. 43.

[52]Ibid.

[53]Ibid.

the marriage of the Bridegroom, which accounts for the cry in 1844, "Behold the Bridegroom cometh."[54]

It will be seen from this epitome of Crosier's article that a number of facets of the subject have been discussed by him, which are not generally considered by the church today or perhaps even understood, at least in the way he understood them. The article is of course, not inspired nor infallible, but it does hold a unique place in the background of the Seventh-day Adventist church. There is the very real possibility that his work has been neglected because of his subsequent denial of his faith, and the fact that he became a sharp critic of the early Sabbath-keepers.

However, it will be noted, he made statements which he did not enlarge but which hold great potential in relation to a vastly increased understanding of the "cleansing of the sanctuary," and what this means to the Adventist church today—one hundred and fourteen years after the cleansing began. These considerations, plus the emphatic approval by Ellen G. White on his presentation, make further consideration of his article essential. This will be done in a later chapter.

[54]Ibid., pp. 43, 44.

4. A Larger Concept of the Sanctuary

Seventh-day Adventists know that Christ is the High Priest of the Heavenly Sanctuary and that the final judgment is now in process. They know that when the work of cleansing this sanctuary is completed, that Christ will pronounce, "It is done."[55] Frequently the thought is expressed, that it is important that sins be confessed right up to date, so that when Christ does make the final pronouncement, the believer will at that moment have all his sins confessed and thus be eligible for a place in the earth made new. Although such a view may be correct, it is certainly immature.

Likewise, Seventh-day Adventists know that it is past time for the work in the sanctuary to be finished. If Christ could have come before now, evidently something rather serious has detained Him. But since the work in the sanctuary is being carried on by the Son of God, Himself, what is it that hinders its completion? Thus a circle of reasoning is entered into that becomes futile. If one hundred and fourteen years is not enough to complete the cleansing, how many years will be required? The true Seventh-day Adventist conscience comes to ponder and to realize that the whole matter is worthy of earnest consideration. If God's Word is to stand unimpeached, there must be an answer, and a way to break the bonds of circumstance.

The Millerites and the early Adventists came to realize that their experience was clearly portrayed in Revelation, chapter ten. The little book that was "sweet as honey," while being the book of Revelation, was also their experience in love and high anticipation of the Lord's return on the tenth day of the seventh month. When their hopes were not fulfilled, the matter for the time was indeed "bitter." That they should go "before many peoples, and nations, and tongues," to proclaim a further message, was staggering, but they accepted the call from God.

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[55]Revelation 16:17.

According to what the angel said, "there should be time no longer,"[56] or as the margin reads, "no more delay." Thus, it seems clear that at any time since 1844, the end could have come. In a certain sense, "time" is the result of sin, in that it is a little space between two eternities and would never have come into being, except because of sin. Therefore it can be said that since the year 1844, it has been the plan of Heaven that sin should be no more. Such a thing could not have happened at any time previous to 1844, for it was necessary for the longest time prophecy to be fulfilled. It was not possible for any previous generation to enter into the requisite understanding, since the truth of the sanctuary was not yet known.

The obvious deduction is that in the Divine plan, the 2300 days or years, would provide sufficient time for the outworking of sin before the universe, and to convince all of its terrible results—the experiment would have run long enough. From the time of the cross at Calvary, up to the year 1844, millions of people would have had a chance to hear something of the life and work of Christ while He was on earth. The known world of the apostles' day, was privileged to witness or to hear of the inauguration of the gospel and of the power of God, and for any who doubted, miracles were wrought to help overcome such unbelief.[57]

Yet with all the exploits of the church, from apostolic times down to 1844, the basic problem remained the same, namely sin. Thus as long as sin remained, the "prince of this world,"[58] really held man in his domain and the heart of man continued to be "desperately wicked."[59] Christ certainly did "bruise" the head of the serpent,[60] but the serpent was not dead by

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[56]Revelation 10:6.

[57]Cf. Acts 3:1–11; 5:1–11; 6:8.

[58]John 12:31.

[59]Jeremiah 17:9.

[60]Genesis 3:15.

any means, and to all intents and purposes, still reigned in the heart of man.

It cannot be conceived that this is God's plan. Thus there is brought to view a new kind of work that was to take place after the year 1844. The sins of God's people were now to be blotted out; there was to be developed a Christ-like character in a whole generation of people, such as the universe had not seen to that time. The sanctuary was indeed to be cleansed.

The implication of the cleansing. The key text of the 2300 day prophecy, uses a word for "cleansed," that is not used any other place in the Old Testament. One commentary explains the point thus:

> From the Heb. sadaq, "to be just," "to be righteous." The verb occurs in the form here found (niphal) only this once in the OT, which may suggest that a specialized meaning of the term is indicated. Lexicographers and translators suggest various meanings, such as "be put right," or "be put in a rightful condition," "be righted," "be declared right," "be justified," "be vindicated."[61]

It is most significant that a prime word in a key text should have a special form and meaning not found elsewhere in the Old Testament, although the word "cleansed," as such, is used in many other texts.

Further it should be noted how the entire phrase is handled in various translations. A very convenient summation of several different translations, is found in an article by Heppenstall:

> RSV — "Then the sanctuary shall be restored to its rightful state." Luther's German — "Then shall the sanctuary be consecrated again." Hungarian — "Then shall the sanctuary come into its own again." Septuagint — "Then shall the

[61]The Seventh-day Adventist Bible Commentary, vol. IV, p. 844.

sanctuary be purified." Moffatt — "Then shall the sanctuary be restored."[62]

These different renderings make it clear that the sanctuary had come into some kind of disrepute, but that at the end of the 2300 years, this condition was to be changed. The sanctuary was to "be put right," to "be consecrated again," and to "come into its own again."

The sanctuary that was thus to be rehabilitated and have the cleansing work done on it, is defined as "a consecrated place, as one devoted to the keeping of sacred things." "Figuratively: a Heaven."[63] Another word used in the Bible on an interchangeable basis with sanctuary, is "temple," which is defined as "figuratively: any place in which the divine presence specially resides."[64]

As the evidence accumulates, it gives weight to the fact that the cleansing of the sanctuary has some specific bearing on the Remnant Church and its relation to "sin," and further, there is a present and applicable significance to the work of Christ that perhaps has not been fully understood thus far. The possibility of having only a partial understanding of great Biblical truth, is evidenced down through the history of the church.

Some misapprehensions in the history of God's people. From the time of the very first promise to the parents of the race,[65] down to the present day, there have been sundry misunderstandings of God's declared purpose. It would seem that the participants of history somehow had their eyes blinded to that which later generations came to see with great clarity. The evidence is so real and so overwhelming in this respect, that

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[62]Edward Heppenstall, "Daniel 8:14 in Perspective," The Ministry, October, 1956.

[63]Webster's New International Dictionary of the English Language, p. 2211.

[64]Ibid., p. 2599.

[65]Genesis 3:15.

the present generation may well ponder wherein discernment is possibly lacking.

"It was not given to the prophets to understand fully the things revealed to them,"[66] affirms Ellen G. White, even though they were diligent in their search. Thus it was when the disciples of Christ walked and talked with Him. When they were sent forth to preach, "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel,"[67] they were imbued with a popular misconception of the Messiah as a temporal prince.[68] The very message they bore was based on the ninth chapter of Daniel, but they failed to grasp that "after threescore and two weeks shall the Messiah be cut off."[69] Their eyes were fixed upon the glories of a worldly kingdom.

A similar kind of reasoning led John the Baptist into the same error. He did not fully understand the nature of Christ's kingdom, and looked for the Jewish nation to be delivered from her national foes.

Further understanding. The day came in the lifetime of the disciples, when they saw their error, and comprehended that the service in the temple, "the sacrifice and oblation" should cease. This understanding, however, did not come until after the resurrection and until after the members of the infant church came to understand the place of the cross in their own lives. It was then that Christ could say:

> O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . These are the words which I spake unto you, while I was yet with you, that all things must

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[66]Ellen G. White, Great Controversy, p. 344.

[67]Mark 1:15.

[68]White, op. cit., p. 345.

[69]Daniel 9:26.

> be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.[70]

The apostle Paul, also came to understand the full implications of the veil in the temple being rent in twain from top to bottom. He too, had studied the prophecies of Daniel. So it was that he could write the epistle to the Hebrews, the detailed New Testament account of Christ's work in connection with the sanctuary.

To understand why Christ began at Moses, went through the prophets, and brought the disciples right through to the rending of the veil, is not difficult. The whole Jewish economy had been built around the temple and its services. Yet somehow when the True Lamb came, He was not recognized. The sanctuary services had come to be a ritual in themselves, the end being lost and virtually amounting to salvation by works, in contrast to being a means of showing man the result of sin, and the need of his own heart.

Clearly Christ took the disciples even beyond the rending of the veil and gave them a view of His future work. They understood that when He left them, He was to undertake a work in heaven at the "right hand of God."[71]

A nineteenth century parallel. Reference has been made to the fact that the Millerites saw in their experience the direct leading of God. The fruit in changed lives had been too marked to ignore. Though this cannot be denied, yet there was a deficiency, and the parallel is drawn by Ellen G. White:

> Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message

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[70]Luke 24:25–27, 44, 45.

[71]Mark 16:19; cf. Acts 2:32, 33; 7:55, 56; Hebrews 8:1.

> which they bore. Errors that had been long established in the church prevented them arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment.[72]

This same author goes on to point out:

> Miller and his associates fulfilled prophecy, and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come.[73]

The fact that the disciples of Christ, and later the Millerites, were deficient in their understanding of spiritual truths does not detract from their God-given call. The point is, there was "an acceptance of, or adherence to, popular errors that blinded the mind to the truth."[74]

These examples make it abundantly clear that time, place, or position in no way makes any group of individuals immune from spiritual error and misapprehension even though the group may be called directly by God and have credentials from Heaven. It is in this kind of light that the great truth of the sanctuary should be examined. That which was "present truth" one hundred years ago is still truth, but it is hardly "present" or current in the sense of being a larger understanding of God and the principles of His government. It would therefore be tragic if the Remnant Church should in the least consider that the delay of the Lord in returning has to do with the work of cleansing in heaven. Akin to this would be the equally disastrous concept that the advent of Christ is

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[72]White, op. cit., pp. 351, 352.

[73]Ibid., p. 405.

[74]Ibid., p. 353.

contingent upon a larger membership, more institutions, greater schools, and in general those things by which the world measures progress and achievement.

Sacred history gives no examples of failure due to an inadequate supply of resources or material deficiency—but it is replete with examples of miserable failures due to spiritual poverty. The Last Church, the Seventh Church, the Laodicean Church, has not been indicted because she has no "works," for the True Witness says plainly that He knows the "works." The indictment is, "thou . . . knowest not."[75]

[75]Revelation 3:14–22.

5. Understanding the Important Issues for this Time

The previous chapter points out clearly, that there have been serious misapprehensions in God's church down through the ages. The last such great one, was but little over one hundred years ago, when the Philadelphian church failed to understand that there was yet another church to come on the scene of action and to fulfill its appointed place.[76]

Few would deny that the world has not made tremendous advancement in scientific knowledge during the past one hundred years. This is true in every field of human endeavour. There might be some question, however, as to whether the church has made a complementary advance in spiritual discernment, or if spiritual light is any brighter, any keener today than it was when the pioneers began to retrieve and assemble the truths of the denomination a century ago.

As has been pointed out, the teaching on the sanctuary and the cleansing of the sanctuary, is distinct to the Seventh-day Adventist church. Wherein does this truth set the church apart? What relation does this teaching have to the church as a whole? What is its application to the church today and what bearing does some far-off work have to individual members here and now on this earth?

In considering how this truth sets the church apart, the comparison needs to be made between the type and the antitype. With regard to this, Ellen G. White points out the relationship between the people and the service:

> In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day

[76]Ellen G. White, Testimonies for the Church, vol. 1, pp. 186, et seq.

> of final atonement and investigative judgment, the only cases considered are those of the professed people of God.[77]

Seventh-day Adventists profess to be God's people, thus they fulfill a prime requisite here. Accordingly the sanctuary service is of particular importance to them. This does not mean that God will ignore other peoples, but His people in particular have always had a higher responsibility, since the days of ancient Israel.

The connection of the Remnant Church with the cleansing work of the sanctuary, is further seen in the following explanation by the same author:

> 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.
>
> When this work shall have been accomplished, the followers of Christ will be ready for His appearing.[78]

Here is portrayed a period of time in which sins are being removed from the people, and this work has a special connection with the messages of Revelation, chapter fourteen. This chapter of Revelation, brings to view three angels, each having a special message. The message of the first angel, dealing with the hour of God's judgment, was heralded by William Miller and his associates during the early 1840's. Shortly before the disappointment, the cry of the second angel went forth, when the believers were called out of the nominal churches to take a definite stand in preparing to meet the Lord. These two messages[79] preceded that of the third angel, when the most terrible warning was borne to man. In part

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[77]Ellen G. White, Great Controversy, p. 480.

[78]Ibid., p. 425.

[79]Revelation 14:6–8.

the third angel said, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."[80]

The sin that calls down the wrath of God, must be a very real sin. Adventists have long known that the beast represents the Papacy, his image the apostate Protestantism, and the mark, the spurious sabbath of the first day of the week.[81] With all the truth of this, there may be a more serious deficiency that overtakes the church. Should the church members in their experience place anything ahead of the true God, or allow anything to overshadow His place, just so surely and in the same proportion would worship be rendered to the beast. Any rejection of truth, means a rejection of the Author of truth. Men today build idols of false doctrines and theories, as verily as pagans fashion them of wood and stone. Idolatry exists today as it existed in the days of Elijah.[82] Consequently the dire warning of the third angel includes infinitely more than is usually considered by the church. Worship of the beast in its ultimate and most sinister form, is none other than worship or homage paid to "self," this later being related to what psychoanalysis terms "ego." The implications of this are very large. Specifically it means that over the years it has been relatively easy to proclaim the messages of the first and second angel in comparison with the third angel's message; the latter, actually progressively more difficult. This has a bearing on the cleansing of the sanctuary.

The special relation that the third angel's message holds to the cleansing of the sanctuary, may be seen in the following statement, again from the pen of Ellen G. White:

> Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the

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[80]Revelation 14:9, 10.

[81]Cf. White, op. cit., pp. 433, et seq.

[82]Ibid., p. 583.

> most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place.[83]

The third angel's message may therefore be said to be a key, to unlock the door into the most holy place.

Seventy years ago, in the year 1888, when a great truth came to the Adventist church, a question was raised in regard to this fundamental teaching of righteousness by faith. The reply came from Mrs. E. G. White, spoken very clearly: "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"[84] This brings into focus three points that are inseparably connected: (1) the third angel's message; (2) the most holy place; and (3) righteousness by faith. Theology of this sort does indeed set the Adventist church in a separate category, but that in itself is nothing to fear.

What relation does this teaching have to the church as a whole? The Remnant Church holds a very unique place before God and in the world. "We" are the "house" of God, "if we hold fast the confidence and the rejoicing of the hope firm unto the end."[85] Likewise, the "house of God . . . is the church of the living God."[86] This "house" has had a Divine Architect: "Behold the man whose name is the BRANCH . . . he shall build the temple of the Lord: Even he shall build the temple of the Lord."[87] The relationship between "church" and "temple" is seen from the following statement of Ellen G. White:

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[83]Ellen G. White, Early Writings, pp. 260, 261.

[84]Ellen G. White, Review and Herald, April 1, 1890.

[85]Hebrews 3:1–6.

[86]I Timothy 3:15.

[87]Zechariah 6:12, 13.

> His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness.[88]

Referring to the book of Hebrews, chapter nine, verse two, the statement is found, "there was a tabernacle made . . . which is called the sanctuary."

In summation, it is clear from the foregoing, that the "house of God," the "church of God," the "temple of the Lord," and the "tabernacle," and the "sanctuary," are all very much related, or more correctly, inter-related, the words and meaning in some cases being interchangeable. Texts might be multiplied in support of this. Of necessity this means that any undertaking in connection with the "most holy place" must also have some connection with the "church of God" which is to proclaim the "third angel's message," and is to become righteous by faith. The relationship between "church" and the "cleansing of the sanctuary" is therefore very intimate.

Crosier's viewpoints. Returning to the epitome of Crosier's article as presented in chapter three above, there are certain points that need to be considered in particular at this juncture. It must be borne in mind that the whole sanctuary service came into being as the result of an abortion of God's original plan. The Creator and His created beings were to have had a mutual relationship that would eternally grow more satisfying to the parties concerned. This relationship was thwarted. What was it that created the need for the elaborate services of the sanctuary?

Turning to the record as found in the Bible, it seems simple enough. On one day Adam found delight in talking face to face with God. On the next day following his disobedience, he fled from the face of God. It was the same personal God and the same physical Adam. The change had

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[88]Ellen G. White, General Conference Bulletin, 1893, p. 148.

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.[89] 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."[90] 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. By the same token, it is possible that Lucifer did not fully understand the depths of his sin when at first he began to question the right or authority of God.[91] It nonetheless does not change the fact that from the moment he agreed to the proposition, he "was a murderer."

The account is very clear. The first thing the Lord did for man after his rebellion, was to provide him with some clothing made from skins. This obviously meant the death of some innocent creature. The next step for man as he began to understand "good and evil," was to take the life of a creature by his own hand—life which only God could give. "To Adam, the offering of the first sacrifice was a most painful ceremony," comments Ellen G. White.[92] It was the first time he had witnessed death. He trembled at the thought of his sin being so great as to shed the blood of the Lamb of God. But so he began to be instructed with regard to offering living sacrifices and, there was unfolded to him the foundation of the sanctuary service that was not to be known by the children of Israel, until many centuries later. Yet it must be conceded that there were thousands of animals slain and offered during this period. In every

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[89]Genesis 3:5, cf. margin.

90John 8:44.

91Cf. Ellen G. White, Patriarchs and Prophets, chap. 1, pp. 35, et seq.

92Ibid., p. 68.

instance it was the hand of the sinner that slew the victim. It was therefore self-evident that sin caused death.

There is no way to know whether man connected the death of each animal, at his own hand, with his original sin of desiring to be God. The evidence would indicate that he did not fully understand. The whole understanding of the sanctuary service was so weak and immature, that the true Lamb of God was not recognized when He came. There is therefore a particular significance to the prayer of Christ when He hung on the cross, "Father, forgive them; for they know not what they do."[93] It is amazing that the sin of the ages should be an unknown sin. But thus it was that the terrible depths of sin should be unfolded before the universe. Since the inception of sin, God had not faltered or in any way changed His relationship to man, the change had come in man's relationship to God—this was the sin. Thus for this world, "time" began, and a detour was begun over a road that need never to have been traveled.

This detour will continue just as long as man retains any of his enmity against God; in fact, the enmity indicates that he has no desire to see God face to face as he once saw Him. The truth of this is affirmed in Paul's epistle to the Romans, chapter eight, verses six and seven. Herein is delineated the condition of the natural mind of man, and reads: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."[94] The wording of this passage of Scripture, needs to be noted carefully. The mind is enmity against God. Thus, "redemption" in its full and complete sense cannot be complete until this enmity is eradicated and man is freed from what Crosier calls "the subjection and consequences of sin."[95] The love of God being what it was and is, He agreed to place His Son in the hands of man who

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[93]Luke 23:34.

[94]Romans 8:6, 7.

[95]Crosier, supra, p. 37, par. 1.

demanded God's place, and accordingly He was willing to pay the ultimate price that man demanded.

The earthly sanctuary services were appointed of God to help man know and understand exactly what God was willing to do for him. Every animal slain by the hand of the sinner was to be a miniature Calvary. It was to reveal to man the deep-seated enmity he held against God, but in the same instant to prove to him that God held nothing back, not even His Son, if by any means He could bring man to see his rebellion. It was in this way that God prepared the catalyst to break the proud and stubborn heart of man. Nothing less than "blood" could wash away such an awful sin as his, i.e., the will to kill God.[96]

Should it be contended that man has never had such a deep-seated enmity against God, and that in fact it is quite preposterous that man should think of murdering God, consideration only need be given to the instruction of Christ as found in Matthew, chapter twenty-one, verses thirty-three to forty-four. It will be recalled that this is the parable of the householder who planted a vineyard, hedged it about, and then let it out to husbandmen while he went into a far country. When the time of fruit drew near the householder sent his servants to get the harvest. They, however, were badly mistreated. When a second group of servants were abused, the householder sent his son with the hope that he would be respected. Jesus Himself was the son sent to receive the fruits of the

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[96]Note: The great truth of the atonement has been immeasurably corrupted. All "religions," including Christianity in general, have come to believe that the death of Christ, or in pagan beliefs the death of some notable personage, will in some way appease an angry God and keep Him in good humor. This is the essence of Roman Catholicism, and it has been borrowed by Protestantism. Cf. William G. T. Shedd, Dogmatic Theology, II, 378–489. It is, however, the antithesis of the true gospel. Cf. John 3:16; Ellen G. White, Steps to Christ, pp. 11–15. Consequently, when the third angel's message is truly proclaimed, Roman Catholicism, which is none other than the incarnation of the beast and paganism, will be brought to "judgment." Thus the "loud cry" of Revelation 18 will be proclaimed with world shattering results as portrayed therein, and every false doctrine of man will be exposed for what it really is—a glorification and worship of "self."

vineyard, but when He told His hearers that even the son would be despised, and in the end killed in order to get "his inheritance," or in reality his place, they sought the more to "lay hands on him" for "they perceived that he spake of them." They were loath to accept the implications of the deep sin of their own hearts.

This parable was but the prediction or rehearsal of the actual experience that was to follow later. However, before man's ultimate crime was committed at Calvary there was a further portrayal before the very eyes of the Jews that should have shown them the enmity of their hearts.

In this same line of thought there is presented in the eighth chapter of John, beginning with the thirty-third verse and continuing to the end of the chapter, a conversation between Christ and the Jews which has deep significance. The Jews insisted that they were the seed of Abraham and that he was truly their father. Jesus dissented from this. He told them that they sought to kill Him and if they were Abraham's children as well as the children of the "Father, even God," which they also professed, then they would love Christ. He further told them that they were of their father, "the devil." They replied that Jesus was of the devil. Jesus answered, "I have not a devil; but I honour my Father," and He went on to tell them that they did not know the Father, but that He knew the Father. The end of the passage points out that, "they took up stones to cast at him."

The implications are clear; His hearers had merely carried out in act the hatred buried deep in their hearts. Jesus had endeavored to bring to their consciousness the fact that they were the servants of sin, the children of "the devil," and that they held enmity against God's representative, even His Son. His hearers failed to understand but it has been written for "our admonition."

The unconscious mind. For well over half a century now, there has been developing a new science known as psychoanalysis. More recently it has become a respectable branch of the medical profession wherein it forms the basis of therapeutic measures for mental illness. The discoveries of this science can shed light on the cleansing of the sanctuary and further

consideration of the relationship should be given. For the purpose of this study, it is not especially important to stress or to support any particular leader or school of psychoanalysis. The important point is that scientific methods have been used to ascertain the workings of the human mind and certain tenets or laws have been established which seem to govern the way the mind operates. Chief among the tenets, is the one which asserts that there exists an unconscious which has a dynamic influence on the conscious mind of man. Such a premise comes to grips with the very motivating power in man's life and conforms to the thoughts expressed in numerous Bible texts which assert that God is really interested in the heart of man, in contrast to the way man evaluates by outward appearance.

It would seem very logical that in the doctrine of the cleansing of the sanctuary, is to be found the answers to questions that are being raised regarding the effect of the unconscious upon conversion, or alternatively, conversion upon the unconscious. Some questions in this area are set forth by Ernest White:

> Seeing then that the unconscious processes play so large a part in our mental life and in our conduct, and realizing that so much evil lies in the depths, theologians have very naturally asked how far redemptive processes as preached in the Gospel of Christ can affect the unconscious. Does the acceptance of modern psychological theories lead to the conclusion that religious life is concerned only with the conscious mind, and that a very large part of human personality is left untouched and unchanged? Are we also to infer that the Christian must remain in a state where much of his being is in rebellion against God, or is alien to God?[97]

The obvious answer from a Seventh-day Adventist point of view, is that all rebellion and everything that is alien to God must be eradicated from the heart of man before he can again stand in God's presence.

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[97]Ernest White, Christian Life and the Unconscious, p. 20.

Consequently, if the principles of psychoanalysis are true, it would mean that even the unconscious mind would need to be cared for if the gospel was to be completely effective in the life of man. There is implicit inference to this in the writings of Ellen G. White, as seen in the following two examples:

> The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul.[98]

When Jesus is comprehended by faith, and brought into the inner sanctuary of the soul, the Holy Spirit will mold and fashion the character after the likeness of Christ.[99]

Though presented herewith in a most limited way, nonetheless, the concept that the unconscious does have an influence upon the conscious and that it must be taken into account when consideration is given to the whole man, gives a new kind of relevance to numerous pronouncements made by Jesus. For instance, when He said, "I am come that they might have life, and that they might have it more abundantly,"[100] the inference being, without repression or restriction of guilt, life as God understands it. Again He said, "Ye shall know the truth, and the truth shall make you free."[101] Furthermore, it is clear, when Jesus spoke the parable of the householder and his vineyard, and of the son being murdered, He was merely analyzing the secrets of the unconscious in His hearers.

It would be a study in itself, to ascertain this aspect of Christ's work in perceiving minds. However, it is of interest in this connection to note that He "needed not that any should testify of man: for he knew what

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[98]Ellen G. White, Testimonies to Ministers, p. 145, italics supplied.

[99]Ellen G. White, Sons and Daughters of God, p. 83, italics supplied.

[100]John 10:10.

[101]John 8:32.

was in man."[102] How did He get this knowledge? There is an answer suggested in the book of Isaiah, chapter eleven, verses one to five, wherein a prophecy of Christ is recorded. After listing some of His attributes, the record continues in verse five, "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." There is frequent reference in the Bible, to the "heart" and the "reins." The Revised Standard Version, uses the words, "waist" and "loins," respectively, in this passage. Other verses of this version using these same words, render them, "mind" and "heart" or "soul" and "heart." The Oxford English Dictionary, defines the Biblical use of "reins," as "the seat of the feelings or affections." Brown, Driver, and Briggs, in elaborating on the uses of "reins" in the Hebrew text of the Old Testament, suggest that the meaning is, "as seat of emotion and affection; . . . Jer. 12:2 near art thou in their mouth, and far from their affections; hence, as involving character, the obj. of God's examination."[103] All this would tend to indicate that for want of a scientific term in days of old, which would amount to "unconscious mind," one was used in "reins" that carries with it similar thought, i.e., the innermost character, the object which God will examine. It is therefore reasonable to believe that this text in Isaiah supports the thought that Christ had no repression of the unconscious. He stood before God by "faithfulness" and was thus "righteous." This is but a foreshadowing of the kind of people that the third angel's message will gather out for they too are to have "the faith of Jesus,"[104] not merely faith in Jesus, but the very kind of faith which He had, the faith of Jesus. This is the deep experience offered to the Laodicean church, faith, spiritual discernment, and the righteousness of Christ, when the door shall have been opened.[105]

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[102]John 2:24.

[103]Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament, p. 480.

[104]Revelation 14:12.

[105]Revelation 3:18–20.

Some legal and ordinary aspects of the sanctuary. The daily and yearly services in the tabernacle were carried on in a very exacting manner. However, the real purpose of the sanctuary had been forgotten, namely, that the Lord "may dwell among them."[106] The concept had grown up that what really counted was the doing of the sundry services. Israel forgot or failed to understand that the Lord had given the services in order to get rid of sin because He could not abide where sin existed. Either sin had to go, or He would go. The two could not reign together. Thus there had been war in heaven and thus the premise was exemplified that real and basic sin is to exterminate God.

To enable man to understand that full and complete provision had been made in his behalf, and to help him see that sin touched every part of his being, different kinds of offerings were given. Each of the offerings had a specific application to the over-all plan, which Crosier discusses.[107] However, it needs to be remembered that the entire roster of sacrifices and ordinances would have been nonexistent and "religion" as such would not have been known had man continued speaking face to face with God as in the beginning. Hence the whole approach must be from the angle that the services in themselves have little or no meaning, except as they again provide for that Edenic relationship.

The gospel dispensation. The book of Hebrews makes it very clear that we have in Christ "a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."[108] Because of this, He is the "mediator of a better covenant."[109] These two aspects are basic in that they establish a "true tabernacle" in contrast to that which was just a copy or "shadow," and the reason for the whole thing, i.e., a "better covenant" or the new covenant in place of the old. This means that the sanctuary wherein Christ ministers is the sanctuary of the new covenant,

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[106]Exodus 25:8.

[107]Cf. Crosier, supra, pp. 15, 16, pars. 2–6.

[108]Hebrews 8:2.

[109]Hebrews 8:6.

and this sanctuary has been set up, placed, established, created by God.[110]

In harmony with the type Christ could not enter the sanctuary to minister until He had some blood to offer. Thus the Adventist position is logical and correct that it is after the crucifixion of Christ that He began His work of ministration. It was at this time that the sin of man was actually recorded in a way that all could fully understand; man had seen himself slay the Son of God, and the universe stood witness to the fact.

The "true tabernacle" and the new covenant. The sanctuary of the new covenant is connected with the New Jerusalem like the sanctuary of the old covenant was connected with the Old Jerusalem.[111] The "true" was pitched by the Lord whereas the old was made and pitched by man. And what has the Lord pitched? "A city . . . whose builder and maker is God."[112] Likewise, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[113] A city without people is but a ghost town, and useless beyond compare. Truly it is people that make a city. Each individual as a "house" is the thing in which God is interested and thus it has ever been since He said, "let us make man."[114]

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[110]Crosier, supra, pp. 16, 17, pars. 7–11.

[111]Ibid., par. 7.

[112]Hebrews 11:10.

[113]II Corinthians 5:1.

[114]Genesis 1:26.

6. The "True Tabernacle"

Christ was continually revealing to His disciples, and to the scribes and Pharisees, new truths that often were hard to comprehend. It was ever the illustration of putting "new cloth unto an old garment," or "new wine into old bottles";[115] it was not easily accomplished. Thus it was when Jesus said, "Destroy this temple, and in three days I will raise it up."[116] Never had the Jews heard such bold presumption—a building that required forty-six years to build was to be constructed by this Carpenter in three days. "But he spake of the temple of his body." It was not until after He had risen that the disciples came to understand the meaning. This understanding has been handed to the Remnant Church, and the implications need to be fully comprehended.

The Bible and the "true tabernacle." Paul writes plainly with respect to the kind of "temple" to which Jesus referred, and explains:

> Know ye not that your body is the temple of the Holy Ghost...[117]
>
> Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.[118]
>
> What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.[119]

This last text couples in a definite way the "temple of God" with the new covenant wherein God will be with His people and they with Him. Or

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[115]Matthew 9:16, 17.

[116]John 2:18, et seq.

[117]I Corinthians 6:19.

[118]I Corinthians 3:16, 17.

[119]II Corinthians 6:16.

as it states in the book of Hebrews, "This is the covenant that I will make with them after those days . . . I will put my laws into their hearts, and in their minds will I write them."[120]

It is beyond question that the Levitical priesthood and the ceremonies of their day did not perfect a people. The daily and yearly round of rites ever remained but a type. It was but a chapter in the drama of God's immeasurable love for His people. It was to prepare them gradually for the truth that even the angels found difficult to believe, that "God so loved the world that he gave His only begotten Son."[121] The basic work that needed to be done was to "purge" the conscience and "perfect for ever"[122] a people who are "without fault before the throne of God."[123]

The foregoing texts of Scripture are some of the plainest in the Bible pointing out that eventually "man" in the highest sense is to become the dwelling place of God. This concept is complementary to the truth that there is a temple in heaven. "Thy way, O God, is in the sanctuary."[124] This is not just a remote spot where God lives. If His interest in man is sufficiently great to cause Him to give His Son to be eternally a member of the human family, surely He has a profound interest in the "temple of God . . . which temple ye are." The truth of this concept is exemplified in the fact that the True Witness continues to stand at the door of this temple, the heart of man, and to knock.[125]

Again, the promise that Jesus made to the disciples with regard to returning to this world, is coupled with this same idea.

> Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not

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[120]Hebrews 10:16.

[121]John 3:16.

[122]Hebrews 9:13, 14; 10:14.

[123]Revelation 14:5.

[124]Psalms 77:13.

[125]Revelation 3:20.

> so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.[126]

The marginal reading for "mansions," is "abodes" or dwelling places. Surely the God that "spake and it was done; he commanded and it stood fast,"[127] need not take centuries to prepare a place for His people, if such a place has to do with material things. On the other hand, to prepare an "abode" wherein God and His people should verily dwell together; where they would be the "temple of the living God," and He would "dwell in them and walk in them," and wherever He was they would be also—this indeed would require preparation. This is not a work with bricks and mortar, nor even precious stones, but rather with fleshly, or more correctly, "stony" human hearts. A work of this nature, would truly take time and no man can know just how long it will take. Only a righteous God would undertake such a work.

A perusal of any reliable concordance will bring to light many other scriptures that deal directly with the "temple," the "sanctuary," the "tabernacle," or the "house of God," all of which will tend to throw more light on this great truth of man's high calling. One further reference should be made. In this it will be seen that the individuals of the "household of God" are joined together to make a "holy temple in the Lord."

> Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an

[126]John 14:1–3.

[127]Psalms 33:9.

> holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.[128]

The Spirit of Prophecy and the "true tabernacle." When the writings of Ellen G. White are consulted on the matter of the "true tabernacle," scores of statements come to light which clearly indicate the truth of man becoming the "true tabernacle," the temple in which God longs to dwell.

Returning briefly to the experience of the 1844 believers, the following explanation is given by Ellen G. White with regard to the new covenant sanctuary as this truth began to be understood by them:

> "Let them make Me a sanctuary; that I may dwell among them," was the direction given to Moses while in the mount with God.
>
> This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?
>
> Turning again, to the book of Hebrews, the seekers for truth found that the existence of a second, or new covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

[128]Ephesians 2:18–22.

> Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.[129]

The point clearly made here is that there is a "new covenant sanctuary," in contradistinction to the one Moses built. This is further emphasized by the following from the same author:

> The term "sanctuary," as used in the Bible, refers first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.[130]

At this point, it is important to note very carefully, that the "true tabernacle" is the sanctuary of the new covenant. In trying to distinguish between the sanctuary of Moses and that of God, there is little that can be said in making this difference, except that one was "on earth" and one "in heaven." This does not necessarily have reference to geographical location, if heaven is considered some remote spot in the universe. In fact John saw both "a new heaven and a new earth,"[131] which would indicate something in contrast to man's present understanding of these places.

To distinguish another way, one was man's sanctuary and one was God's sanctuary. Although the ancient tabernacle of Israel and later

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[129]Ellen G. White, Great Controversy, pp. 411–413.

[130]Ibid., p. 417.

[131]Revelation 21:1.

Solomon's temple were both the most magnificent of structures, they were nonetheless man-made. The Lord pitched a tabernacle that is His creation befitting God and His exalted position in the universe. Truly one is "earthly," and the other "heavenly." As surely as God is higher than man just so surely is the tabernacle that He pitched more exalted than the one man made; His is "not made with hands."

There is no question as to what the "new covenant" actually is; the Record states clearly, "I will put my laws into their minds, and write them in their hearts."[132] Therefore the sanctuary of Daniel 8:14 which refers to the "sanctuary of the new covenant" has a very vital connection with man's mind and his heart. Ellen G. White says: "What was done in type in the ministration of the earthly sanctuary, is done in reality in the heavenly sanctuary."[133]

The "true tabernacle" and heaven. The concept of heaven is very confused with gold, silver and stone, or in other words with gross materialism. A considerable segment of Christianity bases its appeal to the heart of man solely on this concept. Basically this is no different than the appeal of every other religion in the world for each holds out some kind of utopia to come in the future. Does this mean that really all religions lead to the same place; the difference being simply the road traveled to get there? Hardly. There is a far superior understanding of heaven awaiting the Seventh-day Adventist church—and through them, the world. The only possible reason that can be given for God parting with His Son, is because of His love for man. He was willing to deny "self" and to "take up his cross" and to come after His people. This same way is open to His people to use in approaching unto God, in fact it is the only way. It therefore becomes very doubtful if any church member will ever see heaven, irrespective of the glories found there, unless the church member is moved by a mutual and complementary love to God.

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[132]Hebrews 8:10.

[133]White, op. cit., p. 420, italics supplied.

This means that the actual condition of heaven becomes insignificant, and of course the actual place of little importance.

This brings into focus the very definite connection that Christ's work in the sanctuary has with the "true tabernacle," and further shows that the church on earth is very closely related to heaven, as will be seen in the following assertions by Ellen G. White:

> While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth.[134]
>
> The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family of heaven, it will be because heaven has begun with them on earth.[135]
>
> Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth. . . . If we would be saints above, we must first be saints below.[136]
>
> The Lord has set his church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth flashing divine light on the pathway of benighted souls.[137]
>
> As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come learn of Me, and in thus coming we begin life eternal. Heaven is a ceaseless approaching to God through Christ.[138]

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[134]Ellen G. White, Desire of Ages, p. 166, italics supplied.

[135]Ellen G. White, Sons and Daughters of God, p. 361, italics supplied.

[136]Ellen G. White, Review and Herald, January 1, 1889, italics supplied.

[137]Ellen G. White, Review and Herald, January 21, 1890, italics supplied.

[138]Ellen G. White, Desire of Ages, p. 331, italics supplied.

Beyond the inner vail was the holy of holies, where centered the symbolic service of the atonement and intercession, and which formed the connecting link between heaven and earth.[139]

These references make it abundantly clear that heaven is far more than just a place, but rather it constitutes an experience that begins here and now in this world. Likewise, the ministering work that Christ is now carrying on is a ministry to the church on earth. Further, as in the typical service the Holy of Holies was to be the connecting link with heaven, so it is the Holy of Holies that is especially treated after the year 1844.

The "true tabernacle" and Christ. Reference has already been made to the words of Christ when He told the Jews to destroy the temple and in three days He would raise it up again, He of course, referring to His body.[140] This was not understood by the Jews nor the disciples. It is quite easy, however, for the present generation to understand His words in the light of His death and resurrection. But the apostle Paul, in his time, caught something of the deep significance of this truth, and understood as recorded in Hebrews, chapter nine, verse eleven: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." This confirms what Christ had said previously, His "temple" was raised up and He became a high priest by a "perfect tabernacle." There is still a further meaning that this text presents; it is that Jesus became a high priest in His humanity,[141] or in other words as His people are called to present their bodies a living sacrifice, so He truly presented His.

> The truth of this is emphasized by Ellen G. White, when she states:

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[139]Ellen G. White, Patriarchs and Prophets, p. 418, italics supplied.

[140]John 2:18, et seq.

[141]Seventh-day Adventist Bible Commentary, vol. 7, p. 453.

> When Moses was about to build the sanctuary as a dwelling-place for God, he was directed to make all things according to the pattern shown him in the mount. . . . So to Israel, whom He desired to make His dwelling-place, He had revealed His glorious ideal of character. The pattern was shown them in the mount when the law was given from Sinai . . .

Israel had chosen their own ways. They had not builded according to the pattern; but Christ, the true temple for God's indwelling, moulded every detail of His earthly life in harmony with God's ideal. . . . So our characters are to be builded "for an habitation of God through the Spirit."[142]

What a difference in the history of the world there might have been had Israel comprehended that God really above all else desired to make them His dwelling-place, and that the tabernacle was merely a symbol of this. This Divine hope and aspiration had to wait until Christ came, but in Him the possibility was proven in fact and He, the "true tabernacle," built His temple in every detail according to God's pattern. "So our characters are to be builded," and it can be added, so the church can be sure that there is a tabernacle where Christ dwells. "By virtue of His death and resurrection He became the minister of the 'true tabernacle,' which the Lord pitched, and not man."[143]

The "true tabernacle" and the church. After the work of 1844 was begun in the sanctuary there was to come a time when the church would be sealed and ready for the experience of seeing God again, face to face. This sealing work is portrayed in the books of Revelation and Ezekiel. The seriousness of the matter and its relation to the church as a whole is pointed out by the Lord's messenger in the following:

> The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left

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[142]Ellen G. White, Desire of Ages, pp. 208, 209, italics supplied.

[143]Ibid., pp. 165, 166.

> without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.[144]

There is much in this quotation for deep and serious consideration, however the point to be noted is that the church is the "Lord's sanctuary." When this fact is truly accepted and understood, it will make a difference as to how the book of Ezekiel is understood.

The world is full of thousands of marvelous structures that have been erected in the name of the Lord. Many of them took decades to build and some of them have been standing for centuries. Yet the world is today waiting to see the true splendor of a "house" fully and completely dedicated to God's service. It is not that the material is lacking, but rather that it has not been used. Ellen G. White assures the Remnant Church:

> The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representative of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven,

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[144]Ellen G. White, Review and Herald, January 11, 1887; later published in Testimonies for the Church, vol. 5, p. 211, italics supplied.

> radiating in all directions the bright, clear beams of the Sun of Righteousness.[145]

Surely a building made on this order would attract the entire world. Thus far the world has not seen a "temple built after the divine similitude" even though the Corner Stone has been laid, but the Divine Architect continues to search for "lively stones"[146] with which to complete the house.

The destiny of the church, the meaning of type and its fulfillment, is clearly enunciated by the Lord's messenger in the following passage:

> The Jewish tabernacle was a type of the Christian church. . . .
>
> The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it.
>
> Through Christ the true believers are being represented as being built together for an habitation of God through the Spirit.[147]

Thus far in this chapter five different aspects of the "true tabernacle" have been considered. There remains one more.

The "true tabernacle" and man. The crown of God's creation came forth from His hand in His "image" and "likeness." Man was made to have fellowship with God Himself. Thus ever since sin entered the heart of man there has been but one over-all plan, that of bringing man back to

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[145]Ellen G. White, General Conference Bulletin, 1893, p. 408; later published in Testimonies to Ministers, p. 17, italics supplied.

[146]I Peter 2:4, 5.

[147]Ellen G. White, Signs of the Times, February 14, 1900, italics supplied.

the place where he might have fellowship again with God. The purpose and end result of this is clearly set forth in the Spirit of Prophecy:

> From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine one. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. . . . In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin.[148]

The immediate deduction from the foregoing is that had sin not entered, there would have been no need for the temple in the days of Israel. Man, created perfect, would have continued to be the temple of God, and to commune with Him face to face. It means also, that man would not have needed a Mediator. The end result is also clearly indicated. When the "heart of man becomes again His temple," the need for a Mediator will cease and Christ can arise and announce, "It is done." Obviously, Christ cannot make such an announcement until it is a fact, and it can never become a fact until the church understands what is involved. As an aid to this understanding, the Lord's messenger refers to Israel as follows:

> God sought to impress Israel with the holiness of His character and requirements . . .
>
> But the people were slow to learn the lesson. . . . In pity for their weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said; "that I may dwell among them."

[148]Ellen G. White, Desire of Ages, p. 161, italics supplied.

> So to Israel, whom He desired to make His dwelling-place, He revealed His glorious ideal of character. . . .
>
> But this ideal they were, in themselves, powerless to attain. . . . Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol. . . . In all, God desired His people to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit:
>
> "Know ye not that ye are the temple of God . . ."
>
> In the preparation of the sanctuary and its furnishing, all the people were to co-operate. . . . They were to co-operate also in the preparation of the spiritual building—God's temple in the soul.[149]

In pity God gave them a "symbol" but it was only a symbol. The real purpose had to do with the human soul.

The quotations might be multiplied, but the end result would be the same.[150] "We" are "God's building," His "house," "His temple," His "true tabernacle"; and His interest and deep concern is in the "soul temple" of man.

The next chapter will deal with the high destiny that God has planned for His people at this time in history—the cleansing and restoration of the sanctuary in relation to current Seventh-day Adventist history.

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[149]Ellen G. White, Education, pp. 35–37.

[150]See Appendix for further pertinent quotations.

7. The Cleansing and Restoration of the "True Tabernacle"

This study has thus far presented some facets of the sanctuary teaching that are not generally discussed. However on the basis that the reasoning up to this point is correct, and the exhibits have authority, it means that a foundation has been laid for some far-reaching conclusions affecting the Seventh-day Adventist church as a body, and consequently affecting the individuals comprising that body.

Over the years the church has been able to set down the complete list of the articles in the tabernacle, and to ascribe to each a meaning in its type. Accordingly it is known how many cubits long and how many cubits wide the building was. The color of the curtains, the height of the walls, the glory of the ceiling, the splendor of the ark overlaid with gold, all is known. The shovels, the basins, the fleshhooks, the firepans are understood—nothing is wanting. All this, is of course, recorded for the guidance of the church. Yet over and above and behind all this is the continued great need to understand God's purpose in giving the tabernacle service to His people. Although the priests had minute instructions as to exactly how they should carry on their services before the Lord, yet clearly God's true interest has ever been with His people, as such. It was for this reason that the "true Lamb" could say when He came, "I came not to call the righteous, but sinners."[151] In other words, it was people, human beings, that held the interest of God and His Son.

Accordingly God has a profound interest in the entire human race, for all are "sinners." This is the fact that the tabernacle was to make clear to the camp of Israel, but they confused "acts" with basic sin and thus they were not perfected. God was concerned with the "blotting out" of sin. He was concerned with the heart of man; "for out of the heart proceed evil."[152] The Spirit of Prophecy is replete with counsel and warnings that

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[151]Luke 5:32.

[152]Matthew 15:19.

the church in this hour should study to understand and become fully intelligent with regard to the work Christ is doing at this time. That there is more to be known is affirmed in the following:

> The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding.[153]

> The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer, God's people will be elevated above common, earthly thought and feelings, and will be brought into harmony with Christ and his great work of cleansing the sanctuary above from the sins of the people. Their faith will follow 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.[154]

The foregoing makes it clear that the church needs to understand "fully" at this time, the "significance" of the tabernacle services and needs "to become more intelligent in regard to the work of the atonement." Additional statements from the same source might be cited. What more can the church know about the tabernacle service and what more can be hidden in the atonement that is not yet known? Perhaps much.

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[153]Ellen G. White, Christ's Object Lessons, p. 133, italics supplied.

[154]Ellen G. White, Testimonies for the Church, vol. 5, p. 575, italics supplied.

I. Real Sin and Guilt

When sin entered the universe it was not by some overt act; it was not even by a spoken word. Sin became real when a created being surrendered to the love of "self" and agreed with himself to take the place of the Creator. "I will exalt my throne," my place, my domain, "I will be like the Most High," was the purpose of Lucifer.[155] This same agreement with "self" brought Adam under the dominion of sin. He did not understand the full significance of his exaltation of "self," but the immediate reaction that came to him was a "knowledge of guilt." This guilt was exactly what God did not want man to have.[156] This sense of guilt caused man to flee from the face of the Lord and though there is a record of a brief conversation after sin entered, there is no record that man again looked upon the face of God. Indeed, it is doubtful that he had such a desire, in view of the fact that when he sinned he had agreed with "self" to take the place of God, or to be like God. Consequently any redemption plan for man would be confronted with the problem of eradicating the "knowledge of guilt," from the mind of man, which would also involve causing him to know what brought the guilt concept to him.

The tree of which Adam had been warned, was the tree of knowledge of good and evil. The immediate deduction is that in the event of sin, the mind, the seat of knowledge, would become involved and once man chose to serve "self" instead of the Creator, he would know something that he had not known before. What man knew after his rebellion was guilt.

It is this guilt that has caused man to invent a myriad different cults and it is this guilt which is the basis of every pagan concept of God and the root of all the expiation doctrines of appeasement—the vain expectation of placating angry deity. Inherent in the sense of guilt, is the desire to be

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[155]Isaiah 14:12, et seq.

[156]Ellen G. White, Selected Messages, book 1, p. 214.

freed from the oppression that it brings. It is for this reason that Adam charged his wife with being at fault in his transgression. The one he loved most dearly became the object of his accusation, for his guilt pressed heavily upon his soul.[157] By the same token, Eve sought to relieve herself of this burden and charged the serpent with her sin. This longing for freedom from guilt, has been the avenue by which man has conceived that if he could do enough of the right things, he would be freed from guilt. It will be seen at once, that it is guilt that creates "righteousness by works," becoming its very motivation.

On the other hand, it cannot be conceived that "religion," as such, came from God. It was God's plan to talk face to face with man; however such a relationship could not continue in view of man's desire to "be as god," and to take God's place. Thus the problem facing God is one of getting man to see himself as he really is, which in the process will amount to a sincere confession on man's part, of his alienation from God, which will in turn release man from his sense of guilt. In seeing himself as he really is, man will know of a certainty that his own "righteousness" leaves him "naked," consequently he will flee to Christ, to be clothed, as only He can clothe—with "white raiment," the righteousness of Christ.

Usually not all this is considered in relation to sin and salvation, and this is frankly admitted. But this very fact, supports the premise. In other words, man has been content to build upon his own goodness, with ever enlarged efforts to make that goodness better and when that was not sufficiently good, to trust that an angry god could be appeased, with the very act of appeasing again contributing to make man a little better. Such is the motivation behind all pagan religions—as well as pseudo-Christian beliefs. But it does not end there. Considerable portions of this same philosophy have crept into the thinking of God's people.

In support of this, consideration need only be given briefly to the experience of ancient Israel. What was their hope in a Messiah? Basically it was that Israel would be freed from oppression, that their name should

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[157]Genesis 3:12, 13.

be vindicated before other nations, which would of course, prove that they had the right relationship to God and so were not in any sense guilty. This same thinking motivated the disciples of Christ. It can be seen on every hand in the church today, for almost without exception, the popular prayer closes with the thought, "and when Thou comest in the clouds of heaven, we pray that we may have a part with Thee in Thy kingdom." Does God really need to be continually reminded of this? Or is it rather an expression of guilt—though perhaps an unwitting expression. Trust prevails, that in spite of everything to the contrary, God will somehow grant the church member a place where the cares, the burdens, and pains of this life will be at an end. Is this the ultimate of Christian experience? Perhaps it is, until the church comes to realize what its sin really is, and what is involved in cleansing the sanctuary.

In the King James version of the Old Testament, the English word "repent," is used twenty-one times; of these, sixteen times the use has direct connection with God and His repenting in one way or another. However in the New Testament the word is used also twenty-one times, but in every case it has to do with the heart of man.[158] This is significant and conforms with Paul's sermon on Mars' hill, when he said, "The times of this ignorance God winked at; but now commandeth all men every where to repent."[159] The question may be asked if there was some particular vice, repent of what?

This same call to repentance was made by John the Baptist.[160] It was enlarged and reiterated by Christ immediately after His baptism and following the temptation in the wilderness. It was in the wilderness that Christ who "came in the flesh," overcame the temptation of rendering worship to "self" and acknowledged all should "worship the Lord thy

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[158]Cruden's Complete Concordance, p. 540.

[159]Acts 17:30.

[160]Matthew 3:2.

God."[161] It was here that Christ began in a very special way to prove to humanity that "sin" could be overcome by God's Word, when man willed to live by faith. Thus it was that when Jesus began preaching, He knew whereof He spoke and could call man to repent of serving "self" and of the desire to have God's place. Indeed Jesus had had this very place, but had considered that "to be equal with God,"[162] was not something to be coveted or to be grasped or to hold on to in any way. So long as the law of love was to reign in the universe, it could not be otherwise.

But the call of Christ to repentance, was not heeded by man. It remained for man to prove to himself the root of his sin, his desire to have God's place, his will to kill God. Thus the evidence was eternally established at Calvary. This is the sin of which man needs to repent. This repentance will free him from guilt.

II. The Recording of the Sin

With sin being the will to kill God, it is obvious at once, that the sin of man was indeed imparted to Christ. He not only bore the sins of man, but He bore man's sin. As a lamb He came to the slaughter, and man slew Him. When man comes to see and understand that sin, he can truly repent. When he senses that it is in this very way that the sanctuary was defiled, he will understand the work facing the church. This forever stands in contrast to the idea of appeasement. God, the Father, was partner to showing man what was in his heart. It was God, that so loved the world that He gave. There was no way to show man the depths of his sin, until he actually saw the blood flow. When he saw this happen, he could understand that "without the shedding of blood is no remission."[163] If this could not reach the heart of man and verily purge

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[161]Matthew 4:10.

[162]Philippians 2:6.

[163]Hebrews 9:22.

his conscience and bring him to repentance, then God could do nothing further, as He had used the "last arrow in His quiver."

The truth of man's act toward God, has been recorded in a Book. If in eternity, there should ever be any doubt, one look at the Book will suffice. Of course, there will never be any doubt, for those who spend eternity with God, face to face in His presence, will be those who humbly and with deep repentance agree to having made the record in the Book. They will ever confess their sin. Since Christ is the Word, the full description and expression of God to man, He is likewise the Book. It is in the "Lamb's book of life," that the true people of God are written, or as expressed by Ellen G. White: "Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place."[164] The redeemed freely and frankly admit their sin against God and confess the mark of the nails as being the result of the enmity—the sin against God.

At the same time there are those who expect that God has been appeased sufficiently and that He will have vented His wrath on His Son in a great enough degree to allow the pseudo-faithful to pass the judgment. The repentance of such is that which needs to be repented of, for it deals with a supposed sinfulness that stems from not having done enough good works rather than understanding the true sin of the human heart. Consequently, the record that has been written in the Book, in Christ, by the print of the nails, is the thing that forever sets the redeemed apart from the lost. The former admit of their sin, having driven the nails because of their hatred, whereas the latter refuse to confess any part in such a mean thing, it being beneath the dignity of their "self."

The true people of God confess that it is their sin which has defiled the sanctuary. It is by their hand that the Lamb was slain and it is His blood which is sprinkled before the veil in the holy place, thus the sin is recorded. Therefore, Crosier says:

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[164]Ellen G. White, Christ's Object Lessons, p. 148.

> The necessity of cleansing the heavenly things, is induced by the atonement being made therein by the blood of Christ for the remission or forgiveness of sins and purifying of our consciences.[165]

Accordingly man's sin was recorded at the ascension of Christ and stands on the record. That sin, which grew out of the heart of man, has not been cancelled out as yet but in harmony with the type, it is now time that it be blotted out, for since 1844 the church has been in the great antitypical day of atonement. What has Christ been doing? The Spirit of Prophecy affirms that Christ has been carrying on His work in a special way in behalf of man:

> His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.
>
> "And the counsel of peace shall be between Them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples, before He went away, "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you."[166]

The concept here expressed in this quotation, is diametrically opposed to the pagan and papal ideas. Who needs to know of the broken body? Man. Who needs to recognize the wounded hands? Man. To whom is this pleading? Man. And why to man? Because the Father is well acquainted with the whole episode, therefore He does not need to be convinced or to be prayed to about the situation—not even by Jesus.

It is thus, from the time of the cross to the year 1844, that this message was to go to the world. Then, in 1844, a new work was to start, the hour of God's judgment had come and something that had never before

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[165]Crosier, supra, pp. 19, 20, pars. 15–18.

[166]Ellen G. White, Great Controversy, pp. 416, 417.

happened, was now to happen. On what basis was this judgment to be made? On the basis of the everlasting gospel which the second angel said had become corrupted in the hands of Babylon. Her wine, her doctrines, had been accepted by all nations in place of the true gospel. A warning therefore, to the world of this horrible corruption was in order.

III. Real Sin Conquered by the Third Angel's Message

The third angel's message is all that the Seventh-day Adventist church has proclaimed it to be. It may even be much more than has yet been proclaimed. The fact has already been referred to that it is this very message "which shows the way into the most holy place."[167] Obviously Babylon, and all her daughters, have not accepted this fact and therefore cannot be benefited by the work on cleansing the sanctuary. Ellen G. White presents it thus:

> I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left.[168]

This means that the warning of the third angel about rendering worship to the beast, assumes very large proportions. If the nominal churches do not know what Christ is now doing and consequently accept "false reformations" as being genuine; offer up "useless prayers," and in general have their minds led by Satan himself, surely the limit has about been reached.

In its fullest sense, this beast spoken of by this third angel, is far more than just the Papacy. It is made of every false doctrine known to the

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[167]Ellen G. White, Early Writings, p. 261.

[168]Ibid.

world, from the time Nimrod began to build the kingdom of Babel[169] which did not become the corporate body of the Papacy until many centuries later, down to the present day. The organization was merely a means to an end, to present a united front against God after He had sent His Son. Hence the taking away of the "daily" as commonly attributed to Papal Rome, in Daniel, chapter eight, is only the outward evidence of the inward corruption of the human heart. Or to put it another way, the "mass" is said to create a little god of flesh and blood and thus is performed in the exact opposite or reverse, the basic sin of man killing God, but being just as false, for in both instances the true God is obliterated. Clearly, the motive for desiring to kill God, and the motive for wishing to create a god by speaking a word such as is done in the "mass," are different manifestations of the same corrupt spirit. Both manifestations arise from the same motive, which is to place man above God and to pay supreme homage to "self." Therefore this is not a sin particular to Rome as such, but exemplifies the human heart whenever it sets up anything in opposition to the true God.

Again, on the basis that Rome has taken away the "daily" there is a present application of deep meaning. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."[170] This is a statement concerning God's kingdom and its very foundation, for He has ever been willing to bear His cross—ever will do. But the religion of the Enemy has extracted the Cross as a principle and put into its place a mere emblem of the cross, a sign, a talisman, that feeds the ego of man and nullifies the true call to bear the cross daily—or continually.

The false teachings of the beast might be enumerated at length. Suffice it to state that practically without exception, every major teaching of true Christianity has been corrupted or has a complete counterfeit. The third angel's message is to sound the warning against all falsehood of the

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[169]Genesis 10:8–10.

[170]Luke 9:23.

beast. This same message is to show the way into the most holy place. Likewise the message of the third angel is the message of justification by faith, in verity. With so much being involved in this message, it can readily be seen why a rejection of this message will bring the truly fallen condition among the churches of the world.[171] It follows that unless the Seventh-day Adventist church makes the message of this third angel known with clarity, and this in distinction from a "social gospel," or as Paul warned in Galatians "another gospel," there is absolutely nothing to prevent time continuing indefinitely.[172] Specifically in relation to the "true tabernacle," it means that the cleansing cannot be completed until there is a people willing to have it completed in their lives.

For this reason the church awaits today the fulfillment of the statement made by Ellen G. White, sixty-seven years ago:

> The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be found within!![173]

The church has long talked of the latter rain, but it is abundantly clear that it "will never come," as long as the people of God are content with present conditions and neglect or fail to understand what the cleansing of the sanctuary really means. That the latter rain and the cleansing are

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[171]Ellen G. White, Great Controversy, p. 390.

[172]Note: For further details of this concept see note on page 87 [footnote 43 below].

[173]Ellen G. White, Review and Herald, April 21, 1891.

inter-related is clear, as indicated by the same author in the following affirmation:

> Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.[174]

Currently, there is much discussion regarding healing of the sick by prayer and with such "healing" even being done by radio, practically by proxy, it is little wonder that the Remnant Church is pondering its relation to the entire matter. It should be clearly understood that most of the current work of healing, finds its source of power from some place other than Heaven. Here again, the true power awaits the church when the church understands true cleansing. The same writer states: "The Lord has given me light that when the Israel of to-day humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease."[175]

This is all involved in the work of the third angel. However, Adventists frequently refer to "another angel," or to the fourth angel of Revelation 18:1. This fourth angel will do a work verily astonishing the world. But since the work of this angel is complementary to that of the third angel, it is clear that this angel "having great power," will not be able to go forward in his task, until the work of the third angel is fully known and carried out by the church. In other words, the work of the fourth angel is contingent upon the work in the sanctuary being carried out as God planned. Every true church member is involved in this work.

IV. The Real Intent of the Gospel

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[174]Ellen G. White, Testimonies for the Church, vol. 5, p. 214.

[175]Ibid., vol. 9, p. 164.

Mention has already been made of the fact that without the shedding of blood, there is no remission of sin. It follows that with the shedding of blood there is a sinless condition, or a condition akin to that of God Himself. With reverence it may well be asked, how is it that God is sinless? The answer is found in this text referred to above, (Hebrews 9:22) plus the thought expressed in Revelation 13:8, wherein it states that the Lamb was "slain from the foundation of the world." Admittedly this was a secret, and man did not know the end of his sin when he accepted its premise, yet it was revealed in Christ. This "mystery which hath been hid from ages and from generations," came to be known when Christ gave Himself in point of time by His physical death, at the hand of man, on the cross. This mystery is made known "among the Gentiles; which is Christ in you the hope of glory."[176] From eternity God laid aside His own plans, His own desires, His own "self," and took up His cross. He has told man that if he would be His follower, there is this one and only way, deny self, take up his cross, and follow. It is precisely this principle that Lucifer rejected. He decided to live for "self." The subtle mystery surrounding this whole drama was not even understood by the faithful angels, even after the death of Christ on the cross. There were further principles to be more fully revealed.[177]

It is the high destiny of this generation to have a full and complete understanding of these eternal matters, and to reveal them to the world. Though there have been faithful men of God down through the ages, the fact remains, God has "provided some better thing for us, that they without us should not be made perfect."[178] From ages past, there have been men who were noble before God; men that God used; men who understood the truth for their day. But these men have been exceedingly few in number by comparison with the millions of earth who have come and gone in history. The Sacred Record lists only two that were translated, Enoch and Elijah, and some few others that were raised from

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[176]Colossians 2:26, 27.

[177]Ellen G. White, Desire of Ages, p. 761.

[178]Hebrews 11:40.

the grave at the time of Christ's resurrection—all of these being counted worthy to abide in God's presence. However, these will not, cannot be the bride of Christ. It remains for a whole generation of individuals, living simultaneously, to fulfill the plan of the ages, and as it were, to "perfect," those of past generations and prove the truth of righteousness, and be translated without seeing physical death. Thus the "investigation," is to find this people who will come from every nation, kindred, and tongue. This gives real meaning to the investigative judgment. It is not that God needs to be informed, but rather that a people may be found, searched out, who will in every detail be willing to follow in the footsteps of Christ.

Referring again to the article by Heppenstall,[179] it will be recalled that the text of Daniel 8:14, has a much broader meaning than simply "cleansed." Thus it is after 1844 God's people, His sanctuary, are to be restored to their rightful state; to be consecrated again; to come into their own; be purified—be restored to their original state and condition. Then, and only then, will the truth of God's government be displayed and made evident to the universe. Christ will have imparted to "finite man the attributes which man would ever have possessed had he remained loyal and true to God."[180] Then will be proven the fact that the High Priest has ever had a work relating to the heart of man and the blotting out of sin from that heart. Then it will be seen that God has not changed, but that man has been recreated. Then will be proven the proposition that sin equals the will to kill God, whereas righteousness equals the will to die—to self, just as God from eternity has been willing to give His all for man, just so surely will the redeemed be willing to eternally lay their "self" aside and proclaim, "worthy is the Lamb." Thus it is that sin will not rise the second time.

"The central theme of the Bible," according to Ellen G. White, "the theme about which every other in the whole book clusters, is the redemption

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[179]Cf. supra, chap. IV, p. 26.

[180]Ellen G. White, Testimonies for the Church, vol. 6, p. 238.

plan, the restoration in the human soul of the image of God."[181] This means that heaven as a "reward," or as an attainment, fades into the background and the real thing becomes the vindication of God's name before the universe. God has ever looked to man to prove this point. This very fact sets the true God apart from all false gods of man's making—specifically God's faith in man. Who but the True and Living God could put any faith in man? Surely no pagan god has ever had it intimated about him that he trusted man, on the contrary all such have demanded to be appeased from the hand of man. In a way that has not been fully appreciated, it can be said that the righteousness of God, is in one sense a result of His faith in man. Several Bible texts indicate this concept.[182] The result amounts to the formulation of a proposition that in equation form would be: God's faith in man equals His righteousness, and conversely, man's faith in God equals his righteousness.[183]

V. Sons of God

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[181]Ellen G. White, Education, p. 125.

[182]Cf. Romans 3:3, 21, 22; 1:16, 17; II Corinthians 5:21.

[183]Note: Admittedly this concept of God may not be very widespread, and it may not conform to the usual historical picture that has been portrayed. This, however, does not prove it wrong. If verse sixteen of the third chapter of John is to be taken and accepted at face value, it means that God does indeed have an unbounded faith in man, a faith that works by love. It is inconceivable that God would give His Son to become the Bridegroom of just anyone, unless God Himself had faith in that "one." Similarly the Son would not accept as a bride someone in whom He had no faith. This relationship sets Christianity in a category all by itself, separate and distinct from all other philosophies. In a particular sense it sets the Remnant Church apart for it is at the door of this church that the Heavenly Bridegroom continues to knock. He still has faith to win His bride, a faith and love that has been spurned to a large degree. Thus an unbiased observer would have to conclude that this Bridegroom was surely a True Lover in every sense of the word, or in terminology befitting the point of discussion, was truly righteous because of His continued faith in His bride-to-be. This faith has never faltered and consequently the equation is formulated. Accordingly when man is willing to reciprocate and there is established in his heart a mutual faith, the "faith of Jesus," then will the "image of God" be restored in man.

Turning again to the type in the earthly sanctuary it will be recalled that the daily service was for the recording of sin, a kind of continual intercession. It remained for the yearly day of atonement to blot the sins out and for them to be taken into the wilderness. As this is compared with the antitype it will be seen that the truth of God's love was proven at the cross and that since that time Christ has stood between man and God, ever trying to have man see his own heart in the act that he has committed. Thus a way has been provided for every known sin to be confessed and put right. The mind of man has been freed, his conscious guilt washed away. However after 1844 a different work was to be undertaken. It was beginning at this time that a select group known as the one hundred and forty-four thousand was to be prepared, a group that would indeed be the bride of Christ. This group would stand before the throne "without fault."

Adventists have generally considered that the thing which stands between them and the return of Christ is the physical task of preaching the gospel, which by very definition of the situation, means an ever larger denomination. This concept is only partly true. In fact such an understanding by itself is seriously deficient. It is abundantly clear in the writings of Ellen G. White that there will be heathen in the kingdom of God who never heard a gospel sermon.[184] Why then are Adventists spending millions to preach in all parts of the world? The answer is found in the work that is to be accomplished in cleansing and restoring the sanctuary to its rightful place.

The three angels' messages is to call out a people from every nation who know and appreciate that Christ stands ready to do more for them than simply grant them forgiveness. This is of course wonderful. But for a people to sin, confess and repent, sin, confess and repent, ad infinitum, is hardly a very high concept of the gospel, granting however, that the Lord has been willing to accept just this very thing down through the

[184]Cf. Ellen G. White, Desire of Ages, p. 638; Patriarchs and Prophets, p. 376.

ages. But after 1844 a new thing was to happen. The assurance is given by Ellen G. White:

> The eyes of the mind need to be enlightened by the Holy Spirit, that they may discern between good and evil. . . . Repentance for this or that particular act is not sufficient. The heart must be cleansed. Wrong-doing is the overflowing of the fountain of an unclean, unconverted heart.[185]

> The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.[186]

The work of Jesus is to save His people from their sins. This dare not be confused with saving in sin.

Going on from this point, there is another advance step to take. The Old Testament states in Jeremiah 17:9, that the "heart is deceitful above all things, and desperately wicked: who can know it?" This is but a prelude to what Christ said as recorded in Matthew 15:19, regarding evil proceeding out of the heart. The evidence all points to the fact that it is the heart of man, or technically, physiologically, the mind of man, that must be re-made and purged of sin. Assuming that every known sin has been confessed, what then? The cleansing must go deeper than the surface; far below what the eye sees.

"The books of heaven," says Ellen G. White, "record the sins that would have been committed had there been opportunity."[187] The implications of this are large, but it means two things in particular. Sin is much more than an "act"; rather it is a condition. Secondly, the group making up the one hundred and forty-four thousand, will be spiritually mature and

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[185]Ellen G. White, Special Testimonies, Series B, No. 7, p. 22, italics supplied.

[186]Ellen G. White, Testimonies for the Church, vol. 5, p. 537, italics supplied.

[187]Ellen G. White, Signs of the Times, July 31, 1901.

sense that true confession means more than merely acknowledging known acts of sin. The very root of sin will be cleansed out of this group. Not only the conscious mind will be restored and rebeautified, but the "inner sanctuary of the soul," the deepest recesses of the human heart, the very unconscious mind of this Remnant will be purged. Thus this select group will stand in the same relation to sin, as Christ stood when He said, "The prince of this world cometh, and hath nothing in me."[188] This company of individuals will be spiritually mature in every sense of the word and thus be the sons of God, for they "shall be like him."[189]

This special group of individuals would come to understand fully what had not been known by any previous generation, and the secret sin of desiring to take the life of God would be made plain to them, thus the root of sin would be expelled and guilt would be purged and they in the fullest sense would be sons of God. Such a work could not have been undertaken at any previous time, nor could it have been understood by

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[188]John 14:30.

[189]Note: As psychoanalysis continues to bring into view more understanding as to how the human mind operates, so a wide field of study is opened up in relation to the cleansing or restoration of the sanctuary. As apparently no study has been made in this field from a Seventh-day Adventist viewpoint, the matter is at present one of deduction. However the factors are such as to give significance to the comparison of type and antitype as follows: In the holy place of the earthly sanctuary known sins were to be confessed every day. On the yearly day of atonement these sins were to be blotted out. It is reasonable to consider that from the cross to the year 1844, when Christ was ministering in the holy place, there was a complementary work being done for the conscious mind of man. The gospel proclaimed to all men that through faith there was salvation in Christ. Every known sin, when confessed, could and would be forgiven. The blood of Christ provided this. However from 1844 onward a different work was to be done, as verily as the yearly day of atonement was a different work from the daily ministration. After 1844 the unconscious enmity against God was to be revealed and man was to know his sin for what it really was. When this sin became known the Laodicean church would cease to be Laodicea, there would take place the repentance of the ages, and "sin" would be blotted out. Thus in type and antitype it is suggested that the holy place has to do with a work involving the conscious mind, while the most holy place, the Holy of Holies, has to do with a deeper work, that of cleansing the unconscious mind. It is on a premise of this kind that God's people will be prepared to see Him without fear when He shall appear, for "we" shall be like Him.

any previous generation, for the clear and certain reason no previous people had the three angels' messages and the cleansing and restoring work of the sanctuary is inextricably bound up with these three messages. This is in support of the fact that the prophets of old did not have the full understanding that the Remnant Church is to have, for "they without us should not be made perfect," since they likewise did not have the three messages.

As a son of God, man would also have the experience of the heavenly Son of God. For this reason there is frequent counsel in the Spirit of Prophecy, indicating that when Christ ceases His ministration in the most holy place, the sealed of God will stand before Him without a mediator. One such statement affirms:

> 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 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 efforts, 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 sin, among God's people on earth.[190]

The experience of the sealed of God and their relationship to Him, seems to be very similar to the experience of Christ in His hour of trial. In both cases there is no mediator; in both cases there is no sin. The Lord's messenger makes the following related comparison:

> He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the

[190]Ellen G. White, Review and Herald, January 17, 1907. For a similar full presentation see: Great Controversy, pp. 613–634.

> condition in which those must be found who will stand in the time of trouble.
>
> It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ.[191]
>
> With our limited powers we are to be as holy in our sphere as God is holy in His sphere.[192]

The question may be raised as to why such an exalted standard is set before and expected of the Remnant Church. A people with characters "purified," "spotless," with "no sin," "holy as God is holy"—such an attainment places this people in a unique position among all men in all ages. Why such a standard? The answer is clear. This church lives in the time to which all the prophets of old looked and for which they hoped. The accumulated evidence of all truth of all ages, is in the hands of this church. But more than this. No previous generation has had anything that remotely compares with the detailed instruction found in the writings of Ellen G. White, as given to the Remnant Church. Instruction on how to live; how to eat; how to run a home; how to train children; how to operate a school; how to manage a publishing house; how to treat disease and how to operate a sanitarium; how to preach the gospel and how to finance evangelism. But more than this. Instruction is given on just what is to be expected in the future and how to prepare for that future. What more could God do to convince His people of His supreme regard for them and His purpose that they truly be sons of God?

VI. The Tabernacle of God with Men

The second coming of Christ has been imminent ever since the year 1844. The end has truly been near since the 2300 years were fulfilled, for this prophecy is the last wherein "time" is a factor. Therefore since 1844, all points of "time" have been equidistant from eternity, in that the end of

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[191]Ellen G. White, Great Controversy, p. 623.

[192]Ellen G. White, Sons and Daughters of God, p. 155.

"time" was constantly imminent, dependent upon the course which the Remnant Church would choose. The end could have come years ago, had the church truly desired such. It will come now when the church truly desires it. Therefore when the Spirit of Prophecy makes repeated reference to the end being near, or the "end is near," it is simply stating truth; the ultimate fulfillment resting in the hands of the church.[193]

This is completely in harmony with the words of Christ, when He said, "That day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."[194] That not even the Son knows, is undoubtedly due to the fact that He became a member of the human family and will ever remain one with them. However, that there is One that knows, is a promise to the human race that the present confusion and dismal uncertainty will not continue indefinitely, and that the work in the sanctuary will be completed. The human heart of God's people will be cleansed.

The question naturally comes, when will this work be completed? The Lord's messenger has said, "The work of judgment which began in 1844,

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[193]Note: It may be objected that the "end" is not a matter dependent upon the church, or that time cannot continue indefinitely, it being considered incredible and contrary to what some would call the inscrutable providence of God. Such a viewpoint carried to its logical conclusion is tantamount to acknowledging, "my lord delayeth his coming," and ultimately charging sin back upon God. If God gave His Son because He loved man and wished to free him from sin, it is only reasonable to believe that He has a keen interest in seeing the "end" come. If this "end" is dependent upon something that God must do, the dilemma immediately presents itself as to why He has not already done what He will eventually do. If Jesus is the Divine Bridegroom and His church is the Bride, every evidence which man is able to understand in such a nuptial relationship, points to the fact that Jesus must have an inexpressible longing to have His bride with Him. Hence if there was anything further that He could have done, He would have done it. Likewise, if the Spirit of Prophecy is correct in stating that the church could have been in the kingdom before now, the total answer is only made the more positive. Time will continue indefinitely, the fruit of sin will become increasingly more bitter, "signs" will become ever more impressive showing that the "end" is near—but it cannot come, until the church truly desires it.

[194]Mark 13:32.

must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation."[195] But when will probation close and how can all cases be decided? An illustration can make this point very clear.

For many decades the world of sports wondered whether any man would ever run a mile in four minutes. Numerous outstanding athletes had come close to breaking the record, but always a failure of a few tenths of a second. However in 1954, Roger Bannister, from England, did the impossible and ran a mile in just less than four minutes. This was a feat noted by all sportsmen in all parts of the world. However the matter did not rest there. Since the year 1954, the record has been broken dozens of times, by no less than eight different nationalities. In the year 1957, the four-minute mile became so commonplace that a runner actually beat the once unattainable figure and finished no better than fourth.[196]

It is obvious that Roger Bannister, and now another group of men that stand with him, have forever passed judgment on all previous athletes, both living and dead. The question is forever settled; a man can run a mile in four minutes. Just so surely will the last generation of God's people pass judgment on all past men, dead and living, when that generation comes up to the standard that God has said is possible. All cases will be decided when the Remnant Church comes to see herself as she really is, and to know and understand that she is "wretched" above all others and thereafter accepts the faith, the "white raiment," and the spiritual discernment that has long been proffered. Probation will close when in humble repentance the church puts on the wedding garment, opens the door and allows her Divine Lover to enter. The wedding will then be consummated. The Heavenly Bridegroom can then say, "It is done."

And what will follow this? "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them,

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[195]Ellen G. White, Great Controversy, p. 436.

[196]Information Please Almanac 1958, p. 875.

and they shall be his people."[197] In that day the "true tabernacle" will surely be cleansed and restored and God's abiding place will be with His people. Because of this John says, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."[198] No building will be needed. God will dwell in His people and they in Him, a relationship of genuine love that will forever prove the falsehood of all of Satan's accusations and eternally vindicate the truth that God is love.

[197]Revelation 21:3.

[198]Revelation 21:22.

8. Concluding Statements

Seventh-day Adventist church members need to be reminded frequently of that which they know very well. They know that the Old Testament and the history of the church has been "written for our admonition, upon whom the ends of the world are come."[199] They know that the great truth of the "cleansing of the sanctuary," is distinctly and only a Seventh-day Adventist teaching. Yet evidence is conclusive that all too frequently the church forgets, as surely as the children of Israel forgot how the Lord brought them out of the land of Egypt. Forgetfulness however, never changes facts.

The very fact that one hundred and fourteen years have elapsed since the cleansing was begun in the sanctuary, should bring the church to its knees. The early Adventists recognized that the work in the most holy place ought to be brief, otherwise the type is lost.[200] A little calculation along this line simply heaps more evidence upon a huge quantity that the church already has, but which has not been assimilated. What can make the church understand? Some suggest that persecution will do the needed work; it has in past generations. But this is the last generation. It is not logical that the Heavenly Bridegroom should at the very end of the courtship, presume to force the Bride to take His hand. No amount of persecution could create genuine love in the heart of this Bride; her favor will be won only by love. Carrying the analogy one step further, as the Bride came from Laodicea, she did not appreciate that she was really "wretched," and astonishingly enough, she did not recognize what her father Adam knew when he sinned, she did not know that she was "naked." As she was removed by many ages from her first parent, so her sin had been buried the deeper, but it was nonetheless, the same sin. But as the sin was the deeper, so the contrasting victory would be the more glorious.

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[199]I Corinthians 10:11.

[200]Uriah Smith, Signs of the Times, January 17, 1900.

Summary

Thoughtful readers of this study will appreciate that only rudimentary material has been presented. Each aspect of the marvelous sanctuary truth, provides a field for enlarged study. However, sufficient evidence has been presented to show that the cleansing and restoration of the sanctuary, is not merely a "doctrine" but rather a vital experience with a definite relation to current denominational history and the imminent outcome of that history. The key text of Daniel 8:14, uses a word for cleansed, not found any other place in the Scriptures; and just so surely is the experience of the Last Church to be different from the experience of any previous church.

Down through the ages, the church of God has been confronted with numerous misunderstandings, frequently in the providence of God. However the hour has come when time "shall be no more"—no more delay and so the church must know truth for what it is, without hesitation or doubt.

The work of cleansing the sanctuary has the undivided interest of the great High Priest, Jesus Christ. It was the sin of man that made the cleansing necessary. It was the hand of man that shed the blood of God and thus was displayed man's supreme regard for "self," and his utter hatred of God. But the willingness of God to provide the atonement proves the enmity to all be on the side of man. Indeed, the atonement was not for sin, as such, but rather for the sinner. It was the sinner that needed to see himself as God saw him, and as he really was.

Thus from the inception of sin, God has been endeavoring to get man back to his sinless condition as before the fall. Consequently God is interested in the last select community as His temple and His "true tabernacle," and His concern is with the cleansing and restoration of this group to the Edenic status. Therefore, the work of Christ is significant and relevant to the church today, in direct proportion to the understanding that the church has of its "sin."

Conclusion

The work begun in the year 1844 is unique in the universe and brings Christ and His people into a new kind of relationship. He with His people are to go into the most holy place—together.[201] There is the place sin is to be blotted out. As Christ stands with His people, He assures them that this cleansing can be done, just as surely as He overcame sin. His victory in conquering "self," is a guarantee that He has in all points been tempted like unto His brethren for every sin is born of a love of "self." Thus when the true believers by faith, follow Christ into the most holy place, they will be uniting their humanity with His divinity, His conquering power, and they will be one with Him in purpose, and thus be "married" to Him. They will have the faith of Jesus which keeps mortals from sinning. The work of the Mediator will be finished, the sanctuary will be cleansed and restored to its rightful place, the heart of the one hundred and forty-four thousand will have been purged, sin will not rise again. This experience awaits the church at any time the church chooses to accept it. Incumbent upon the acceptance, is the prior acknowledgment that the sin which had burdened man down with guilt, which has caused him to hide his face from his Creator, and which has brought every woe to the world, is enmity against God, which sin was revealed in murdering God. This confession will clear the way for eternity to be ushered in.

Postlogue

In recent years in scientific circles, there has been an eloquent portrayal of the immense potential in the hands of the Remnant Church. In the year 1905, Albert Einstein, formulated his equation of the theory of special relativity. Forty years later, in the year 1945, as a direct result of the theory, the first atomic bomb was exploded and the atomic age was born. In 1905, only a theory existed, only a few symbols recorded on paper, but inherent in these was power to move mountains and to

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[201]Ellen G. White, Early Writings, p. 255.

produce light equal to the sun. It took forty years for the formula of Einstein to become a living vital creation, eminent proof of the premise.

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

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

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Appendix

The following quotations relevant to the sanctuary, are all taken from the writings of Ellen G. White, with the source as indicated.

The revelation of His own glory in the form of humanity, will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ.—Christ's Object Lessons, p. 420.

God's power alone can change the human heart and imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. . . . If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men to teach precious lessons of Christ to perishing souls.—Testimonies to Ministers, p. 143.

The church of God below is one with the church of God above. Believers on earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam.—Testimonies for the Church, vol. 6, p. 366.

The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple.—Testimonies for the Church, vol. 6, p. 368.

Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries, and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition.

Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God. . . . Paul and the other apostles, and all the righteous who have lived since then, have acted their part in the building of the temple. But the structure is not yet complete. We who are living in this age have a work to do, a part to act. We are to bring to the foundation material that will stand the test of fire,—gold, silver, and precious stones, "polished after the similitude of a palace."—Acts of the Apostles, pp. 598, 599.

We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works.—Review and Herald, July 23, 1889.

> God expects us to build characters in accordance with the Pattern set before us. We are to lay brick upon brick, adding grace to grace, finding our weak points and correcting them in accordance with the directions given. . . . God gives us strength, reasoning power, time, in order that we may build characters on which He can place His stamp of approval. He desires each child of His to build a noble character, by the doing of pure, noble deeds, that in the end He may present a symmetrical structure, a fair temple, honored by man and God. In our character building we must build on Christ. He is the sure foundation—a foundation which can never be moved. The tempest of temptation and trial cannot move the building which is riveted to the Eternal Rock. He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by right use of the talents that the character can develop harmoniously. Thus we bring to the foundation that which is represented in the Word as gold, silver, precious stones—material that will stand the test of God's purifying fires.—Child Guidance, pp. 165, 166.

Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law. . . . God designs that the body shall be as a temple for His Spirit. . . . As God's husbandry and building, man is under His supervision in every sense of the word, and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation.—Sons and Daughters of God, p. 313.

We are to obey the laws of His kingdom, making ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, remembering that we are God's property, God's building. . . . The human house, God's building, His temple, requires close, vigilant, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that it may be revealed to the heavenly universe and to the apostate race that men and women are temples of the living God. The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit.—Sons and Daughters of God, p. 314.

In the estimation of God a pure heart is more precious than the gold of Ophir. A pure heart is the temple where God dwells, the sanctuary where Christ takes up his abode. A pure heart is above everything that is cheap or low; it is a shining light, a treasure house from which come uplifting, sanctified words. It is a place where the image of God is recognized, and where the highest delight is to behold his image. It is a heart that finds its whole and only pleasure and satisfaction in God, and whose thoughts and intents and purposes are alive with goodness. Such a heart is a sacred place; it is a treasury of all virtue. . .—My Life Today, p. 263.

It is necessary that Jesus should occupy his temple in the human heart every day, and cleanse it from the defilement of sin.—Spirit of Prophecy, vol. 2, p. 124.

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. . . . We are to study the mind of Christ. . . . There is a higher, holier work for us to do than we have yet done.—Review and Herald, January 21, 1890.

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement.—Review and Herald, February 11, 1890.

No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him." He will come, not for one day merely; for He says, "I will dwell in them, and walk in them; . . . and they shall be My people." "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit."—Desire of Ages, pp. 161, 162.

The soul-temple is to be purified by the truth, for only the pure in heart will be able to stand against the wiles of Satan.—Testimonies to Ministers, p. 164.

The tears which Christ shed on the crest of Olivet were for the impenitence and ingratitude of every individual to the close of time. He sees his love despised. The soul's temple courts have been converted into places of unholy traffic. Selfishness, mammon, malice, envy, pride, passion, are all cherished in the human heart. His warnings are rejected and ridiculed, his ambassadors are treated with indifference, their words seem as idle tales. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by solemn warnings, but these warnings have been rejected.—Testimonies for the Church, vol. 5, pp. 72, 73.

Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel. Jesus told the angels that all who found Him would understand the work which He was to perform. I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power, and take to Himself the precious ones who had patiently waited His return.—Early Writings, p. 251.

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

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you.—Review and Herald, March 18, 1890.

God works in and through the human agent who co-operates with Him by choosing to help to compose the Lord's building. A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . By receiving Christ and being conformed to His will, man goes on to perfection. This building up of individual characters, which are renewed, constitutes a structure more noble than any mortal workmanship. . . . Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. . . . After men and women had enlisted in the army of the great apostate, God bought them back by the gift of His only-begotten Son.—Signs of the Times, February 14, 1900.

This document is one of the most significant in Adventist history. It pinpoints the key issue related to the cleansing of the Sanctuary and is the natural progression and development of the 1888 message.

The thought that it is the sin of man seeking to kill God, that is at the heart of what needs cleansing from the soul temple of man, is the most striking and pertinent feature of this thesis. The true tabernacle being connected to person of Christ brings to life the reality of the day of Atonement sanctuary service and its meaning.

The implications of this thesis for the doctrine of the atonement are vast. The reality of this truth fully exposes the harlot of Babylon and contains a clarion cry that Babylon is fallen for those who receive it and are cleansed. Today if you will hear the Saviour's voice in these words, do not harden your heart.

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