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THE ATONEMENT IN THE LIGHT
OF THE NATURE OF MAN



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EDITORIAL PREFACE

"There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today."—*Great Controversy*, p. 143.

"There are many precious truths contained in the Word of God, but it is '*present truth*' that the flock needs now. . . .

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future."—*Early Writings*, p. 63.

"The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; . . ."—*Testimonies*, Vol. 1, p. 300.

". . . we need to consider both the nature of man and the purpose of God in creating him."—*Education*, p. 14.

In this issue of **Present Truth** we present to our readers an article correlating the study of the nature of man with the great truth of the cleansing of the sanctuary. A number of important points are clarified which have been the subject of intensive discussion in recent years.

It has been said, "Five percent of the people think they think, and ninety-five percent would rather die than think." This research study is for the benefit of those prepared to do something more than a superficial reading. We wish to leave the reader an especially thought-provoking statement for consideration while perusing the following pages:

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character."—*S.D.A. Bible Commentary*, Vol. 6, p. 1093.

N.J.

THE ATONEMENT IN THE LIGHT OF THE NATURE OF MAN

Robert D. Brinsmead

An urgent need in the church today is that God's people understand the atonement of Christ in the light of human nature.¹ Many are confused because they are ignorant about themselves. The subject of the perfecting of the saints through the *final atonement* in the heavenly sanctuary sounds strange to them, for it has little meaning in the light of their concepts of human nature and its inherent sinfulness. The purpose of this paper is to give a simple, plain explanation of certain principles of great importance in these days of final preparation for Christ's return.

Flesh and Spirit

The nature of man is twofold—flesh and spirit. So the apostle Paul exhorts, ". . . let us cleanse ourselves from all filthiness of the *flesh and spirit*, . . ."² As a reaction against the Christian world's false concepts of the state of man in death, it seems that many Adventists have swung to a completely materialistic concept of the nature of man. This is evident in that the word "spirit" as it relates to the inward man is frequently avoided.

The belief is common that man is nothing else but a material body with a certain life current in it. But to what conclusions does such an assumption lead? If man is only a material body, then sin is merely a matter of wrong actions. Thus some conclude that when they rid themselves of all wrong actions they will be righteous. Such was the religion of the Pharisees, and such a legal religion is the charge made against the remnant church.³

Some people rightfully discern that the "tree" must be made good before the "fruit" can become good. But note their predicament! If

1. *Education*, p. 14.

2. 2 Corinthians 7:1.

3. *Selected Messages*, Vol. 1, pp. 386-388.

man is only a material body that thinks and loves and acts, the sinful "tree" would be the material organism of man. This philosophy leads many to confuse sinfulness with the *body*, and since it is plain that the body is not changed in this life, the natural conclusion is that neither can sinfulness be entirely expunged from the nature of man in this life.

But the Bible not only speaks of man as having a material body; it frequently says that man also has a spirit. In these instances "spirit" does not mean the breath, nor does it mean the life force that God put into men and animals.⁴ God created the human spirit. Man has a spirit. Says the apostle Paul, "The Spirit itself beareth witness with our *spirit*, that we are the children of God."⁵ Jesus said to His disciples, ". . . the *spirit* indeed is willing, but the flesh is weak."⁶ In other passages of Scripture the apostle Paul shows that by *spirit* he means the *heart* or *mind*.⁷ *Mind* in this context does not mean the power of mind, the intellectual power of man, but as Paul says, "the *spirit* of your mind."⁸ The body is merely "the house in which we live."⁹ Concerning the body, the Spirit of Prophecy further says that it is a "living habitation for the mind."¹⁰ *Mind* is not physical. It is spirit.

4. *The International Standard Bible Encyclopedia* says that the "soul is man's individual possession, that which distinguishes one man from another." In other words, that which in the Scriptures has been termed "soul" 850 times has been, as a rule, so translated as to mean individual personal existence in the sense of attitudes, inclinations, purposes, mind, etc. In general it constitutes that which is referred to as character.

5. Romans 8:16.

6. Matthew 26:41.

7. Romans 12:1, 2; Ephesians 3:16, 17.

8. Ephesians 4:23. *Mind* may refer to either the intellectual faculties (mental powers) or the heart (inward man, spirit). Some examples of the two different ways *mind* may be used are as follows:

" . . . my spirit prayeth, but my understanding [Greek, *nous*, meaning *mind*] is unfruitful" (1 Corinthians 14:14). Here *mind* is something distinct from the spirit or heart.

" . . . the renewing of your mind, . . ." (Romans 12:2). "Let this mind be in you, . . ." (Philippians 2:5). *Mind* in these instances means the inward man, the spirit, the heart.

"To have a new heart is to have a new mind, . . ."—*S.D.A. Bible Commentary*, Vol. 4, pp. 1164, 1165. Here is an example of the many places *mind* is used to mean heart or spirit. But in another place E.G. White says, "The perception and appreciation of truth . . . depends less upon the mind than upon the heart."—*Desire of Ages*, p. 455. *Mind* in this instance means what we would today call the I.Q. There is a clear distinction between the intellect and the inward man. ". . . the sacred truths . . . have reached the intellect, but have not been brought into the inner sanctuary of the soul."—*Christ Our Righteousness*, p. 78. In this present paper, by *mind* is meant the *spirit*, the *heart*, the *soul-temple*.

9. *Healthful Living*, pp. 13, 14.

10. *Special Testimonies on Education*, p. 33.

It is the individual himself. To define the *mind* or *spirit* of man as being the function of the organism is incorrect.¹¹ Rather, the body is the house in which the spirit of man dwells.¹² The relation between the outward and the inward man may be illustrated by the sanctuary with its outer court and inward temple.¹³

It is doubtful that anyone has ever been able to define *mind*. The attempts of philosophers, scientists, and theologians only serve to illustrate the truth of the following words: "Human beings cannot explain themselves, . . ." ¹⁴ "It is a wonderful thing for God to create man, to make mind."¹⁵ The human spirit was the very seal of God's creative genius. Is it any wonder that no man can really know himself? Man can see the body. He can even look into the brain and see its working. But the mind is mysterious, invisible, and metaphysical. "Who can know it?" exclaims the prophet Jeremiah,¹⁶ emphasizing that only God can understand the mysterious existence and working of the human spirit which He created for fellowship with Himself.

The Advent movement rightly proclaims that there is no part of man that lives on in a conscious existence following the dissolution of the body. The mind cannot live without the body, for the body is the only means through which it can find expression.¹⁷ God has bound body and mind together in one existence. They are intimately associated.¹⁸ There is no joy, pleasure, or expression for the mind apart from the body. Not only will death be a mystery unless this is understood, but the great lesson of divine love will not be seen in the truth of the nature of man. As the spirit can have no joy, pleasure, or expression apart from the body, so Christ needs His body which is His church. The church, those who believe in Christ as a personal Saviour,

11. ". . . the mind and the soul find expression through the body, . . ."—*Education*, p. 195. Therefore the body is designed to be the servant of the mind and not vice versa (*Patriarchs and Prophets*, p. 562). To say that the mind is only the product of the organism is to reduce the mind to the function of a machine rather than the God-ordained ruler of a machine.

12. 2 Corinthians 4:16; Ephesians 3:16.

13. 1 Corinthians 3:16, 17; 2 Corinthians 4:16; *Christ Our Righteousness*, pp. 78-81.

14. *Medical Ministry*, p. 92.

15. *Signs of the Times*, May 31, 1896.

16. Jeremiah 17:9.

17. Cf. footnote 11.

18. "The sympathy which exists between the mind and the body is very great."—*Testimonies*, Vol. 4, p. 60; cf. *Our High Calling*, p. 266; *Testimonies*, Vol. 3, p. 486.

is His body.¹⁹ Because of His eternal love, Christ, the great head of the church, linked Himself to His people in ties that could never be broken. His love for His body was so great that for Him there was no joy or pleasure in heaven apart from the salvation of His people. Having died for the salvation of His body, He now lives to express His character to the entire universe through it.²⁰ Just as man can find no expression except through his body, so there is no other way that Christ can finish the work but through His body.²¹ Therefore, a proper understanding of the nature of man has utmost significance to one's relationship with Christ.

The Nature of Man and the Fall

At his creation, Adam was in the image of God in body and mind, flesh and spirit. Adam's body was perfect in all its arrangements. All his faculties were fully developed and harmoniously balanced. The organism was not marred by any defect in brain, bone, or muscle. But Adam was more than a perfect organism. His spirit was perfect, for it was in harmony with the divine Spirit. Christ dwelt in his inward man, and in mind he expressed the image of the divine.

Then the fall brought a great change to the nature of man. His God-given powers were perverted. That beautiful human organism became subject to death because of its separation from the tree of life. Once perfect, the human body now possessed the seeds of decay and death, and degeneration began. Yet this change was a process. Adam's body after the fall was still a wonderful organism compared to the bodies men possess today. With twenty times more vital force in brain and body,²² he lived for nearly one thousand years. On the other hand, the change in Adam's spirit was not a gradual process. There was an immediate and absolute fall. Before he sinned he was in the image of God. After he sinned he was in the moral image of Satan. His mind

19. Ephesians 1:22, 23; 2:19-22; 3:10, 11; 4:11-16.

"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. . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour." —S.D.A. Bible Commentary, Vol. 7, p. 931.

20. Ephesians 3:10, 11.

21. *Testimonies to Ministers*, pp. 17, 50.

22. *Testimonies*, Vol. 3, pp. 138, 139.

was sinful.²³

Here the need to define sin and sinfulness arises. The apostle John says that "sin is the transgression of the law."²⁴ Most translators agree that this is more accurately translated, "Sin is lawlessness." This means that sin is not just an act of transgression, but it is the spirit of lawlessness. So the apostle John adds, "He that committeth sin is of the devil; . . ." ²⁵ This means that one who commits an act of sin has the spirit of the devil. In Ephesians 2:2 the apostle Paul shows that sin is "the spirit . . . of disobedience." The same thought is given in the writings of the Spirit of Prophecy: ". . . selfishness took the place of love."²⁶ ". . . the spirit of selfishness is the spirit of Satan."²⁷ It may seem a simple and obvious definition of sinfulness, but it needs to be pressed home upon the mind that sin is the spirit of Satan. The great root of this spirit of Satan is selfishness. This spirit of selfishness has many branches—the spirit of envy, the spirit of pride, the spirit of rebellion, the spirit of impatience, the spirit of independence of God, the spirit of impenitence, the spirit of covetousness, the spirit of anger, etc.²⁸

Sinfulness is not an organic problem.²⁹ It is not a disease of the human body. It is not a condition of the human organism. "Every sin

23. *Great Controversy*, p. 505; *Patriarchs and Prophets*, p. 58; *Steps to Christ*, p. 17.

24. 1 John 3:4.

25. 1 John 3:8.

26. *Steps to Christ*, p. 17.

27. *Acts of the Apostles*, p. 339; cf. Isaiah 14:12-14.

28. A perusal of the E.G. White *Index* on different sins will reveal the repeated use of the term "the spirit of . . ."

29. As well as referring to the material body, the word *flesh* also has a figurative, theological meaning. Especially is this true in Paul's writings. When he speaks of the law of sin and death in the flesh, sinful flesh, fleshly mind, works of the flesh, he does not mean the physical body. When he says that "they that are in the *flesh* cannot please God" (Romans 8:8), he obviously does not mean that they who are in the physical body cannot please God. When he tells us to crucify, put to death, and destroy the *flesh* (Galatians 5:24; Romans 6:6; 1 Corinthians 5:5), he is not urging that we mistreat the physical body. Luther's remarks on flesh are most illuminating. In the preface to the *Commentary on Epistles to the Galatians*, it is stated:

"As for the contrast between the *spirit* and *flesh*, it is clear to Luther that the Enthusiasts [fanatics] have quite failed to understand the Biblical meaning of these terms. They equate *flesh* with *body*, with what is external, visible and tangible, and *spirit* with what is [psychologically] inward and imperceptible by the physical senses. But according to Biblical usage, Luther maintains, 'everything is called spirit and spiritual that proceeds from the Holy Spirit, no matter how corporeal, external and visible it may be. And everything is flesh and carnal that proceeds without Spirit from the natural

that a man doeth is 'without the body; . . .'³⁰ Sin is a malady of the human spirit, a disease of the human heart, a sickness of the human mind. Sin is not physical or material. Sin is the *spirit* of Satan—the *spirit* of selfishness, the *spirit* of rivalry, the *spirit* of disobedience, the *spirit* of pride, envy, exaltation, covetousness, hate, etc. If this simple and basic fact is kept well in mind, much confusion will be avoided and the meaning of some great aspects of salvation will be more readily grasped.

Inheritance

It is clear from Inspiration as well as from observation that man inherits his fallen condition from Adam.³¹ With the advent of sin, human nature became corrupted at its very source. The stream of life from Adam was corrupted.³² But this matter of inheritance needs to be more closely scrutinized because of many wrong conclusions being drawn about the human nature of Jesus, the atonement, and the perfecting of the saints. Inheritance must be considered as it relates to the degenerate body and the sinful mind.³³

It is a matter of observation and scientific fact that the body is physiologically inherited from one's parents. This is a biological process. Through genes and chromosomes (twenty-three from the male sperm and twenty-three from the female ovum) the inherited characteristics are transmitted to the cells of the body. The whole bodily structure is

powers of the flesh, no matter how inward and invisible it may be. Thus St. Paul in Romans 8 calls the carnal mind *flesh* and in Galatians 5 he reckons among the works of the flesh heresy, hatred, envy, etc., which are entirely inward and invisible.' ”—page 8.

Further, Luther says:

“Now *flesh*, in Paul, doth not signify (as the schoolmen dream) manifest and gross sins; for those he useth to call by their proper names, as adultery, fornication, uncleanness, and such like (Galatians 5:19 ff): but by *flesh*, Paul meaneth here, as Christ doth in the third chapter of John: 'that which is born of flesh, is flesh' (John 3:6). *Flesh* therefore signifieth the whole nature of man, with reason, and all other powers whatsoever do belong to man. . . . *Flesh*, therefore, according to Paul, signifieth all the righteousness, wisdom, devotion, religion, understanding and will, that is possible to be in a natural man.”—pages 143, 144.

The concept that sin and sinfulness lurks in the material of the body must be rejected.

30. 1 Corinthians 6:18.

31. “. . . Seth, like Cain, inherited the fallen nature of his parents.”—*Patriarchs and Prophets*, p. 80.

32. “. . . he [Satan] prevailed on Adam to sin. Thus at its very source human nature was corrupted.”—*Review and Herald*, April 16, 1901.

33. Defects of character which are sin are said to be inherited. *Testimonies*, Vol. 6, pp. 282, 167; *Adventist Home*, p. 106. “Because of sin his [Adam's] posterity was born with inherent propensities of disobedience.”—*S.D.A. Bible Commentary*, Vol. 5, p. 1128. These “original propensities to sin” are “in the heart.”—*Evangelism*, p. 192.

composed of thousands of millions of cells, and every one of these bodily cells carries an identical set of genes and chromosomes. Thus every cell of the human body from the head to the feet carries the biological results of the fall. Every man and woman inherits a degenerate body. Weakness of physical powers means a corresponding loss of mental and moral power.³⁴ The tendencies of man's biological nature have been perverted, and men have to endure unnatural cravings, loss of will power, and perverted appetites as a result of inheritance.³⁵ The degeneration of the outward man (the body) is inherited physiologically. Let us call this man's *biological inheritance*.

But man is not only born with a degenerate body; he also has a sinful mind, a corrupted human spirit. This sinful condition of heart is inherited for the simple reason that a man is a sinner by nature even before he commits an act of sin.³⁶ David confesses, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.”³⁷ But it must not be mistakenly concluded that sinfulness is inherited genetically like the body itself. Man's sinful condition is not inherited biologically:

1. Sin is the spirit of Satan.

2. If sin were inherited genetically, then it would have to be concluded that the spirit of Satan exists in all the cells of the body, such as the skin, bones, muscles, brain, etc. But sin does not exist in the fabric of the body. It is not a malady of the organism. It is a condition of the human spirit.

3. Those who think that sin is passed on through gene and chromosome must logically conclude that it is impossible to eradicate sin from human nature until the body is changed at the second advent of Jesus. Otherwise they would have to believe in “holy flesh” in this life. Neither of these propositions is valid.³⁸ Jesus took upon Him the degenerate human body, yet there was no sinfulness in Him.

34. The faculties of the human organism are physical, mental, and moral. Anything that weakens one power will weaken all the powers. “Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.”—*Ministry of Healing*, p. 128. “Mental and moral power is dependent upon the physical health.”—*Review and Herald*, October 31, 1871.

35. *Patriarchs and Prophets*, p. 306; *Desire of Ages*, p. 117.

36. *Steps to Christ*, p. 62.

37. Psalm 51:5.

38. In regard to the transformation of character, Inspiration clearly asserts that, on the other hand, the body will not experience its change until the second coming: “When He [Jesus] comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions.”—*Testimonies*, Vol. 2, p. 355. “When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned

4. Neither righteousness nor sin could be passed on by the physiological mechanism of procreation. If Adam had remained sinless, his children would have been sinless. But Adam did not possess righteousness innately, which the fall amply demonstrated. If he had preserved his connection with God, his children would have been born connected with God, and because of the infilling of the Spirit of holiness, they would have been as holy as their father. One needs to keep in mind that both righteousness and sin are *principles* and not biological elements. Neither one is transmitted through the biological mechanism.

5. Ezekiel says, “. . . The son shall not bear the iniquity of the father, . . .”³⁹ The third commandment is often misquoted. God only visits the iniquity of the fathers upon the children “of them that hate me.”⁴⁰ And so the Spirit of Prophecy adds, “. . . they are not punished for the parents’ guilt, except as they participate in their sins.”⁴¹

Then why are the children of Adam all conceived and born in moral corruption? What is this original sin? The Augustinian view that Adam’s guilt is passed on through the sexual act of procreation must be rejected. The idea that man’s innate sinfulness is transmitted through any biological process is unacceptable. Yet the essential part of the great Reformation emphasis on original sin remains—namely, that every child naturally born has a corrupt, sinful nature.

The apostle Paul is clear that man’s relation to Adam has constituted him a sinner: “. . . by one man’s disobedience many were made sinners, . . .”⁴² How did Adam’s sin make men sinners?

As the father of the race, Adam’s action involved his entire family. What he did affected all men even though they were in no way responsible for his act of transgression. The fall consisted of two things: *detachment* and *attachment*. Adam severed his connection with the Holy Spirit and became an ally of the devil. Selfishness took the place of love. The spirit of Satan took the place of the Spirit of holiness. Adam sold himself to Satan.⁴³

Since Adam was the father of the race, his act of transgression sepa-

after the likeness of His glorious body; but there will not be a moral change wrought in us then.”—*Review and Herald*, August 7, 1888. And again: “All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh.”—*Selected Messages*, Vol. 2, p. 32.

39. Ezekiel 18:20.

40. Exodus 20:5.

41. *Patriarchs and Prophets*, p. 306.

42. Romans 5:19.

43. Romans 6:16.

rated the human race from the Holy Spirit. All of his children inherited this separation. This was not a *biological* inheritance but a *legal* inheritance, just as the inheritance of a father’s debt or a father’s fortune is not transmitted biologically but legally. Again, Adam sold himself to Satan. Consequently, his children inherited bondage to the devil. This bondage to the devil is not transmitted biologically but *legally*, just as the children of Negro slaves were slaves by legal inheritance.⁴⁴

The apostle Paul says, “I am carnal, *sold* under sin.”⁴⁵ We have all been sold under sin. Adam sold us. Satan and his evil angels have lawful claim to every child conceived and born in the natural course. Thus every son of Adam is born with the spirit of Satan in him. Not only does he have Adam for a father, but he is included among those of whom Jesus said, “Ye are of your father the devil, . . .”⁴⁶ Adam’s sin meant that we would all be born cut off from God and connected to Satan. This is why all men are sinners by nature.⁴⁷ Sinfulness, which is the spirit of Satan is not a *biological inheritance*, but a *Satanic inheritance*.

To summarize, the degenerate human organism is received by biological inheritance. Sinfulness of the human mind is received by Satanic inheritance. “The inheritance of children is that of sin. Sin has separated them from God.”⁴⁸ “Having conquered Adam, the monarch of the world, he [Satan] had gained the race as his subjects, . . .”⁴⁹ “Through man’s sin, Satan had gained control of the human race, . . .”⁵⁰ “As a result of Adam’s disobedience, every human being is a transgressor

44. Further instances of the two different types of inheritance are as follows: A Negro slave would have dark skin through biological inheritance but bondage through legal inheritance. According to *Christ’s Object Lessons*, p. 112, *ideas* are inherited, but certainly they are not transmitted in the genes and chromosomes. Neither is the actual sinfulness transmitted in the genes and chromosomes. Also, due to the intimate relationship of mind and body, there is an intimate relationship between the biological (genetic) inheritance and the legal (sinful) inheritance. By way of illustration, the sin of impatience may be cited. Impatience has a definite effect upon the body. The effects of impatience are transmitted biologically. “It is inevitable that children should suffer from the consequences of parental wrongdoing. . . .”—*Patriarchs and Prophets*, p. 306. The inherited bodily condition will predispose toward impatience. Disordered nerves and other bodily infirmities predispose toward impatience. But such tendencies that are transmitted to the fabric of the human organism are not sinful. Then by legal (sinful) inheritance the children are born without the Holy Spirit and with the spirit of Satan, the spirit of impatience in their hearts. The biological inheritance is weakness. The Satanic inheritance is sinfulness.

45. Romans 7:14.

46. John 8:44.

47. Ephesians 2:1-3.

48. *Child Guidance*, p. 475.

49. *Review and Herald*, February 24, 1874.

50. *Patriarchs and Prophets*, p. 77.

of the law, sold under sin . . . serving Satan.”⁵¹ “Children are the lawful prey of the enemy, . . . and the evil angels have access to these children; . . .”⁵²

The Human Nature of Jesus

While the incarnation is a mystery, we should know the things that God has revealed for us and for our children. Jesus came to dwell in a body of human flesh. He possessed the whole human organism. The apostle Paul says that He partook of the same flesh and blood as every child of Adam.⁵³ Through the physiological process of birth,⁵⁴ He partook of man’s degenerate human body. “. . . Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.”⁵⁵ “For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity.”⁵⁶ He inherited everything that we inherit through gene and chromosome. Biologically speaking, Jesus was exempted from nothing. All the tendencies that are transmitted biologically to fallen humanity were transmitted to His human body. He bore in His human body the strengthened appetites and the weakened human will power to resist and overcome.⁵⁷

51. *Signs of the Times*, July 23, 1902.

52. *Review and Herald*, September 19, 1854.

53. Hebrews 2:14.

54. Although Jesus had no earthly father, His human body was nevertheless physiologically imparted to Him by being “made of a woman” (Galatians 4:4). Jesus was not half man and half God, but fully man and fully God. He was David’s seed according to the flesh (Romans 1:3). He did not have some peculiar “holy” blood in His veins, but as the apostle says in Hebrews 2:14, He partook of the same flesh and blood as all the other children of men. The idea of Christ having holy blood and the rest of mankind having sinful blood stems from the erroneous idea that sin lurks in the material of the human body.

55. *Desire of Ages*, p. 49.

56. *Ibid.*, p. 117. The infirmities of Christ’s human nature involved more than loss of physical strength. Loss of physical power carries through to a corresponding loss of mental and moral power. “Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.”—*Ministry of Healing*, p. 128. “Anything that lessens physical strength enfeebles the mind, . . .” —*Counsels on Diet and Foods*, p. 48. Thus it is clear that Christ took the whole human organism with all of its feeble faculties. This does not mean that there was moral corruption in Christ, for “mental and moral powers . . . do not constitute character.”—*Testimonies*, Vol. 4, p. 606.

57. *Selected Messages*, Vol. 1, pp. 267, 268, 273; *Desire of Ages*, p. 329. Bodily cravings, desires, tendencies, are not sinful. Loss of physical strength or bodily pain decreases the will power (*Desire of Ages*, p. 120). It must be remembered that moral power does not constitute character (*Testimonies*, Vol. 4, p. 606).

“Christ became one flesh with us, . . .”⁵⁸

Yet Christ was not born in sin. His human nature was not sinful at birth as is that of other infants. His birth was decidedly different than that of any other children, for He was born of the Holy Spirit.⁵⁹ Therefore His human nature was not severed from God; neither did Satan implant in His mind the spirit of disobedience. When the divine Spirit came to dwell in a temple of human flesh,⁶⁰ a new human spirit was created. Through His supernatural birth He escaped from participating in man’s Satanic inheritance. There was no trace of sin in His human nature.

One point about the humanity of Christ should be made clear. It was the Holy Spirit, and only the Holy Spirit, that created the unique sinlessness of the human nature of Christ. There was one thing, just one thing, that made the *inward man* of Christ different from the inward man of sinful mankind—the Holy Spirit. Christ’s likeness to us and difference from us are concisely expressed as follows: “Christ became one flesh with us, in order that we might become one spirit with Him.”⁶¹ Christ’s body, His entire human organism, was the same as that of other men. All the appetites and tendencies that are in their bodies were in His body.⁶² The Holy Spirit did not give a different body to Him.⁶³ His human body was a creation of the flesh. His human mind was a creation of the Spirit. It was His mind that had no sinful tendencies. It was the divine-human spirit that had no “propensities of disobedience.”⁶⁴

The sinless life of Jesus is a revelation of what the human heart may be when filled with the Spirit. All that Jesus received is available

58. *Desire of Ages*, p. 388.

59. Matthew 1:20.

60. “He united humanity with divinity: a divine spirit dwelt in a temple of flesh.”—*S.D.A. Bible Commentary*, Vol. 4, p. 1147.

61. *Desire of Ages*, p. 388.

62. This is not to say that Christ had *sinful tendencies*. The Spirit of Prophecy says that Jesus had no evil propensities (*S.D.A. Bible Commentary*, Vol. 5, p. 1128). It further says that “propensities to sin” are a condition of heart (*Evangelism*, p. 192). The heart or spirit of Jesus was without any tendencies to sin. Yet in His body He possessed all the inherited tendencies of the human organism. The *animal propensities* of the body are not sinful: “. . . when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord.”—*Child Guidance*, p. 378; cf. *Adventist Home*, p. 128; *Messages to Young People*, p. 237; *Testimonies*, Vol. 4, p. 244.

63. The impartation of the Holy Spirit to humanity does not change the *faculties*, but it changes the *mind* (*Christ’s Object Lessons*, p. 99).

64. Christ had a human body, but a divine-human soul (*Testimonies*, Vol. 2, pp. 201, 214). His heart was both human and divine (*Desire of Ages*, p. 655). His human heart (soul, spirit, mind) was holy (*Testimonies*, Vol. 2, p. 201).

to us. His life testifies that the Holy Spirit can make the human mind sinless.⁶⁵ Yet, apart from the atoning blood of Christ, God could not give to humanity the Holy Spirit as He gave it to His Son. Adam's sin had separated mankind from God and made the human race children of Satan. Only by the death of Christ could man's separation from God be terminated. Only by the blood of His cross could the human soul be ransomed from the spirit of Satan. It is by the shedding of His blood and by the application of His blood through His ministry in the sanctuary that the Holy Spirit is made available to mankind.⁶⁶

"The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fulness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race."⁶⁷

In the ancient sanctuary service there were both blood on the altar and water in the laver. This met its antitype when both blood and water flowed from the pierced side of the Redeemer. Here are the two streams of divine grace. The blood of the cross is to wash away sin, and the water of the former and latter rain represent that living water obtained from Jesus that brings the believer into union with God.⁶⁸ Both of these streams of divine grace are employed in the ministration of the heavenly sanctuary.

The Daily

The earthly tabernacle with its daily and yearly ministration was "the example and shadow of heavenly things."⁶⁹ Upon His ascension Christ entered the first apartment of the heavenly sanctuary to plead His blood in behalf of penitent believers, and so secure their pardon and acceptance with the Father.⁷⁰ As typified by the daily service in the earthly ritual, Christ's ministry provided forgiveness of sins. His blood was presented to wash away the guilt of confessed sin. But the water of life also flows out of the sanctuary.⁷¹ When Christ began

65. "His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*Desire of Ages*, p. 664.

66. *Early Writings*, p. 55.

67. *Questions on Doctrine*, p. 669.

68. *Early Writings*, p. 209.

69. Hebrews 8:5.

70. *Great Controversy*, pp. 420, 421.

71. Ezekiel 47:12.

His ministration in the first apartment of the heavenly sanctuary, He poured upon His people the Holy Spirit. This ministry of Christ in the first apartment brought forgiveness of sins and the *former rain*.⁷² As the blood and the water are inseparable streams of grace, so forgiveness of sin and the baptism of the former rain are inseparable. Said the apostle Peter in his Pentecostal sermon, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission [forgiveness] of sins, and ye shall receive the gift of the Holy Ghost."⁷³

The ministry of forgiveness and the grace of the former rain are great and precious. They wash away the guilt of every known sin and regenerate the believer in Jesus. They bring victory over every known sin and provide power for obedience unto life. Yet one great fact is still evident. The former rain did not make the apostles sinless. It did not accomplish the perfecting of the saints. This was also the testimony of the great Reformers who revived the apostolic message of justification by faith. Speaking of man's inborn corruption, his hereditary sinfulness, Luther said:

"The lives and confessions of these [Paul, Jerome, Cyprian] and all saints prove the saying of St. Paul in Romans vii, 'I delight in the law of God after my spirit, yet find in my members a contrary law of sin,' so that no one can deny that sin is still present in all the baptized and holy men on earth, and that they must fight against it."⁷⁴

"Original sin, after regeneration, is like a wound that begins to heal; though it be a wound, yet it is in course of healing, though it still runs and is sore. So original sin remains in Christians until they die, yet itself is mortified and continually dying. Its head is crushed in pieces, so that it cannot condemn us."⁷⁵

"So, if we believe that original sin has ruined us to such an extent that even in the godly, who are led by the Spirit, it causes abundance of trouble by striving against good, it is clear that in a man who lacks the Spirit nothing is left that can turn itself to good, but only to evil."⁷⁶

As one looks back to the earthly shadow of heavenly realities, he may gain a clearer insight into the mystery of human redemption. In the daily service of the ancient tabernacle, a substitute had been accepted in the sinner's stead; "but the sin was not cancelled by the blood of the

72. *Great Controversy*, pp. 611, 612; *Testimonies*, Vol. 5, p. 214; *Acts of the Apostles*, pp. 54, 55.

73. Acts 2:38.

74. *Works of Martin Luther*, Vol. III, pp. 27-29.

75. Martin Luther, *Table Talk*, CCLVI.

76. John Dillenberger, *Martin Luther*, p. 203.

victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; *but he was not yet entirely released from the condemnation of the law.*"⁷⁷ The passage used above goes on to show that it was only on the Day of Atonement that *final atonement* was made for the repentant sinner. Then Ellen G. White draws the comparison: "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record."⁷⁸

The Final Atonement

The most fundamental truth of Adventism is that Jesus entered the second apartment of the heavenly sanctuary in 1844 "to make a *final atonement* for all who could be benefited by His mediation."⁷⁹ None need be ashamed of this teaching which is peculiar to the Advent movement. While at times it may have caused temporary embarrassment, this has been only because of a lack of understanding and a consequent inability to stoutly defend this central pillar of the Advent faith. It should be emphasized that the concept of *the final atonement* is the one and only contribution that Adventists have made in Christian theology. There must be a refusal to be embarrassed with this peculiar teaching, for the promise of the *final atonement* is full of the promise of glory and power if its climactic significance in the light of the nature of man is seen.

This *final atonement* "is made for the righteous dead as well as for the righteous living."⁸⁰ In the case of the dead, Jesus gives them the *final atonement* posthumously. They will experience the glory and joy of it when He calls them to life at His second appearing. But in the case of the living saints, they will be alive upon the earth as Jesus makes the *final atonement* for them, alive to experience the glory and power of it in their lives.

There are a number of passages in the Bible and the Spirit of Prophecy that explicitly declare that the *final atonement* will be experienced by those who participate in the service of the great Day of Atonement.

77. *Great Controversy*, p. 420 (emphasis supplied).

78. *Ibid.*, p. 421.

79. *Early Writings*, p. 253 (emphasis supplied).

80. *Ibid.*, p. 254.

This was foreshadowed in type as follows:

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."⁸¹

"And there shall be no man in the tabernacle of the congregation when he [the high priest] goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."⁸²

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. . . . And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."⁸³

As the pen of Moses delineated the final atonement in type, so other inspired writers clearly foretold its reality. Some of these are cited as follows:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."⁸⁴

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."⁸⁵

81. Leviticus 23:27-29.

82. Leviticus 16:17.

83. Leviticus 16:30, 33.

84. Malachi 3:1-3.

85. Zechariah 3:1-5.

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

“Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.”

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments from them,’ and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A ‘fair mitre’ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.”⁸⁶

No one can candidly read the above passages without concluding that the *final atonement* does something for the people of God. It is more than a judicial act in the heavenly sanctuary, just as forgiveness is more than a judicial act. This *final atonement* is called *the blotting out of sins*. That the blotting out of sins is not merely a judicial act in the heavenly records for the living saints is made abundantly clear in the following statements:

“The righteous in the time of trouble will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been

written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance.”⁸⁷

“. . . while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance.”⁸⁸

“. . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, . . .”⁸⁹

“But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance.”⁹⁰

The Latter Rain

The relationship of the *final atonement* and the latter rain will now be considered. As has been seen, there are two streams of divine grace—blood and water. In the first apartment ministrations, forgiveness of sin was associated with the former rain.⁹¹ In the same way the blotting out of sins is associated with the latter rain. Says the apostle Peter: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”⁹²

In the ancient *type* the whole congregation of Israel obeyed the trumpet call to gather at the sanctuary on the Day of Atonement. There they afflicted their souls so that in that ceremony their sins could be blotted out in *figure*. The *final atonement* in figure portrayed the restoration of Israel’s lost state of holiness. It typified their final deliverance from their bondage to Satan. In this *antitypical* Day of Atonement, the prophet Joel calls the Laodicean people of God to the heavenly sanctuary that their sins may be blotted out in *reality*:

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between

87. *Spiritual Gifts*, Vol. 3, p. 135.

88. *Patriarchs and Prophets*, p. 202.

89. *Ibid.*, p. 358.

90. *Great Controversy*, p. 620.

91. Acts 2:38.

92. Acts 3:19.

86. *Testimonies*, Vol. 5, pp. 472, 473, 475.

the porch and the altar, . . .”⁹³

As the people of God thus co-operate with their great High Priest as He goes in before God to make *final atonement* for them, they will not only receive a judicial blotting out of their sins from the records of heaven, but they will also receive the great baptism of the Spirit called the latter rain. Joel describes how the ravages of sin will be fully healed as he continues:

“And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.”⁹⁴

Ellen G. White comments upon Joel 2 in detail in the chapter called “The Shaking.”⁹⁵ First she describes God’s people afflicting their souls on this great antitypical Day of Atonement. Then she sees them receive the latter rain:

“Said the angel, ‘Look ye!’ My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of Heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . . Still the evil angels pressed around them, but they could have no power over them. . . . I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’”⁹⁶

Blotting Out the Sinful Inheritance

It has been seen that the *final atonement* brings a great experience to the living saints. What is the nature of this experience in the light of the nature of man? It has been observed that forgiveness and the

93. Joel 2:15-17.

94. Joel 2:25, 28, 29.

95. *Testimonies*, Vol. 1, pp. 179-184 (cf. footnotes, p. 180).

96. *Ibid.*, pp. 181-183.

former rain do not entirely eradicate the Satanic inheritance from the experience of God’s people. They do not completely release the saints from their state of sinfulness. Then what is the nature of this final struggle of the saints at the sanctuary as they weep, agonize, and plead “for purity of heart”?⁹⁷ What is this “great change” that the latter rain brings?⁹⁸ What is this atonement “to cleanse you”?⁹⁹ What is this “change of raiment” which the judgment brings to the saints?¹⁰⁰ What are these “filthy garments” that the High Priest commands to be taken away as He stands for His people in the judgment of the living?¹⁰¹ To all this can be given the decided answer that the *final atonement* blots out the saints’ Satanic (legal) inheritance. Along with their own personal record of sin, the entire experience in sin is blotted out, no more to be remembered or come into mind. “In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.”¹⁰²

When the saints receive the latter rain, their sinfulness will be totally removed from them.¹⁰³ This may not only be seen in the light of the sanctuary service, but also in the light of the incarnation. Jesus was sinless because He was filled with all the fulness of God through the Holy Spirit. Through Christ’s work in the sanctuary, the saints finally receive all that He had in His conquest with Satan. They have the latter rain. They have His seal and reflect His image fully.¹⁰⁴

The atonement means at-one-ment.¹⁰⁵ The *final atonement* brings the final union of divinity and humanity in the experience of the saints. This union with Jesus began when their sins were forgiven. It was made

97. *Ibid.*, Vol. 5, p. 475.

98. *Ibid.*, Vol. 1, p. 183.

99. Leviticus 16:30.

100. *Testimonies*, Vol. 5, p. 475.

101. *Ibid.*

102. Jeremiah 50:20.

103. Under the former rain the saints must receive victory over sin (*Early Writings*, p. 71); but the latter rain brings to perfection (*Testimonies to Ministers*, p. 506). The two apartments of the sanctuary illustrate the two great *changes* of divine grace. The first is called conversion (regeneration, sanctification) which is the work of the former rain; the second “great change” (*Early Writings*, p. 271) is called the final atonement (blotting out of sins, sealing) which is the work of the latter rain.

104. *Testimonies to Ministers*, p. 506; *Early Writings*, p. 71.

105. “. . . [Jesus] is our atonement—at-one-ment with God.”—*S.D.A. Bible Commentary*, Vol. 6, p. 1077.

more and more complete under the experience of the former rain. But the *final atonement* consummates the saints' union with Christ. Hence the sacred work in the most holy place is called *the marriage*.¹⁰⁶ It means that the estrangement through sin is at a total end. The saints are one with God as Jesus' human nature was one with God as He walked this earth. Thus the prayer of Christ as recorded in John is fulfilled, and the earth can be lightened with the glory of God as the third angel's message swells to a loud cry.¹⁰⁷

It will be valuable to again review the *final atonement* in the light of the fall of Adam. In the fall there were detachment and attachment. Adam separated the race from the Holy Spirit and sold it to the control of the spirit of Satan. But this is reversed by redemption through Jesus Christ. There is detachment from the spirit of Satan and attachment to Christ through the Holy Spirit. This experience in the process of redemption begins in conversion and is consummated at the *final at-one-ment*. This is what Jesus holds out to His church through His final ministry in the most holy place of the heavenly sanctuary.

The Judgment and the Final Atonement

The investigative judgment is not a mere scrutiny of records in the heavenly sanctuary. There are two phases to the judgment in the most holy place—the examination and the atonement. This is clearly expressed in the following quotation:

“Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.”¹⁰⁸

The examination of the candidates is the first phase of the judgment. This work of investigation is also brought to view in the parable of the king examining the wedding guests.¹⁰⁹ Only those who are shown to be converted have upon them the righteousness of Christ and pass the King's inspection. Only genuine saints remain in the Book of Life. Then comes the climactic blessing of the judgment—the *final atonement*. Sins are blotted out and the times of refreshing come from the presence of the Lord.¹¹⁰

106. *Great Controversy*, p. 427; *Christ's Object Lessons*, p. 307; *Early Writings*, p. 55.

107. *Testimonies*, Vol. 6, p. 401.

108. *Great Controversy*, p. 480.

109. Matthew 22:1-14.

110. Acts 3:19.

This atonement phase of the judgment must be boldly proclaimed so that God's people may realize the wonderful blessing waiting for the Israel of God who enter into the judgment of the living by faith.

The Cleansing of the Sanctuary and the Second Advent

The great Protestant reformers did not have the light of Christ's final work in the most holy place. Therefore they did not conceive of final release from *original sin* (the Satanic inheritance) in this present life.

In the last century the Advent movement arose through the preaching of William Miller and his associates as they proclaimed the second advent of Christ on the basis of Daniel 8:14, “Unto two thousand and three hundred days: then shall the sanctuary be cleansed.” They thought this cleansing of the sanctuary would take place at the coming of Christ, and believed the perfecting of the saints would take place at that same time.¹¹¹ This was good Protestant doctrine. But after the disappointment of October 22, 1844, the Advent believers found it was the sanctuary in heaven that would have to be cleansed before the coming of Christ. This led them to conclude that the sin problem would have to be entirely dealt with in the experience of the saints before the second advent.¹¹² They saw that as Jesus had no sinfulness in Him, so those who live without a Mediator during the time of trouble must have no sinfulness in them.¹¹³ Thus the Lord committed to His people a message far in advance of former Protestant teachings, a message providing a most fitting climax to the Protestant reformation, a message emphatically declaring that Jesus Christ came to utterly save His people *from sin* through the *final atonement*.

Yet there are some who postulate that it is impossible to have all sinfulness eliminated from the nature of man while the degenerate body remains. But while it is perfectly clear that the degenerate body, which is biologically inherited, remains until it is changed at the coming of the Lord,¹¹⁴ it must be re-emphasized that sin is not in the genes and chromosomes of the human body. The Lord Jesus Christ possessed our flesh, yet there was no sin in Him. Sin is not a thing that is in the fabric of the organism. Sin and sinfulness are simply the spirit of Satan. This

111. LeRoy Froom, *Prophetic Faith of Our Fathers*, Vol. 4, pp. 479, 784-786.

112. Hebrews 9:28. “Without sin” means “not to deal with sin.” All sin must be dealt with and put away from the righteous before Jesus comes.

113. *Great Controversy*, p. 623. E.G. White also says: “We cannot say, ‘I am sinless,’ till this vile body is changed and fashioned like unto His glorious body,” —*Signs of the Times*, March 23, 1888. This is not written to discourage the saints from seeking entire sinlessness, but it warns against any egotistical claim to such an experience.

114. Philippians 3:21.

spirit has been implanted and imprinted¹¹⁵ in the mind of man. As Jesus had not a trace of this spirit in Him and was kept by a double angel guard, so the sealed saints will have no trace of the spirit of evil in them and will pass through the final conflict with a double angel guard.¹¹⁶

In the last few years, there has been a marked swing toward modern Protestant thinking in the ranks of Adventist theologians. Many now teach that the saints will not be sinless until the second advent of Christ.¹¹⁷ But such a teaching must result in casting aside the doctrine of a cleansed sanctuary before Jesus comes. It must lead to a rejection of the final atonement in the most holy place and the special sealing to take place in the minds of the 144,000.

At this late hour in earth's history, it is imperative that none be found drifting into the ranks of those who reject the wonderful truth of the cleansing of the sanctuary which has made us a people. May none lead God's people to give up the capsheaf of the gospel, the *final atonement* for the saints through Christ's ministry in the most holy place, the final sealing to take place in the minds of the 144,000. May none presume to sell the mighty Intercessor short of what He has promised to do. May none prevent the required response to the great High Priest's call to gather by faith at the heavenly sanctuary in order that He might totally eliminate the sinful inheritance of His people before probationary time shall cease.

115. Implanted by legal inheritance and imprinted through the record of sin in the human mind. Jeremiah 17:1; *Desire of Ages*, p. 302; *Testimonies to Ministers*, p. 447; *Fundamentals of Christian Education*, p. 195; *Christ's Object Lessons*, p. 55; *S.D.A. Bible Commentary*, Vol. 3, p. 1158; *Testimonies*, Vol. 5, p. 473.

116. *Early Writings*, p. 271.

117. Edward Heppenstall: "We find here the most solemn warning against sinless perfection in this life."—*Signs of the Times*, December, 1963.

Taylor G. Bunch: "We should remember that only when Jesus comes can we be made perfect."—*The Ministry*, December, 1965.

R.S. Watts: "We will never reach sinless perfection in this life. . . ."—*Review and Herald*, May 19, 1966.

Desmond Ford: "The consecrated believer has sin *in* him but no sin *on* him, just as Christ had sin *on* Him but no sin *in* Him. That is to say, every converted soul still has his old nature to fight and from this source he is continually tempted, whereas Christ had no old nature of evil. See Romans 7:14-23 and Galatians 5:17. Our old nature will be finally destroyed at glorification when our Lord returns. Then we will have sin neither in us nor on us."—*Signs of the Times*, (Australian edition), August 1, 1967.