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AUSTRALASIAN DIVISION

COMMITTEE'S REPORT

REVIEWED

SECOND EDITION

FORWARD

In June, 1960, the Australasian Division Committee issued a fifteen page review of a book and two pamphlets* that are provoking no small interest amongst Seventh-day Adventists.

Every well informed Seventh-day Adventist is advised to get a copy of this report (called "Into the Holiest through the Open Door—A Review") if he has not already done so. This report will have far reaching effects on contemporary church history, and is something which demands the attention of every church member around the world.

In the present production, we set before the reader some remarkable observations which arise from "Review"—the report issued by authorization of the Australasian Division Committee.

* "God's Eternal Purpose," "The Open Door," and "The Third Angel's Message."

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INTRODUCTION

Key to Abbreviations to Writings of E. G. White

AA	“Acts of the Apostles”
COL	“Christ Object Lessons”
COR	“Christ Our Righteousness”
CWE	“Counsels to Writers and Editors”
DA	“The Desire of Ages”
Ed.	“Education”
Ev.	“Evangelism”
EW	“Early Writings”
GC	“The Great Controversy”
GW	“Gospel Workers”
PP	“Patriarchs and Prophets”
SC	“Steps to Christ”
SM	“Selected Messages”
SDA Comm.		“Seventh-day Adventist Bible Commentary”
T	“Testimonies for the Church”
TM	“Testimonies to Ministeries”

Emphasis Supplied

Let us survey the whole field and get the predominant issue into sharp focus. The basic contention of “Review” may be summarized as follows:—

We who live this side of 1844 are not offered anything in the way of a special experience in righteousness by faith. Christ’s ministry in the most holy place brings no added blessing to the church. The idea that God’s people in these last days will attain and must attain to a higher experience in sanctification—the seal of God—is worthy of ridicule.

Fundamental Adventists will recognize that this is foreign theology. It is an eternal fixture of the Advent faith that in 1844 Christ entered upon his final ministry in the most holy place, a ministry that would bring the blotting out of sins, the seal of God, and the latter rain to His people.

The Blotting Out of Sins

“It is impossible that the sins of men should be blotted out until **after** the judgment at which their cases are to be investigated.”¹ This is a special and precious experience awaiting the living saints. When “their sins will have been blotted out by the atoning blood of Christ [before He leaves the sanctuary²] they cannot bring them to remembrance.”³ This blotting out of sins, known also as the final or special atonement,⁴ is the special blessing of the Day of Atonement.⁵

The Seal of the Living God

The great Day of Atonement is not only a time of final cleansing, but it is also the time for sealing God’s people.⁶ Those who receive the seal of God while Jesus is ministering in the most holy place will “nevermore . . . be defiled with the corruptions of the world.”⁷ They will be made “eternally secure from the tempter’s devices.”⁸ “Their characters will remain pure and spotless for eternity.”⁹ Thus through the ministry of Jesus in the most holy place, God’s people will experience complete and eternal deliverance from sin while they live upon the earth.

¹ Acts 3:19 GC 485 ²EW 48 ³PP 202 ⁴GC 421-2; EW 251, 253;
⁵Lev 16:30, 33; ⁶EW 36-38; EW 71; 5T 575 ⁷5T 475 ⁸Ibid ⁹5T 216.

The Latter Rain

“Repent ye therefore, and be converted, that your sins may be blotted out when [Greek—in order that] times of refreshing may come from the presence of the Lord.” Acts 3:19. Here Peter was looking forward to the times of the latter rain.¹ The latter rain is to be “the richest abundance of grace” ever given to mankind.² It is a special out-pouring of the Holy Ghost which will complete the work of grace in the soul, bring the seed to perfection, and prepare the church for translation.³ Those who receive this blessing will be clothed in such an impregnable armour, that Satan and his angels will have no power over them.⁴ Through a people who reflect the image of Jesus fully, the whole world will be lightened with the glory of God.⁵ The church will appear “in untainted purity and spotless perfection” and give to the world a “full and final display” of the mercy, love, and grace of Christ.⁶

All this is what we might call of “second apartment sanctuary experience.” The blotting out of sins, the seal of God, and latter rain is the blessing of the second apartment ministry of Jesus in the heavenly sanctuary. Is not this a **special** experience which awaits the church of God? Never has the church of the living God had their sins blotted out, “nevermore to be remembered or come into mind”⁷ while its members lived upon the earth. Never has the church of God received the seal of God—the mark of complete and eternal deliverance from sin. Never has the church and its members been clad in such an impregnable armour that Satan has had no power over them again. Never has the church been eternally secure from the tempter’s devices. Never has the church been so completely cleansed and filled with the Spirit that she has appeared “in untainted purity and spotless perfection.” Never has the whole earth been lightened with the glory of God through a people who reflect the lovely image of Jesus fully. And the reason is simply this: Never before has the church entered into the full blessing of the second apartment of the heavenly sanctuary.

1GC 612 2TM 507 3TM 506 4EW 271 5EW 71; Rev. 18:1
6TM 18 7PP 358.

Is not this a fuller experience than was enjoyed by Luther, Knox, Wesley, and others who lived before 1844 Did not Peter and Paul look forward to the time of the judgment, blotting out of sins, and the latter rain?¹ Did not the prophet

Joel look forward to the dispensation of the latter rain?² Did not the Revelator look forward to see the special company with the seal of the living God in their foreheads?³ Was not Daniel pointed forward to the times of the cleansing of the sanctuary?⁴ Were not these things sealed up before the time of the end?⁵ Was not a special blessing pronounced on those who would wait and come to the end of prophetic days—1844?⁶

To-day the church of God lives in the times of the blotting out of sins, in the times of the sealing work, and in the times of the latter rain.⁷ It is her privilege to enter by faith into the experience of “the second apartment” and by faith appropriate these blessings which are long overdue. With the light and the benefits of Christ’s ministry in the most holy place, is it not our privilege to enter into a deeper experience of salvation and deliverance from sin? Consider these undisputable facts:

1. The blotting out of sins is the blessing of the most holy place. It was impossible for the sins of men to be blotted out until Jesus entered the most holy place.

2. The latter rain comes with the blessing of the blotting out of sins.⁸ It was impossible for the church to receive the latter rain before Jesus entered the most holy place.

3. We are clearly told by Inspiration that the latter rain completes the work of God’s grace in the soul, brings the seed to full maturity (perfection), and prepares the church for the coming of the Son of man.⁹ It was impossible for the seed to be ripened, for the work of grace to be completed in the soul, for the life to come to the finality of perfection before the dispensation of the latter rain. Who ever heard of seed being perfectly developed without the latter rain? Who ever heard of the latter rain falling before 1844. Therefore the church which lived before 1844 did not receive the latter rain which develops that perfect maturity of character necessary for translation.¹⁰ “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”¹¹

1Acts 3:19; 24:25 2Joel 2:23-30 3Rev. 7:1-3; 14:1 4Dan. 8:14 5Dan. 12:4-7 6Dan. 12:12 7EW 58; TM 506-8 8Acts 3:19 R.S.V. 9TM 506 10COL 69 11Heb. 11:39-40.

What are these strange remarks contained in "Review:" "Did not . . . all the entire host of worthies reach perfection of character and the fulness of righteousness by faith." We have but to answer with the plain word of Scripture, "They were not . . . made perfect."¹ Did they receive the blotting out of sins when they lived?² Did they receive the latter rain which completes the work of grace in the soul and brings the seed to perfection? Will they be among the 144,000 who experience to the fullest extent the redemptive power of Christ, receive the latter rain, gain a special experience, and "enjoy special honours in the kingdom of God?"³ These answers are as self-evident as the astonishing error of "Review."

Not only is this report of the Australasian Division Committee un-Adventist in character, but let it be further considered that it makes of none effect the special experience offered by the ministry of Jesus in the most holy place. "Review" makes the claim that there is no fuller experience in the second apartment of the heavenly Sanctuary. Thus it makes the special atoning ministry of Jesus in the most holy place a vain and empty thing, bringing no special experience to God's people. In one stroke it casts down the sanctuary truth to the ground.

"Review's" claim to the "fulness of gospel truth"⁴ while denying the special experience held out to us in the second apartment of the heavenly Sanctuary is a most unfortunate expression of Laodicean sentiment. It virtually says: "We have all the light. We have need of nothing. We enjoy the fullest experience possible in the righteousness of Christ. We have entered into the door of the most holy place."⁵ We have its blessings." But let us look the facts squarely in the face. Why did Jesus enter the most holy place:—

1. To blot out the sins of His people;
2. To seal His people;
3. To bring them the latter rain, the refreshing from the most holy place.

This is the fullness of the experience of righteousness by faith. Is it not evident that we have not yet entered in?

¹Heb. 11:39, 40 ²GC 485 ³GC 649; ISM 66 ⁴"Review" page 11 ⁵Ibid. page 12.

THE FINAL ATONEMENT

Definition of Atonement

In the Scriptures and the Spirit of prophecy "atonement" is equated with "cleansing."

"The priest shall make an atonement for him, and he shall be clean."

". . . and make an atonement for the house; and it shall be clean."

"For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord."¹

See GC 421-2; EW 251; Dan. 8:14.

Object of Atonement

Originally man was created to be a temple for the indwelling of the Creator.² Sin has defiled His temple. The purpose of the atonement is to cleanse the soul-temple and effect an at-one-ment between God and man.³

Means of the Atonement

"It is the blood that maketh atonement [cleansing] for the soul."⁴

Illustration of Atonement

In order to teach the children of Israel His wonderful purpose of cleansing their soul-temples from sin, God instituted the tabernacle service.⁴ In its ritual, the plan of salvation was demonstrated to the Hebrews.

The sanctuary consisted of two apartments— the holy and most holy place. There were two divisions in the work of the atonement—"the daily and yearly typical atonement."⁵

Just as sin caused the defilment of both apartments of the sanctuary,⁶ sin defiles the whole man.⁷ Just as it required the daily and yearly atonement to complete the service for the sanctuary, so it requires both divisions of the work of atone-

¹Lev. 14:20, 53; 16:30 ²Ed. 35-36, DA 161 ³Lev. 16:30 ⁴Lev. 17:11; Ex. 25:8 ⁵ISM 344; Lev. 4 and 16 ⁶TTP 355; Isa. 1:5, 6.

ment to complete the work of cleansing the living tabernacle of God.¹

The Daily Atonement

The continual or daily atonement **commenced** the work of cleansing the worshipper. It did not complete it. Application of the blood in the continual service did not make "full atonement."²

When a soul accepts Christ as His personal Saviour, he is cleansed from the guilt of sin.³ Christ's character stands in place of his character and he becomes a new creature in Christ Jesus." He stands perfect before God through the merits of Christ, for the spotless character of Jesus is **imputed** to him.⁴

This does not mean, however, that the cleansing process is completed for him. The cleansing process has just begun. The believer is not yet perfected in character. He will still have faults to overcome.⁵ Yet while he remains surrendered to Christ, he may rest in the knowledge that the imputed righteousness of Christ covers what lack there might be in his life.⁶ But the cleansing must be a continual and deepening experience. In the Greek, 1 John 1:7 actually reads: "If we continue to walk in the light . . . the blood of Jesus Christ . . . continues to cleanse us from all sin." This is why every cleansed and justified Christian still continues to sing —

In the blood of the cross
I have been washed from sin,
But to be free from dross,
Still I would enter in.

Deeper yet, deeper yet,
Into the crimson flood;
Deeper yet, deeper yet,
Under the precious blood.

Now I have peace, sweet peace,
While in this world of sin
But to pray I'll not cease
Till I am pure within.

¹ISM 344 ²Lev. 4, PP 353 ³1 John 1:9 ⁴SC 62; Rom. 4:3-7; 2Cor. 5:17
⁵Heb. 6:1, AA 477 ⁶ISM 382, 368; DA 519.

The following statement clearly shows that the cleansing of the soul-temple is not completed upon the acceptance of Christ:

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ."¹

The Final Atonement

The plan of salvation envisages a temple completely cleansed, so that not even a mark or a scar of sin remains on the character. This complete and final cleansing was typified on Israel's Day of Atonement. On that day the priest made an atonement to cleanse the people from all their sins.² Not only was the tent completely cleansed, but all Israel who participated in the service were completely cleansed and sealed.³

In 1844 Jesus entered the most holy place of the heavenly sanctuary to perform the work typified in Israel's Day of Atonement. This **special** work of Jesus in the most holy place is called —

the cleansing of the sanctuary.⁴
the blotting out of sins.⁵
the final atonement.⁶
the special atonement.⁷

In the typical Day of Atonement, the priest not only cleansed the sacred tent, but he cleansed the people. So this cleansing of the sanctuary is not only a service provided to cleanse the sanctuary in heaven, but more especially is it a day of final and complete cleansing for God's people upon the earth.⁸ The cleansing which commenced in the life at conversion is carried to its glorious completion, so that not only is the guilt of known sins removed from the life, but every defect in the characters of God's people is removed by the cleansing blood of Christ.⁹ Not only is sin blotted from the books in heaven, but the atoning blood blots the very remem-

¹ISM 344 ²Lev. 16:30 ³Lev. 16:33 ⁴Dan. 8:14; GC 421-2 ⁵Acts 3:19;
GC 485-6, 612 ⁶EW 253 ⁷EW 251 ⁸CWE 30; GC 425; EW 251 ⁹5T 214.

brance of it from the life.¹ Inspiration records the reception of this glorious experience as follows:

"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."²

The servant of the Lord, commenting on this passage says:

"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

For the Dead

atonement . . . 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 . . .

"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 . . . Now they are eternally secure from the tempter's devices . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."³

It might help us if we remember that this special cleansing experience for a truly converted people is called the **special** or **final** atonement.⁴ It is special in the sense that it is peculiar to Christ's ministry in the most holy place since 1844.⁵ It is final in that it completes the work of soul cleansing, and is of a permanent nature.⁶ This work of final atonement involves

¹PP 202, 358; Acts 3:19; Mal. 3:1-3 ²Zech. 3:1-6 ³5T 472-5 ⁴EW 251, 253 ⁵Lev. 16:30 ⁶5T 475, 216.

a work of investigative judgment. The atonement and the judgment are two phases of the one great work of Jesus in the most holy place. In the judgment the books are opened, and it is determined who is worthy to partake of the final atonement.

" . . . so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement."¹

" . . . 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."²

This should be duly noted, for God's people have no perfection in themselves to offer at the judgment. The judgment does not determine who has reached the finality (ultimate, absolute, acme, full maturity) of perfection. The judgment determines who shall reach ultimate and absolute perfection. When a candidate passes the judgment through the merits of Christ, Jesus then makes the special atonement for him.

If the dead passed to their rest being hid in Christ, the perfect character of Christ was **imputed** to them.³ We are told in the Scriptures that the worthies died in faith not having been made perfect⁴. A study of G.C. 483-485 reveals that in the judgment it is not decided whether or not they had attained to the perfection of Christ's character, but, did they have penitence and faith, did they claim the blood of Christ as their atoning sacrifice, were all their sins confessed and pardoned when their account closed at death? When the worthies died, they were in Christ—justified—and pressing toward the mark—the perfection of His character.⁵ The thief

¹GC 421-2, 480 ³Rom. 4:24, 25; 8:1 ⁴Heb. 11:39, 40; Phil. 3:12-14.

on the cross is a classic example to illustrate a vital point. Doubtless if he had been permitted to live on, there would have been many faults in his character to be overcome. In the judgment the perfect righteousness of Christ stands for him. He is not there in person at the judgment, but God has "a perfect photograph" of his character.¹ Christ makes the final atonement for him—his sins are blotted from the books

¹SDA Comm. 5:1085; SDA Comm. 7:987; GC 487.

of record¹—and the photograph of his character is now a perfect reflection of the character of Christ.² He is not raised from the grave with his faulty character, having the scars of a lifetime of sin within his soul.³ He is raised with a fully perfected character. He had it fully imputed to him when he died. He is raised from the dead with it fully imparted to him. A well accepted denominational book puts it thus:

"From the moment we start [along the way of sanctification] God is imputing righteousness unto us. We are indeed not perfected, but we are headed in the right direction, and should we die before we reach the goal, God will adjudge our motives and give us credit for what we would have done had we had the opportunity."⁴

Thus the judgment rewards every true believer his "penny" reward whether he has been long in the vineyard of sanctification or has just entered."⁵

For The Living

The principle is exactly the same for the living. This is clear from GC 483-4. The only difference is that the living believer will be alive upon the earth when the special atonement takes place, and he must therefor co-operate and exercise faith in this great work of cleansing the sanctuary.⁶

As God's people gather in faith for the solemn Day of Atonement, they become "fully conscious of the sinfulness of their lives," and this despite the fact that they have confessed every known sin and have sought the Lord in deep contrition.⁷ Satan even points to their incompleteness of character.⁸ But Jesus stands in the presence of God for them.⁹ He presents to the Father His shed blood for them, and points to His people's broken and contrite spirit.¹⁰ Then He makes the special atonement for them.¹¹ Thus in one glorious, final cleansing (atonement) experience, every mark or scar (record) of sin is removed from the soul-temple,¹² and the sins of the believer are blotted

1EW 280; GC 483 2GC 484-5 3TM 447; DA 302 4M.L. Andreason,
"The Book of Hebrews," page 466 5Math. 20:10 6SDA Comm. 7:930-1; 5T
575; GC 431, 488 75T 473-4 85T 473 9Heb. 9:24 10GC 484 11EW
251 125T 475.

out. The character is perfectly cleansed. The record books in heaven, being the exact photograph of the character,¹ are also perfectly cleansed.²

This is what is embraced in the cleansing of the sanctuary. This is the special atonement of the most holy place. This is the great at-one-ment (marriage) which is part of the work of judgment.³ And the message to us is, "The hour of His judgment is come."⁴ Therefore the invitation to us is: "All things are ready, come unto the marriage."⁵ Therefore the promise to us now is, "The mystery of God [Christ in you the hope of glory⁶] shall be finished"⁷—complete and eternal deliverance from sin. There is no need for the church of God to tarry.⁸ She may enter now by faith into this cleansing experience of the most holy place.⁹

Omitting the Final Atonement

It is true that the Spirit of prophecy uses the word "judgment" and "atonement" inter-changeably.¹⁰ The reason is that judgment and atonement are inseparable phases of the one great work. Christ not only judges His people, but he cleanses them through His special atonement. He not only examines the record of sin, but He blots out the record of sin—in the life as well as in the books of heaven. The Bible links the judgment and the cleansing work hand in hand.¹¹

It is not the **WORD** that is important, but the **WORK** that is important. For instance: in Leviticus 16 the word "judgment" is not used, but the **work** of the judgment is clearly implied. In Revelation 14 the word "atonement" is not used, but the **work** of special cleansing is clearly implied. (See especially GC 425).

This special atonement work of Jesus at the judgment makes the announcement of the judgment a fitting and triumphant climax of the everlasting gospel (good news).¹² The gospel brings deliverance from the dominion of sin. The gospel in the setting of the judgment brings eternal deliverance from the dominion of sin.¹³ This is the work of the

1SDA Comm. 5:1085; GC 487 2GC 483 3GC 427-8 4Rev. 14:7
5Math. 22:4 6Col. 1:27 7Rev. 10:7 8Rev. 10:6 9Heb. 10:19-23; 5T 575
10GC 421-2, 480 11Lev. 16; Mal. 3:1-3; ISA. 4:2-4 Acts 3:19 12Rev. 14:6
13Rom. 6:14; Dan. 7:26.

judgment—to cleanse, to finish the mystery of God, to make atonement. This is the work of the judgment—to take away the dominion of "the man of sin" forever.¹ This is the work of the judgment—to unite the believer to Christ in an eternal union.² Christ appears in the presence of the judgment as the believer's perfection, and with His own blood makes the special atonement that will make the believer fully reveal that perfection.³ Read again the wonderful account of "Joshua and the Angel" recorded in 5T 472:475 and GC 484:485.

Thus the announcement of the judgment is good news—tremendous news—because it offers every soul who will enter in by faith to the most holy place complete and permanent cleansing from the record of sin, and absolute and eternal deliverance from the power of sin. The door to this experience is open now, and Christ invites us to enter into the blessing of the judgment.

Now, there is no use the authors of either "Questions on Doctrine" or "Review" denying their omission of the final atonement. There is no conception of such a work presented in either "Questions on Doctrine" or "Review." For what use does "Review" pretend it believes in the final atonement when it merely inserts the **word**, but openly denies the **work**. *It denies the special experience of the most holy place.

[* The author of "God's Eternal Purpose" did not change his position on the final atonement. The final atonement is clearly outlined in "The Vision by the Hiddekel," pages 109, 110. Here is the most conclusive evidence that the authors of "Review" do not even know what the final atonement is. They looked for the word, instead of the work. They looked for the expression, instead of the experience.]

Many preach a judgment in the most holy place, yes, but what sort of a judgment? A judgment where Christ appears to take away the dominion of the "man of sin" and where Christ cleanses the sanctuary of the soul in a glorious final and eternal blotting out of sin? No! It is preached only

1Dan 7:26 2GC 427-8 3Heb. 9:24; Rev. 5:6; Lev. 16:30; Mal. 3:1-4;
GC 484-5.

as a ministration of death; a mere perusal and removal of records of sin in the books of heaven; a thing to make people fear instead of inviting faith and assurance in the eternal victory offered; a dry chronological proof; a factual concept of a work in heaven. Those who omit from the judgment the wonderful **work** of special cleansing leave this mighty message as barren and as sterile as the hills of Gilboa.

Conclusion

1. "Review" dispenses with the precious experience of the final atonement. It says we are not offered a fuller experience in the righteousness of Christ than believers in past ages.
2. "Review," in rejecting the work of the final atonement, cuts off every hope of receiving the seal of God.
3. "Review," in repudiating the concept of the special atonement effectively prepares for the reception of the mark of the beast, for only those who enter into this special experience of the judgment will have the dominion of the "man of sin taken away," thus getting the victory over the beast, his image, his mark, and his number.
4. "Review" destroys the purpose of the third angel's message which points to this special atonement work in the most holy place as our only escape from the mark of the beast.
5. "Review" destroys every hope of receiving the latter rain, for only those who experience the special and final cleansing of the most holy place can share the latter rain.
6. "Review," in dispensing with the need of the experience of the special atonement, the only shelter God provides for the last conflict with Satanic agencies, effectively prepares for the reception of Spiritualism—the false Holy Spirit.¹
7. "Review," in denying the special perfecting experience of the most holy place, casts down "the yearly" ministry of Christ in the second apartment of the sanctuary; and follows in the footsteps of those in the early church who threw down "the daily" ministry of Christ in the first apartment of the sanctuary.
8. "Review" refuses the only shelter provided for the time of trouble—the special atonement¹—and thus effectively prepares for the reception of the seven last plagues.

The conclusions are staggering, but honesty and charity demand that the trumpet be given a certain sound.

DISPENSATIONALISM

Dispensationalism is error when it teaches that God has employed different principles in saving men in different dispensations. No such teaching is contained in "God's Eternal Purpose."¹ "Review's" unfounded charge of heresy is easily unmasked in the light of the following facts:

1. We live in the dispensation of the cleansing of the sanctuary. Never before have men lived in such an age.
2. We live in the dispensation of the judgment. Never before have men lived in such an age.
3. We live in the dispensation of the latter rain. Never before have men lived in such an age.
4. We live in the dispensation of the Day of the Lord. Never before have men lived in such an age.
5. We live in the dispensation of the sealing, when all must receive the seal of eternal deliverance from sin before Jesus leaves the sanctuary. Never before have men lived in such an age.
6. We live in the dispensation of translation for the church of God. Never before have men lived in such an age.

And so we could go on. Indeed we live in a **special** age. We are called to fulfil **special** duties consistent with the Day of Atonement.² We are admonished to exercise **special** faith.³ This is to be a season of **special** humiliation before God.⁴ We are called to participate in a **special** work of cleansing, of putting away sin.⁵ Jesus is making a **special** atonement for all His people.⁶ They are to receive the **special** outpouring of the Spirit.⁷ They will receive a **special** seal of protection.⁸ They will pass through a **special** time of trouble.⁹ They will sing a **special** song of their **special** experience.¹⁰ They will "enjoy **special** honours in the kingdom of God."¹¹

Much more could be said, but is not this sufficient to set before us the certainty of living in a **special** age which presents before us special responsibilities, and special privileges. The

¹ See "God's Eternal Purpose," pages 8, 11, 54, 88 2GC 431, 488; SDA Comm. 7:933-4 3GC 488 45T 520 5GC 425 6EW 251 7AA 55 8EW 71; 5T 451 9GC 613, etc. 10GC 649 10ISM 66; EW 19.

servant of the Lord says:

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open to them."¹

Those who adopt the attitude of "Review" will reject such privileges as "heresy," for it claims that we have the full experience of righteousness by faith. It denies the special

blessing available to believers living this side of 1844.² Further, it is natural for "Review" to reject "the glorious truths to come before the people of God" since it assumes that the church is basking in the light of "the fullness of gospel truth."³

It cannot be denied that there are certain dispensations. For instance, Sr. White wrote: "The dispensation in which we are now living is to be, to those who ask, the dispensation of the Holy Spirit."⁴ Was Peter preaching the heresy of dispensationalism when he looked forward to the times of the blotting out of sins and the latter rain?⁵ What of the prophecies of Jesus, Joel, John and Paul concerning the wonderful things to transpire in our time? Read also Eph. 3:4,5; John 7:39; Heb. 11:39,40; EW. 259-61.

To-day we live in a special dispensation. Jesus is in the most holy place. The special blessings of His ministry there are the blotting out of sins and the mighty sealing experience under the latter rain.⁶ Rather than "Review's" astonishing claim that "this experience is enjoyed by untold numbers of our people," let us with one accord repent of our blindness,⁷ call the "solemn assembly,"⁸ enter the judgment experience,⁹ receive the final cleansing,¹⁰ and be filled with the full presence of the Lord Jesus Christ.¹¹

1 8T 322 2 Dan. 12:12; Rev. 14:13 3 "Review," page 11 4 TM 511
 5 Acts 3:19; GC 612 6 Eph. 4:30; 3T 267 7 Rev. 3:19 8 Joel 2:15-17 9 Heb. 10:19-23; 1 John 4:17 10 Lev. 16:30; Mal. 3:1-3 11 Acts 3:19; 1T 186.

THE EXPERIENCE OF RIGHTEOUSNESS BY FAITH — PAST AND PRESENT

"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."¹

Imputed Righteousness

The imputed righteousness of Christ is a constant factor. The whole character of Christ is imputed to every repentant sinner.² This has been the blessed experience of every believer in all ages.³ Christ's righteousness cannot be imputed by degrees or in part. Either Christ's complete robe of righteousness is put to the sinner's account, or none of it is reckoned to him. In this sense "Review" is right in stating: "Righteousness by faith is fully given or it is not given at all."

Imparted Righteousness

Righteousness is imparted for sanctification. This is a progressive experience—"first the blade, then the ear, then the full corn in the ear."⁴ There is a growing in grace, a "seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character."⁵ The divine nature, implanted in the life at conversion, is like leaven, which if allowed to work, will leaven the whole life and completely transform the believer into the image of God.⁶

If we accepted "Review's" proposition that the righteousness of Christ is **imparted** completely and entirely to the believer without any "degrees,"⁷ then we would have to accept the deadly heresy of instantaneous sanctification. In claiming a "complete or nothing" impartation of the life of Christ for every believer, "Review" virtually teaches "entire sanctification" the moment a person accepts the righteousness of Christ. Having thrown away the sanctuary message, "Review" thus embarks on advocating one of the worst errors which has ever plagued the Christian world.⁸

Notice how clearly the servant of the Lord sets before us the progressive, advancing experience in receiving the imparted righteousness of Christ:

"The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has just begun. Now he is to 'go

1 COR. 98 2 Rom. 4 3 ISA 61:10 4 Mark 4:28 5 RH 10-6-1902 6 Math. 13:13
 7 "Review," page 6, 7, 11 8 GC 471.

on unto perfection', to grow up 'unto the measure of the stature of the fullness of Christ.' . . . And Peter sets before us the steps by which Bible sanctification is to be attained: 'Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness and to brotherly kindness charity . . .'"¹

"The Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted to gain a fuller experience . . . The wheat develops 'first the blade, then the ear, then the full corn in the ear' . . ."

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.' When the character of Christ is perfectly reproduced in His people, then He will come to claim them as His own."²

"Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace . . . The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation."³

Did all the worthies attain to the fullness of the experience in the imparted righteousness of Christ as "Review" contends? Were they made perfect?⁴ The answer is **no** for two very obvious reasons:*

1. The latter rain is necessary to complete the work of grace in the soul.

2. Truth sanctifies.⁵ The full experience of sanctification is not possible without the full light of gospel truth. Even "Review" admits that light has been continually unfolding.

A Progressive Experience Illustrated in the Sanctuary

Come now to the sanctuary service. The sinner, drawn by the power of Christ's love, enters the gate of the outer court—repentance. He has now entered the enclosure. In taking the first step on the salvation road, he is completely surrounded by the white linen enclosure of the outer court—the imputed righteousness of Christ.

But there is no stopping place on this journey. As the blood of the sin-offering was poured out at the base of the

* *Enoch is an obvious exception. Apparently Christ provided the blotting out of sins and latter rain experience for that Patriarch. He is a clear type of the 144,000 who will be prepared for translation by the latter rain.*

brazen altar, so the repentant sinner pours out his life in service for Christ. He dies with Christ.¹ Then he passes to the laver and is washed in the water of regeneration.² He is a new creature in Christ Jesus.³

He must not stop here, but must "go on unto perfection."⁴ He passes by faith into the sanctuary and unites his prayers with the rising incense—the spotless righteousness of Christ which alone can make his prayers acceptable to God.⁵ The fire of God's love, kindled on the altar of his heart must be sacredly cherished.⁶ He grows in grace by partaking of Christ, the living bread (table of shewbread).⁷ He pleads for the effectual ministry of the Holy Spirit in His life (the seven lamps of fire).² This is "the daily" ministry. Through the day by day sprinkling of the cleansing blood of Jesus, through prayer, the Spirit of God, and the word of God, he advances in sanctification.

Now Jesus opens the door to the most holy place and invites him to enter into an even deeper experience. The time has come for the sanctuary to be completely cleansed—"restored to its rightful state."⁹ The believer is the temple of God. He reads the promise of the Day of Atonement—"On that day shall the Priest make an atonement for you to cleanse you,

¹Lev. 4:34; Gal. 2:20 ²Titus 3:5, 6 ³2Cor. 5:17; COL. 1:6 ⁴Heb. 6:1
⁵PP 353 ⁶5T 166 ⁷John 6:51, 63; PP 354 ⁸Rev.4:5 ⁹Dan. 8:14
R.S.V. ¹⁰2 Cor. 6:16.

that ye may be clean from all your sins from before the Lord."¹ He understands that this cleansing ministry not only cleanses the sanctuary, but it cleanses him.² Christ provides a **special atonement** which completes the work of cleansing grace in his life. The believer understands that this work of **special cleansing** involves a work of judgment.³ In order to appropriate the special cleansing, he must first of all come before the judgment and pass its searching scrutiny. He must therefore hide his lack of perfection in Christ⁴ and come before the presence of the judgment afflicting his soul, having a broken and a contrite heart.⁵ He must fix his trust in the Lamb of God, and agonize in faith for the eternal victory held out to him.⁶ Then Jesus stands in the presence of God for him,⁷ removes the remaining defects of character (special atonement),⁸ blots out the record of sin—even the very remembrance of it from the life.⁹ Then the believer is **sealed** by the mighty infilling of the latter rain—the full presence of the glorified Christ.¹⁰

This is the "second apartment sanctuary experience" which is now offered to the people of God.

Brethren, let us enter by faith into it.¹¹ "The hour of His judgment is come." The door is open.¹² The complete and eternal victory over sin — the seal of living God — is held out to us. The nations are angry, and its time to be sealed.¹³ "All things are ready; come into the marriage."¹⁴

In an endeavour to ridicule the experience Christ offers us from the holy of holies, "Review" says: "If a second apartment experience of righteousness by faith must be obtained why not an incarnation experience, a crucifixion, a resurrection experience, an ascension experience and a Pentecostal experience."¹⁵ "Review" unwittingly expresses a great truth. Why not an "incarnation" experience, brethren? The incarnation unites the divine and the human. Read 2 Peter 1:4. Why not a crucifixion experience? We certainly will fail of heaven without it. Read Romans 6:2-6, Galations 2:20, 6:17 and 2 Corinthians 4:10-11. Why not a resurrection experience? Read Ephesians the first and second chapters. Why not an ascension experience? "The world needs to see . . . the Lord's people sitting together in heavenly places in Christ."¹ Read Eph. 2:1-6. Why not a Pentecost

¹Lev. 16:30 ²Lev. 16:33; Mal 3:1-3 ³GC 422 ⁴DA 519 ⁵Lev. 23:27-32; Joel 2:15-17 1T 179-82 ⁶Rev. 5:6; EW 78-79; EW 269-270; 5T 473-5 ⁷Heb. 9:24 ⁸5T 475; EW 251 ⁹PP 202, 358 ¹⁰Eph. 4:30 ¹¹Acts 3:19; Ex. 40:33, 34 ¹²Heb. 10:19-23 ¹³Rev. 3:8 ¹⁴Rev. 7:1-3; EW 58
¹⁵Math. 22:4 ¹⁶"Review," Page 8.

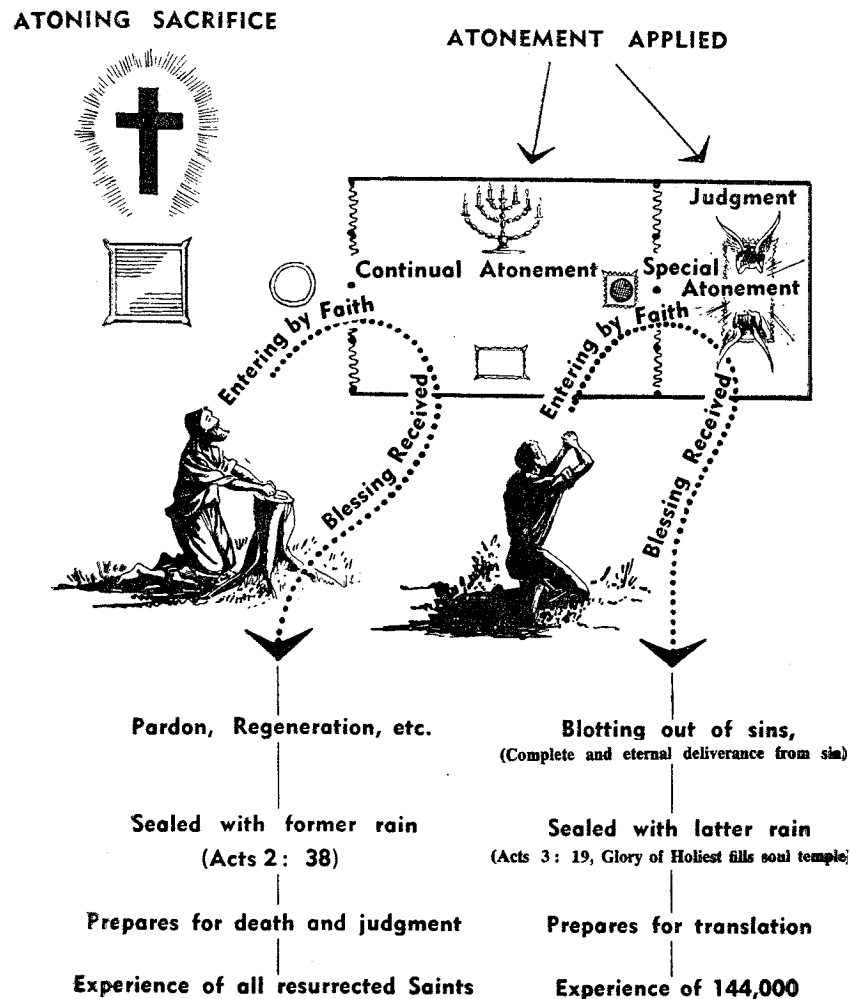
experience? Is it not time that we received a baptism of the Spirit to end the drought.

And above all, fellow believers, why not a "second apartment sanctuary experience?" This special experience of following Jesus into the most holy place is not heresy. It is an eternal fixture of the Advent faith.

To claim the full blessing in the experience of righteousness by faith without the ministration of Christ in the second apartment is to make of none effect the ministry of the most holy place. "Review" represents a rejection of the final atonement—the special experience required to be among the translated saints.

Study the chart enclosed. It tells its own story. These are the truths that have made us a people. "Hold that fast which thou hast, that no man take thy crown."²

²Rev. 3:11.



CLOSING REMARKS

Around the globe God's elect will mourn for what is transpiring before our very eyes. Having embraced a little Protestant theology in a limited area of doctrine, and finding it stimulating to be called "Christians" by the churches around them, some now take a determined swing away from the peculiar "confines" of Adventism to embark on a reckless abandonment of the faith.

It was the same desire in the early church which led to the taking away of "the daily"—Christ's ministry in the first apartment of the heavenly sanctuary.¹ The Spirit of prophecy clearly reveals that the sanctuary of Christ is again to be attacked.² This time the enemy of all righteousness is going to attack "the yearly"—Christ's ministry in the most holy place.

The devil is an artful foe. In the days of the apostles the adversary opposed the mighty truth of the resurrection. After the apostles died he used the resurrection as his own "trump card" to oppose the law of God. Even so, in past ages the devil has opposed "the daily" ministry of Jesus—forgiveness of sins and justification through the merits of Christ. But when the time comes for Christ to lead His people into the experience of the most holy place — complete and eternal cleansing and deliverance from sin, the seal of the living God—the devil comes with his master deception and exalts the virtues of "the daily" He makes it appear that this experience is sufficient for the translated church. "It was good enough for men of God in past ages," he says, "so it is sufficient now." **This is his master deception for the Remnant church.** More than this, this will be his master deception for the whole Christian world when the sealing work actually commences. He will have his agents magnify his so-called righteousness by faith,¹ anything but show the way into the most holy place for the seal of the living God.

¹Dan. 8:11, 12; Dan. 11:31 ²Ev. 224-5.

Satan has laid his bait artfully. How well he succeeds with those whose foundations are not anchored on the eternal principles of the third angel's message. "Review" has already succumbed to this master deception. It wants the benefits of "the daily" service of the sanctuary, but rejects the fuller experience of "the yearly" ministry which is imperative for salvation in this last great crisis.²

Why has the Lord Jesus mercifully held back the winds of strife? Because we are not sealed.³ We have not entered into the experience of the most holy place.⁴ Why has He withholden the crisis of the image of the beast from coming upon us?⁵ Because the third angel points us to the most holy place, the only place of escape,⁶ but we have not entered in.

Six months ago, the responsible brethren of the Australasian Division were issued this urgent appeal:

"Before God's people to-day there is an open door into the holy of holies which no man can shut. (Revelation 3:8). There the Bridegroom waits to apply the benefits of his final atonement. He cannot do this unless His people arouse from their lethargy, enter by faith into His work, and co-operate with Him.

"Is it not time to 'blow the trumpet in Zion,' to 'sanctify a fast,' to 'call a solemn assembly,' to 'sanctify the congregation,' to 'assemble the elders,' and to 'gather the children' (Joel 2:15,16) to the sanctuary of God in this Day of Atonement? Is it not 'high time to awake out of sleep,' and enter into the holiest by the blood of Jesus? Jesus is waiting to bestow an experience upon His church that will fit it to finish the work of God. There is much talk about finishing the work. Is it not then proper to enter the most holy place and finish the work? There is no other way to finish the work. Therefore to refuse to go into the holiest to receive the seal of God is to refuse to finish the work.

"Then is it not proper for God's people to be called to go forth to meet the Bridegroom in the most holy place? We do not have to wait for the

1 2Cor. 11:14, 15 2EW 71; 6T 130; GC 620 3Rev. 7:1-3; EW 36-38
4COR 118 5Rev. 17:17; 5T 152 6EW 254.

beast and his image to appear on the scene. God holds them back until His people move into line. Then let us gather at the sanctuary to receive the blessing that Jesus has so long waited to bestow . . . To heed this call will mean the seal of God. A failure to respond will mean the mark of the beast . . . those who refuse to enter into the second apartment . . . will be led by Satan to persecute their former brethren. As the Jews who refused to follow the new sanctuary service persecuted the early church as the Protestant churches who refused to follow Christ's change of ministry in 1844 will set up the image to persecute God's people, so it is inevitable that those who do not go into the most holy by faith to meet the Bridegroom, will become persecutors of the saints of God.

"No longer can God's people halt between two opinions. Either they must go into the most holy, or refuse to go in and be left to the delusions of Satan. The response to this call will determine whether they will receive the perfect righteousness of Christ for eternity, or be left without the final atonement, unsheltered in the day of God."¹

Did they heed the appeal. Nay! Some have set their faces like flint to reject it. Yet the same ones claim to be preaching and experiencing righteousness by faith in its fullness, because they progressedly accept the experience equivalent to a first apartment sanctuary experience. What more do we want, is the cry? What lack I yet, says "Review?" O terrible deception! "Spare Thy people, O Lord."

Without doubt, it is time for every President, every minister, every Bible worker, every Sabbath school teacher, every elder and church officer, even every man in his lot and place, to raise his voice with one concerted appeal, **Restore the sanctuary to its rightful state.**² Think not, whoever you are, that you will escape and be guiltless for holding your peace. "Think not with thyself that thou shalt escape . . . more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou . . . shalt be destroyed; and who knoweth whether thou art come to" the Presidency, the ministry, the eldership, or what lot you have (it matters not) **"for such a time as this?"**³

¹"God's Eternal Purpose," pages 206-207 ²Dan. 8:14, R.S.V. ³Esther 4:13, 14.

"If God abhors one in sin above another of which His people are guilty, it is doing nothing in case of emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."¹

"To be wavering and halfhearted in allegiance to truth is to choose the darkness of error and Satanic delusion."²

Says one: "Are we not always to obey those in authority and accept the decision they make?"

"We see here that the men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrine."³

"The great danger with our people has been of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."⁴

Says another: "Are not the leaders always right?"

"Some of our leading brethren have frequently taken positions on the wrong side."⁵

And another asks: "Should there not be a council of brethren to examine truth?"

"When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the inspired word."⁶

Still another asks: "Have the brethren in authority been approached for a hearing?" Yes, many times. Here is the latest appeal:

"I hereby state my willingness to repudiate any error, both in my teachings and writings if such is shown to be out of harmony with the Scriptures and the Spirit of prophecy. I affirm my willingness to lay this matter before the brethren of experience with much prayerfulness that these teachings may be judged according to the Scriptures."

¹3T 281 ²DA 312-3 ³TM 69 ⁴TM 106-7 ⁵GW 303 ⁶TM 30.

This plea was rejected. The brethren concerned would not even open the Bible to discuss any point, unless there was a signed statement promising to abide by their findings before even entering into the discussion. Is this the blue print for a minister or teacher?

"We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I received the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause"¹

The present crisis can only be interpreted in the light of past history, and the abundant warnings of the Spirit of prophecy. From the day of John the Baptist to the present age, every awakening message to God's people has met with the disfavour and opposition of those in authority of the established church. "As the light and life of men was rejected by the ecclesiastical authority in the days of Christ, so it has been rejected in every succeeding generation."² "As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God."³

"The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls."⁴

¹ISM 411 ²DA 232 ³COL. 79 ⁴GC 609.

For further information—Write . . .

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There was a certain patriot who was taken to court on a very serious charge of treason to his country. The man was innocent, but his accusers were guilty.

When the accusers brought the man before the court of the people, they began to accuse him vehemently of incorrectly repeating the words of the national sage in times past when he was a boy at school.

Whereupon much of the people shouted with a great shout that this man ought to be cast out of the country which he loved. While many of the people were occupied in the commotion and applauding the wisdom of the accusers, these same men were conspiring with the nations around them, and passing laws which were not according to the words of the sage.

If the sage rose from the dead, what would be said unto the people?