

Errors
of the
Brinsmead
Teachings

A Copy of a Special Committee Report
of the General Conference of Seventh-day Adventists

Preface

Early in 1961 the officers of the General Conference appointed Raymond F. Cottrell to examine the teachings of Robert D. Brinsmead. Later, a special committee was appointed to grant John and Robert Brinsmead a hearing in March, 1961. The members were Elders Lowe (chairman), Cottrell, Neufeld, Olsen, and Roenfelt. This committee of brethren labored with the Brinsmead brothers to point out why their teachings were unacceptable, basing their objections upon the documented report by R.F. Cottrell.

Following the hearing, Elder W.R. Beach drafted a letter to the Brinsmead brothers setting forth the findings of the special committee. This letter is almost a word for word reproduction of R.F. Cottrell's original report, with the added endorsement of the officers of the General Conference.

--The Publishers.

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GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

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March 9, 1961

CABLE ADDRESS
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WASHINGTON, D.C.

Mr. Robert D. and John Brinsmead
P. O. Box 408
Baker, Oregon

Dear Brethren:

The group of brethren the Officers of the General Conference made available to you for counsel, on your request, have brought to us their report. The purpose of this letter is to communicate to you the conclusions of these men now that their interview with you has taken place.

These brethren have reported that they spent some fifteen hours with you in discussion of your views on the sanctuary and associated subjects. They indicate that you presented your studies fully and that their questions and discussion were all dealt with in a friendly atmosphere. The brethren felt you have a desire that the church shall rise to a higher level of Christian experience and thereby be ready for the loud cry of the Third Angel. We appreciate that part of their report very much.

We understand that the members of the committee pointed out to you certain things with which they could not agree, among them the following: (1) The principles of interpretation by which you arrive at some of your views; (2) Certain doctrinal conclusions you draw from the evidence you present; (3) Procedures you have followed in presenting your views among our church members, which procedures have helped to surround your activities with an atmosphere of contention; (4) Statements and charges against the leadership of the church both in Australia and in the General Conference, which charges are mainly in your writings and are not always made in your oral presentations to church members.

We shall endeavour to mention only a few specific items here, hoping that they may serve to help you see our point of view and our desire that the interview may prove to be helpful in a practical way.

Principles of Biblical Interpretation

1. Your pamphlet The Third Angel's Message, page 7, paragraph 2, reads thus:

"While Christ continued in the first apartment, God's people died without having attained the seal of the living God; yet they died in faith that He who had begun a good work in them would complete it. In the days of the early church and the Reformers, the way into the most holy place and Christ's finishing work was not made manifest; yet as

their faith entered into the benefits of the first apartment, God gave them the former rain,"

The marginal Scriptural references given as proof are Phil. 1:6, which speaks of a continuing experience of sanctification in the life; Heb. 13:21, which speaks of the growth in perfection through faith in Christ's blood; and Heb. 9:8. This last text speaks of "the holiest of all," an expression clearly defined in verse 24, to mean "heaven itself." That is the context in which the apostle uses the expression, and we are not warranted in taking that expression out of context and making it mean something not in the writer's mind. He was speaking of Christ's ministry entered upon at the ascension. See verses 11-15, 23-26. This is not, of course, denying the existence of "the most holy place," but it is a clear case of misapplication of a text.

2. Heb. 10:19 is used in the same pamphlet, page 8, line 3, and made to apply exclusively to Christ's ministry in the most holy place since 1844, and in paragraph 2 of the same page the same text is made to apply to "this final atonement." The writer of Hebrews here speaks of following Christ by faith into the "holiest of all" -- "heaven itself" -- instead of seeking salvation in the earthly sanctuary.

3. Heb. 3:19. On page 10, middle, of the same pamphlet, this text on Israel's unbelief as the reason why she could not "enter in" is used to prove that the Laodicean church "did not advance in her conception of the gospel beyond the first apartment experience of the early reformers." Thus, from one setting a text is taken and forced into another, the brethren point out.

4. Ezek. 34:18,19 is used on page 10, last paragraph, as one of a number of references in an unwarranted attack on "men who have stood professedly as leaders of the Third Angel's Message" and "have unobtrusively carried the corpse of the final atonement out the back door of the church, etc." The brethren do not accept the application you make between Ezek. 34:18,19, which is a condemnation of specific conditions in ancient Israel and the present. We should not wrest such Scriptures from their setting and use them in this way.

In the same paragraph, Deut. 7:1-6 is used. Its setting is a warning against the old Canaanite nations, but you relate it to "Dr. Donald Grey Barnhouse, who was one of the foremost witnesses of the burial service in 1956." The brethren inform us that they told you (1) That the leaders of this church have not set aside in any way the doctrine of the heavenly ministry of our Saviour, righteousness by faith, nor any fundamental S.D.A. doctrine; (2) That there was no compromise, and that they appealed to you to believe their assurance and to cease from the repetition of any bitterness or falsehood which you may have read or heard from others. We join earnestly in that appeal to you both.

5. Rev. 17:8-13. No connection is seen between this passage and your comments on page 14, top, same pamphlet.

6. Dan. 9:24 is used on page 15, paragraph 3, and is applied to the finishing of transgression in the human heart since 1844. The angel was telling Daniel what would take place within the 70 weeks determined upon the Jews, one of which was "to finish the transgression."

7. Dan. 11:44 is used on page 15, last paragraph, in a connection which is not apparent to us.

The above are only a few instances of what the brethren think are improper applications, and often misapplications, of Scripture. In a pamphlet set out with many such references, some repeated over and over, but never quoted, this may look impressive, but it is dangerous exegesis and will not be acceptable to the careful student.

8. In the pamphlet The Open Door there are over 120 Scriptural references in the left margin, On page 3, paragraph 6, this statement appears: "The everlasting gospel embraces far more than deliverance from the guilt of sin. Christ's ministry in the most holy place reveals the way to utter blotting out of sins from the lives of God's people -- 'to finish the transgression, and to make an end of sins, etc.'" Dan. 9:24 is your supporting reference; yet Gabriel applied this to the 70 weeks ending in A.D. 34, whereas it is applied to the end of the 2300 days in 1844 in your pamphlet.

9. Heb. 9:24 is used on page 5, line 5, once more, and you limit "holiest of all" to the most holy place of the heavenly sanctuary. The author of Hebrews identifies the "holiest of all" as "heaven itself." (See verses 8, 23, 24, SDA Commentary)

10. Dan. 8:14, on page 5, paragraph 3, of the same pamphlet, is used to mean the cleansing of the soul-temple of the individual believer. It is used in the same way on page 3, paragraph 2. Spiritual lessons which you wish to draw are one thing, but to make Daniel refer to the individual soul cleansing is exceeding the principles of sound exegesis. Yet this is one of the recurring and dominant ideas in your teachings.

11. Lev. 16:30 is used in the same way on page 5, paragraph 3.

12. Heb. 10:19,38, The author of Hebrews here invites devout Jews of his day to "enter by faith into the holiest by the blood of Jesus," which, by his own definition in ch. 9:8, 24, is "heaven itself" -- the heavenly sanctuary in contrast to the earthly. He summons the Jews to have faith in Christ's ministry as their great High Priest in heaven above, as heretofore their faith had been bound to the ministry of the earthly high priest. It is evident from ch. 9:11-15, 23-26 that the writer refers to the ministry Christ entered upon at the time of His ascension. In The Open Door, however, you limit "the holiest" to the most holy place of the heavenly sanctuary, Christ's ministry referred to, as His ministry there since 1844, and the act of entering in by faith, to an acceptance of your interpretation of Christ's final atonement.

13. Matthew 25:1-10. You apply the shutting of the door in the parable of the wedding feast to a time prior to the loud cry and the close of probation. You have the wedding itself taking place before the loud cry of the Third Angel (see 8:5) which brings a great multitude into the church. But the parable says nothing about others entering the wedding feast after the door has been closed to the five foolish virgins. Ellen G. White assigns the wedding to "the close of human probation, when it will be too late for the soul's need to be supplied" (COL 412). She applies the proclamation, "Behold the Bridegroom cometh," and the marriage, to the summer of 1844 (GC 426).

14. Ezekiel 9:4 is used on page 7, paragraph 6 of The Open Door in a setting out of harmony with our teaching. The man with the inkhorn does his work at the close of human probation, not prior thereto, as the pamphlet would have it. The same teaching on the close of probation is on page 8, middle.

15. 1 Tim. 5:24 on page 7, paragraph 6 where Paul's phrase "some men's sins are open beforehand, going before to judgment" seems to be applied by you to the judgment of the saints prior to the close of human probation. Logically, then, Paul's other statement, "and some men they follow after," should apply to those who come into the church during the loud cry, following the judgment of the saints. The meaning of this text, especially as evident in the Greek, cannot be interpreted thus.

16. Heb. 10:16,17, on page 8, middle, of The Open Door, is used of the saints-- it would appear at one particular point of time, the judgment of the saints prior to the close of probation. Yet the text is a general statement made to all who enter into the new covenant relationship.

The brethren point out that when faced with these pamphlets you said they, or one of them, had been withdrawn. But when pressed, you admitted that by "withdrawn" you meant, "out of print." Since the pamphlets are in wide circulation, and their teachings and arguments have not been repudiated and corrected in print, we feel they can be taken as representative of your teachings.

We are informed that the book God's Eternal Purpose presents practically the identical viewpoints of the above pamphlets, the chief differences being: (1) Many lengthy quotations are given from the Bible and Spirit of Prophecy while there are none in the smaller documents; (2) Certain statements are omitted and others added, but not in such a way as to change the basic teachings.

Righteousness by Faith

The committee feels that you present an exaggerated conception of the nature of sanctification which goes far beyond anything said in the Bible or Spirit of Prophecy. Your teaching of absolute perfection in the flesh is really an artificial righteousness by faith, that actually consists of righteousness by one's own works.

Perhaps you realized it was felt that a state of absolute sinless perfection was unattainable in the present state of affairs, so you have construed certain passages from the above two sources as indicating a future time when attainment of this ideal will become possible. This may be a mechanism whose motivation is a sincere desire to resolve what you thought was a dilemma as between the ideal and the real.

The Judgment of the Living

You appear to conceive of the judgment of the living as essentially a review of the present status of man's character as compared with Christ's perfect character. Hence in this respect your judgment of the living differs in nature and requirement from the judgment of the dead.

You contend that the purpose of this phase of Christ's "final atonement" is "to perfect His people in character." But has this not always been the purpose of the plan of salvation ever since it was initiated?

Cleansing of the Soul Sanctuary

No one would deny that concurrently with cleansing of the heavenly sanctuary God wills a cleansing of the soul-temple on earth. But to claim that both Bible and Spirit of Prophecy specify the details of such cleansing is to read into them more than we have ever claimed to be either explicit or implicit in these inspired sources.

Atonement on the Cross

The brethren cannot accept your claim that the atonement on the cross was insufficient to purge the soul completely from sin. You consider a further atonement necessary if men of this generation are to become eligible for the kingdom. This is parallel to your teaching that anciently the daily ministration did not fully release the repentant sinner from the full guilt of sins. A man could not be free of his sins till the Day of Atonement.

The consensus among us has been that the Day of Atonement cleansing concerned the sanctuary itself and the congregation as a corporate entity and that it did not provide a further cleansing for the individual. On that day the individual simply confirmed his past attitude of contrition and repentance, and examined his heart to see if any sins remained unconfessed and unforsaken.

You seem to think that no one prior to 1844 could receive "final atonement" or attain to perfection. This leads you to charge that Adventists since 1844 have failed to enter into what you call Christ's "final atonement," and by implication no Adventist has attained to perfection of character in Christ.

The brethren feel that the major error in your deductions lies in the subject of righteousness by faith, especially in the area of sanctification, or the perfection of Christian character. They believe that you should make a more thorough and systematic study of what you call "the doctrine of Christian perfection," in the Bible and the Spirit of Prophecy. It is really essential that you do this, since you have here the major premise of your whole argument, and the conclusions based on it.

The brethren drew up seven short quotations on this aspect of your presentations and we are sure you will read them with interest:

1. "True sanctification . . . consists in the cheerful performance of daily duties in perfect obedience to the will of God." --COL 360.

2. "There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last." SL 9.

3. "[Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it." --2T 549.

4. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit." --MLT 250.

5. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working in us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God." -ISM 360.

6. "Character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts." SC 57.

7. "While we cannot claim perfection of the flesh, we may have Christian perfection of the soul . . . Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what God and Christ think of us, but about what God thinks of Christ, our Substitute. [We] are accepted in the Beloved." --2SM 32.

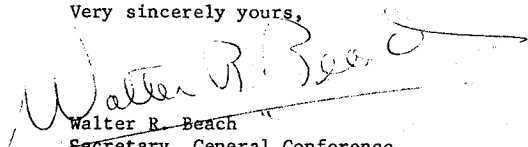
There is a clear statement of our views on perfection in S.D.A. Bible Commentary on Job 1:1; Prov. 11:3,5; Matt. 5:48; 1 Cor. 2:6; Phil. 3:12,15.

This is already a long letter, brethren, but we hope it will serve to make clear the point of view of the men who have heard you and read your presentations. We hope and pray that you may see light in the advice given you to think and study prayerfully through these matters.

The brethren here will join in praying that your sincerity of purpose may become evident in procedures that will help to bring about a renewed spirit of fellowship ^{and unity} with your brethren in Australia. It is too late and the times too serious for us to pursue divisive courses in this great cause.

Wishing you the blessing of the Lord to this end, I remain

Very sincerely yours,


Walter R. Beach
Secretary, General Conference

WRB:gs

Brinsmead Reply to the General Conference

May 20, 1961

W.R. Beach, Secretary
H.W. Lowe, R.F. Cottrell, D.F. Neufeld,
E.E. Roenfelt, & A.V. Olson, Members of Special Committee
General Conference of Seventh-day Adventists
Takoma Park
Washington 12, D.C.

Dear Brethren:

We take this opportunity to thank the officers of the General Conference for the time they spent with us in Washington, and also for the kindly atmosphere of the meetings. We received your letter of March 9 with interest. In the past few weeks we have been studying this report very carefully and prayerfully.

You will remember, Elder Beach, that you wrote us requesting that we briefly and clearly state the points of issue. In response these were the points we sent you:

1. Christ entered the most holy place in 1844 to make a special atonement to blot out the sins of His people.
2. The church has not entered by faith into this special atoning work of Jesus.
3. The church can now enter into this great experience of the cleansing of the sanctuary.
4. When the records of sin in heaven are blotted out by the atoning blood of Christ, they will no more be remembered or come into the minds of God's people. The parable of Joshua and the Angel in Zechariah outlines this wonderful experience.
5. This experience of the blotting out of sins (cleansing of the sanctuary) must precede the reception of the latter rain.
6. God's people are called to gather at the sanctuary to seek this special experience before the decree (Rev. 13) goes forth.

After you received these points, you requested written material that would enlarge on them. In response, we sent you copies of "God's Eternal Purpose" and "Weighed in the Balances," which are our two main books. In the time made available to us with the committee in Washington, we merely dwelt upon these six points.

In your report to us, we find that you are practically silent as to the six points and the books we sent you. Instead, you have written mainly concerning the two introductory pamphlets to the book "God's Eternal Purpose." You have raised objections concerning sixteen texts. These texts were not used in an expository sense in our pamphlets, but as stated, merely listed on the side for the reader's own study. Yet the committee avoided the books where the texts were used in an expository sense and confined its comments to these listed texts. We would rather not trifle about with periphery points at this juncture, but since you have made an issue over these texts, we will set forth our answers to your objections.

Here are the officers' objections and our replies thereto:

Objection 1: "Your pamphlet 'The Third Angel's Message,' p. 7, par. 2, reads: 'While Christ continued in the first apartment, God's people died without having attained the seal of the living God; yet they died in faith that He who had begun a good work in them would complete it. In the days of the early church and the Reformers, the way into the most holy place and Christ's finishing work was not made manifest; yet as their faith entered into the benefits of the first apartment, God gave them the former rain.'

"The marginal Scriptural references given as proof are Phil. 1:6, which speaks of a continuing experience of sanctification in the life; Heb. 13:21, which speaks of the growth in perfection through faith in Christ's blood; and Heb. 9:8. This last text speaks of 'the holiest of all, an expression clearly defined in verse 24, to mean 'heaven itself.' That is the context in which the apostle uses the expression, and we are not warranted in taking that expression out of context and making it mean something not in the writer's mind. He was speaking of Christ's ministry entered upon at the ascension. See verses 11-15, 23-26. This is not, of course, denying the existence of 'the most holy place,' but it is a clear case of misapplication of a text."

Reply 1: We ask you, How could the sealing work of Revelation 7 commence before Jesus entered the most holy place?

(a) "As. . . . He [Jesus] passed into the holiest. . . . He sent another mighty angel with a third message to the world." EW 254.

(b) The third angel is the sealing angel. (EW 89, 118).

Further, the servant of the Lord says:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . [Rev. 13:11-17 quoted]. . . .

"This is the test that the people of God must have *before* they are sealed." S.D.A. Commentary, VII, p. 976.

You object to the reference Phil. 1:6 in the margin. We stated: "They died in faith that He who had begun a good work in them would finish it." Phil. 1:6 states a principle in harmony with that statement. Does not Jesus make the final atonement for those who died in faith?

"This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." EW 254 (see p. 253)

Paul: "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.
Sr. White: "It is God who began the work and He will finish His work making man complete in Christ." TM 507.

Our Statement: "They died in faith that He who had begun a good work in them would finish it."

Under reply 2, referring to Heb. 10:19, we shall also include your use of Hebrews 9:8.

Objection 2: "Heb. 10:19 is used in the same pamphlet, page 8, line 3, and made to apply exclusively to Christ's ministry in the most holy place since 1844, and in paragraph 2 of the same page the same text is made to apply to 'this final atonement.' The writer of Hebrews here speaks of following Christ by faith into the 'holiest of all'--'heaven itself'--instead of seeking salvation in the earthly sanctuary."

Reply 2: Your claim that we apply Heb. 10:19 exclusively to the most holy place is not true. In our book, "God's Eternal Purpose," which you yourselves say is only a fuller outline, we use Heb. 10:19 to apply to the ministry of Jesus in the first apartment (see p. 148). Here it is pointed out that the Greek for "holiest of all" is "holy places." Accordingly, the text may be used to apply to both apartments of the sanctuary.

In Paul's day Jesus was in the first apartment. God's people followed Him there by faith. Today, Jesus can only be found in the most holy place (EW 55-6, 72) and we are to follow the Lamb whithersoever He goeth. Does not Heb. 10:19, then, apply to us today? "Having therefore, brethren, boldness to enter into the holiest." For us this is the most holy place.

We beg to differ with your interpretation of the terms "holy place," "holiest," and "holiest of all" as meaning "heaven itself." Four times you state that the sanctuary is "heaven itself." We thought Seventh-day Adventists believed that the "holy places" are *in* heaven. Heaven is not the sanctuary itself. Rev. 11:19 states: "The temple of God was opened *in* heaven." For further evidence see Rev. 4:1 and compare with EW 32: "In the city I saw a temple, which I entered.

. . . In the holiest I saw an ark." We believe that the teaching which says the sanctuary is only heaven itself is foreign teaching to original Seventh-day Adventism, and should remain so.

We fear that your proposition may have been foreseen in the following prediction:

"Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith." Evangelism, p. 224.

Objection 3: "Heb. 3:19. On page 10, middle, of the same pamphlet, this text on Israel's unbelief as the reason why she could not 'enter in' is used to prove that the Laodicean church 'did not advance in her conception of the gospel beyond the first apartment experience of the early reformers.' Thus, from one setting a text is taken and forced into another, the brethren point out."

Reply 3: We have used Heb. 3:19 in the margins in the same way as the Spirit of Prophecy:

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow." GC 458.

"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel should wander forty years in the wilderness. . . . But those to whom it was first preached, went not in 'because of unbelief.' (Heb. 3:19). . . .

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." 1SM 68, 69.

Again in "Christ Our Righteousness," p. 118, it is stated that "the people have not entered into the holy place, where Jesus has gone to make an atonement for His children." Thus we were merely making a comparison between ancient and modern Israel as Sr. White does.

Objection 4:

"Ezek. 34:18, 19 is used on page 10, last paragraph, as one of a number of references in an unwarranted attack on 'men who have stood

professedly as leaders of the Third Angel's Message' and 'have unobtrusively carried the corpse of the final atonement out the back door of the church, etc.' The brethren do not accept the application you make between Ezek. 34:18, 19, which is a condemnation of specific conditions in ancient Israel and the present. We should not wrest such Scriptures from their setting and use them in this way.

"In the same paragraph, Deut. 7:1-6 is used. Its setting is a warning against the old Canaanite nations, but you relate it to 'Dr. Donald Grey Barnhouse, who was one of the foremost witnesses of the burial service in 1956.' The brethren inform us that they told you (1) That the leaders of this church have not set aside in any way the doctrine of the heavenly ministry of our Saviour, righteousness by faith, nor any fundamental S.D.A. doctrine; (2) That there was no compromise, and that they appealed to you to believe their assurance and to cease from the repetition of any bitterness or falsehood which you may have read or heard from others. We join earnestly in that appeal to you both."

Reply 4: Ezek. 34:18, 19, is merely used in the margins as an illustration. The Spirit of Prophecy uses these passages in many places. Does Sr. White wrest the Scriptures? We believe it possible to repeat the mistakes of Israel by departing from the landmarks. (See EW 37, 5T 80, 346).

Regarding Deut. 7:1-6. Israel was told to make no covenant with the nations around them (verse 3). This same command God has given to the Remnant Church. We quote from Testimonies, vol. 6, p. 17:

"We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. . . . No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." (see also TM 420, 141).

If we think that Deut. 7:1-6 has no application today, is it any wonder that we see compromise with outside influences on every hand?

Objection 5: "Rev. 17:8-13. No connection is seen between this passage and your comments on page 14, top, same pamphlet."

Reply 5: If you had studied the books presented you would have understood the way Rev. 17:8-17 is used. It is our belief that this prophecy will be fulfilled as the sealing work begins for the living. God's people will be sealed when "they refuse the mark of the beast or his image" (5T 451; see also 5T 712).

Objection 6: "Dan. 9:24 is used on page 15, paragraph 3, and is applied to the finishing of transgression in the human heart since 1844. The angel was telling Daniel what would take place within the 70 weeks determined upon the Jews, one of which was 'to finish the transgression'."

Reply 6: We use Dan. 9:24 in the same sense as many of our Adventist writers have ever since the inception of the movement. Dan. 9:24 sets out God's purpose for His people:

1. To finish transgressions.
2. To make an end of sins.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision and prophecy.
6. To anoint the most holy.

The brethren state "the angel was telling Daniel what would take place within the seventy weeks." More truly, we feel, the angel was telling Daniel what should have taken place within the seventy weeks. But Israel failed. What was offered to the Jewish nation is now offered to the spiritual Israel. Is it not still God's plan to finish the transgression, to make a complete end of sins and to bring everlasting righteousness into the lives of His people? Will He not have a church without spot or wrinkle at His coming? Did the Jewish church attain to this?

Objection 7: "Dan. 11:44 is used on page 15, last paragraph, in a connection which is not apparent to us.

"The above are only a few instances of what the brethren think are improper applications, and often misapplications, of Scripture. In a pamphlet set out with many such references, some repeated over and over, but never quoted, this may look impressive, but it is dangerous exegesis and will not be acceptable to the careful student."

Reply 7: These texts were merely listed in the margins to give as many statements as possible for the reader's private study so that they can draw their own conclusions. Regarding Dan. 11:44, it is our belief that this text is speaking of the experience God's people will endure under the loud cry just prior to the standing up of Michael (Dan. 12:1). Therefore it was stated:

"The powers of earth are enraged and go forth to utterly rid the saints from the earth." (see also 9T 16, where a similar description is given of the experience of God's people under the loud cry).

Objection 8: "In the pamphlet 'The Open Door' there are over 120 Scriptural references in the left margin, paragraph 8. On page 3, paragraph 6, this statement appears: 'The everlasting gospel embraces far more than deliverance from the guilt of sin. Christ's ministry in the most holy place reveals the way to utter blotting out of sins from the lives of God's people--'to finish the transgression, and to make an end of sins, etc.' Dan. 9:24 is your supporting reference; yet Gabriel applied this to the 70 weeks ending in A.D. 34, whereas it is applied to the end of the 2300 days in 1844 in your pamphlet."

Reply 8: Dan. 9:24 is not the supporting reference to the statement. Acts 3:19 is the text placed alongside this statement. Why did you pass over Acts 3:19? This text is speaking of the blotting out of sins from the books in heaven and from the minds of God's people.

"Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." (PP 202; see also PP 358 and GC 620). The everlasting gospel involves more than the deliverance from the guilt of sins but involves the utter blotting out of even remembrance of sin in the lives of God's people.

Objection 9: "Heb. 9:24 is used on page 5, line 5, once more, and you limit 'holiest of all' to the most holy place of the heavenly sanctuary. The author of Hebrews identifies the 'holiest of all' as 'heaven itself.' (See verses 8, 23, 24, SDA Commentary)."

Reply 9: Again, you have misunderstood our position. Your statement is not true. We do not limit Heb. 9:24 to the most holy place. In "God's Eternal Purpose" p. 132-138, it is clearly taught that Jesus appeared in the presence of God for His people in the first apartment of the heavenly sanctuary. But since Jesus is now in the most holy place, that is where He *now* stands for us.

Our Statement:

"He appears in the most holy place for us."

Sr. White:

"Jesus stands in the holy of holies now to appear in the presence of God for us." (SDA Comm. vol. 7, p. 933) See also GC 482 and 420.

What is the difference between our statement and the statement of the Lord's servant?

Objection 10: "Daniel 8:14, on page 5, paragraph 3, of the same pamphlet, is used to mean the cleansing of the individual believer. It is used in the same way on page 3, paragraph 2. Spiritual lessons which you wish to draw are one thing, but to make Daniel refer to the individual soul cleansing is exceeding the principles of sound exegesis. Yet this is one of the recurring and dominant ideas in your teaching."

Reply 10: The brethren evidently feel that the cleansing of the sanctuary is not an experience for God's people and that Daniel is not referring to anything but a cleansing of something up in heaven. We repeat here some of the points which the brethren at the hearing found unanswerable:

1. In the context of Dan. 8:14, it is seen how God's people are intimately associated with the cleansing of the sanctuary. First, the casting down of the sanctuary by the man of sin meant also the casting down and treading down the church of God (v. 10-13). The question is asked: "How long shall be the vision. . . . to give both the sanctuary and the host [God's people] to be trodden under foot?" (v. 13). The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (v. 14). The RSV renders it "restored to its rightful place." Note that this is in answer to the question about the state of the church. The cleansing (restoring) of the sanctuary has a direct relationship to cleansing and restoring the church.

That this is the intent of the passage is demonstrated in Revelation 10, where this prophecy of Daniel is unsealed by Christ. "And sware by Him that liveth forever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God should be finished*, as He hath declared to His servants the prophets." (vv. 6, 7). It is clearly seen that "the finishing of the mystery of God" is the inspired interpretation of "the cleansing of the sanctuary". Paul declares that this mystery is "Christ in you, the hope of glory." Col. 1:27. In order for the mystery to be finished, Christ would be fully formed in each of His saints. According to the Revelator, this is the true import of the "cleansing of the sanctuary".

We quote from one of our denominational books of the past:

"The time of the coming of the Lord and the restitution of all things is indeed at the very doors. And when Jesus comes, it is to take His people unto Himself. It is to present to Himself His glorious church, 'not having spot, or wrinkle, or any such thing,' but that is 'holy and without blemish.' It is to see Himself perfectly reflected in all His saints.

"And before He comes thus, His people must be in that condition. Before He comes we must have been brought to that state of perfection in the complete image of Jesus. Ephesians 4:7, 8, 11-13. And this state of perfection, this developing in each believer the complete image of Jesus--*this is the finishing of the mystery of God*, which is Christ in you, the hope of glory.

"This consummation is accomplished in the *cleansing of the sanctuary*, which is the *finishing of the mystery of God*, which is the final finishing of transgression, the making of a complete end of sins, the making of reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the most Holy." A.T. Jones, "The Consecrated Way to Christian Perfection."

Such was one of the dominant themes brought to the church by A.T. Jones in the great message of righteousness by faith.

2. Leviticus 16 is the typical counterpart of Daniel 8:14. Here is recorded the true import of the cleansing of the sanctuary: "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 shall make an atonement for the priests, and for all the people of the congregation." Lev. 16:30, 33. The brethren ask us to believe that the cleansing of the type was only the cleansing of the tent, when the Bible says plainly it was "*for you, to cleanse you.*"

3. Malachi 3:1-3 is a prophecy of the cleansing of the sanctuary. *Great Controversy* says this passage is the same event as Dan. 8:14 (GC 424-6). How can the brethren insist that the cleansing of the sanctuary does not refer to a *soul cleansing* when Malachi says:

"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 fuller's soap: and He shall sit as a refiner and purifier of silver: *and He shall purify the sons of Levi* [God's people], *and purge them* as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

Thus the cleansing of the sanctuary equals the purification of the sons of Levi.

4. The Spirit of Prophecy is emphatic that the blotting out of sins not only blots out the record of sin in the books of heaven but it blots out the remembrance of sin in the soul-temple as well:

"Their sins will have been blotted out by the atoning blood of Christ, and *they cannot bring them to remembrance.*" PP 202

". . . . 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.* . . ." PP 358

"Their sins have gone beforehand to judgment and have been blotted out, and *they cannot bring them to remembrance.*" GC 620

Furthermore, the servant of the Lord devoted three pages to the cleansing of the sanctuary in 5T 472-5, and shows all the way through how it applies to the final cleansing and sealing of God's people.

5. It appears to us that you fail to give attention to the real fundamental principle of the sanctuary service: i.e., "In all, God desired His people to read His purpose for the human soul." Ed 36. "But the Jews had not understood the significance of the building they regarded with so much pride." DA 161. If we fail to see in the cleansing of the sanctuary God's "purpose for the human soul," where are we better than the Jews?

Objection 11: "Lev. 16:30 is used in the same way on page 5, paragraph 3."

Reply 11: You object to our making Lev. 16:30 "refer to the individual soul cleansing." What else could the text mean when it says: "On that day shall the priest make an atonement *for you, to cleanse you*"? Are we not safe in abiding by the plain word of Scripture? The Bible says the cleansing of the sanctuary is "*to cleanse you.*" This is what the officers are found denying.

Objection 12: "Heb. 10:19, 38. The author of Hebrews here invites devout Jews of his day to 'enter by faith into the holiest by the blood of Jesus,' which, by his own definition in ch. 9:8, 24, is 'heaven itself'--the heavenly sanctuary in contrast to the earthly.

He summons the Jews to have faith in Christ's ministry as their great High Priest in heaven above, as heretofore their faith had been bound to the ministry of the earthly high priest. It is evident from ch. 9:11-15, 23-26, that the writer refers to the ministry of Christ entered upon at the time of His ascension. In "The Open Door," however, you limit 'the holiest' to the most holy place of the heavenly sanctuary, Christ's ministry referred to, as His ministry there since 1844, and the act of entering in by faith, to an acceptance of your interpretation of Christ's final atonement."

Reply 12: This point is covered fully by our comments on Heb. 10:19 under point two. While the Holy Spirit is calling God's people to enter by faith the most holy place at this time, we feel that you are clouding the issue by saying the sanctuary is only "heaven itself." (See reply 2).

Objection 13: "Matthew 25:1-10. You apply the shutting of the door in the parable of the wedding feast to a time prior to the loud cry and the close of probation. You have the wedding itself taking place before the loud cry of the Third Angel (see 8:5) which brings a great multitude into the church. But the parable says nothing about others entering the wedding feast after the door has been closed to the five foolish virgins. Ellen G. White assigns the wedding to 'the close of human probation, when it will be too late for the soul's need to be supplied' (COL 412). She applies the proclamation, 'Behold the Bridegroom cometh,' and the marriage, to the summer of 1844 (GC 426)."

Reply 13: Once again, you have misunderstood our position. Commenting on the shutting of the door in Matthew 25, we said: "Christ will cease His ministry on behalf of men, He will throw down the censer, step out of the most holy place and shut the door." This is a clear statement about the close of probation for all men.

However, we do believe that the door of mercy will be shut to some who have known the truth before those who have not known it. We do so, not on the authority of Matt. 25, but on the authority of many clear statements in the Bible and the Spirit of Prophecy. In Matthew 22, "The same figure of the marriage" as mentioned in Matthew 25 is introduced (GC 428). After the King pronounces "They which were bidden were not worthy [refused]," He says, "Go ye therefore unto the highways and as many as ye shall find, bid to the marriage." Matt. 22:8, 9. Sr. White says:

"The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, *while the door is closed to those who would not enter*. Large numbers will be admitted who in these last days hear the truth for the first time." S.D.A. Commentary, VII, p. 979 (see also 9T 97, EW 270-1; 5T 81-2).

According to the use the brethren make of COL 412, the wise and the foolish virgins stay asleep until the general close of probation. This is exactly Satan's program. "If Satan had his way, there would never be another awakening, great or small, to the end of time." LSM 124. God's people do not slumber and sleep right through the

mighty events of the loud cry, and stay asleep until probation closes. No, no! "Those who have held the beginning of their confidence firmly to the end will be *wide awake* during the time that the third angel's message is proclaimed with great power." S.D.A. Commentary, VII, p. 984.

Then what awakens God's people? It is the mighty cry, "Behold the Bridegroom cometh, go ye out to meet Him." "My mind was carried forward to the future when the signal will be given, 'Behold the Bridegroom cometh, go ye out to meet Him'." RH, Feb. 11, 1896. In response to this awakening". . . there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." GC 464.

We cannot apply "Behold the Bridegroom cometh" only to 1844 when inspiration clearly says: "My mind was carried forward to the future when the signal will be given 'Behold the Bridegroom cometh, go ye out to meet Him'" "I am often referred to the parable of the ten virgins, five of whom were wise and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." RH Aug. 19, 1890.

Objection 14: "Ezekiel 9:4 is used on page 7, paragraph 6 of "The Open Door" in a setting out of harmony with our teaching. The man with inkhorn does his work at the close of human probation, not prior thereto, as the pamphlet would have it. The same teaching on the close of probation is on page 8, middle."

Reply 14: You say that the sealing takes place "at the close of human probation, not prior thereto." Sr. White says: "Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation." LSM 66. Further, Early Writings, p. 279, clearly points out that the man with the writer's inkhorn finishes his work before probation closes.

Objection 15: "1 Tim. 5:24 on page 7, paragraph 6 where Paul's phrase 'some men's sins are open beforehand, going before to judgment' seems to be applied by you to the judgment of the saints prior to the close of human probation. Logically, then, Paul's other statement, 'and some men they follow after,' should apply to those who come into the church during the loud cry, following the judgment of the saints. The meaning of this text, especially as evident in the Greek, cannot be interpreted thus."

Reply 15: Brethren, you are trying to make it appear that we teach something strange. We have never used 1 Tim. 5:24 as you suggest we do. Here are our statements referring to 1 Tim. 5:24 as compared with Sr. White:

Our Statements:

"Since they have put away all known sins. . . ." The Open Door, p. 7. "They have sent their sins beforehand to judgment. Every night they have gone to rest with every sin confessed." "God's Eternal Purpose," p. 201. "If the sin has been sent beforehand to judgment (1 Tim. 5:24) . . . then Christ Himself has taken responsibility for the sin, and there is no condemnation. . . ." "God's Eternal Purpose," p. 159.

What is the difference between our use of 1 Tim. 5:24 and Sr. White's use of the text? Moreover, brethren, you have a perfect right to disagree with us; but it is neither ethical nor fair to place any person's teaching in a false light.

Objection 16: "Heb. 10:16, 17, on page 8, middle of "The Open Door," is used of the saints--it would appear at one particular point of time, the judgment of the saints prior to the close of probation. Yet the text is a general statement made to all who enter into the new covenant relationship."

Reply 16: We agree that Heb. 10:16, 17 applies to all who enter into the new covenant relationship, but this covenant is not completely fulfilled until the judgment. This is clearly stated in GC 485. When God's people have their sins blotted out in the judgment they will receive the "refreshing." Thus Heb. 10:16, 17, will be completely fulfilled. We verily use that text the same way as Sr. White does in GC 485.

Objection--"Righteousness by Faith": "The committee feels that you present an exaggerated conception of the nature of sanctification which goes far beyond anything said in the Bible or Spirit of Prophecy. Your teaching of absolute perfection in the flesh is really an artificial righteousness by faith, that actually consists of righteousness by one's own works.

"Perhaps you realized it was felt that a state of absolute sinless perfection was unattainable in the present state of affairs, so you have construed certain passages from the above two sources as indicating a future time when attainment of this ideal will become possible. This may be a mechanism whose motivation is a sincere desire to resolve what you thought was a dilemma as between the ideal and the real."

Reply--"Righteousness by Faith": While we do not believe in perfection of the flesh (that is an impossibility--2SM 32), we do believe that God's people must have absolute perfection of character while living in the flesh before Jesus comes. We have always understood that the Adventist position is that before probation closes.

Spirit of Prophecy:

"I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confession of all their wrongs, that they may go beforehand to judgment. . . ." 1T 263. "Repent and be converted, that your sins may go beforehand to judgment and be blotted out." LSM 111. ". . . our sins are by confession and repentance, to go beforehand to judgment." LSM 124.

God's people must come into the experience of sinless perfection of character (not flesh). Note the following words from inspiration:

"in their untainted purity and spotless perfection." TM 18, 19
"reflect the image of Jesus fully." EW 71
"characters. . . remain pure and spotless for eternity." 5T 216
"nevermore to be defiled. . . eternally secure from the tempter's devices." 5T 475
"evil angels. . . could have no power over them." EW 271

"Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: 'the prince of this world cometh, and hath nothing in Me.' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble." GC 623

We asked the brethren in conference: "Will God's people continue committing sins which are not wilful sins after they are sealed or have the latter rain?" The brethren thought they would on the basis of these statements:

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working in us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God." LSM 360.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for that deficiency with His own divine merit." LSM 382.

But this is speaking of our experience while progressing toward the reception of the seal, and is not to be applied to Christ's covering the spiritual deficiencies of His people after they are sealed. There is no mediator in the sanctuary after probation closes to cover the ignorant sins and deficiencies of God's people.

"Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . This is the condition in which those must be found who shall stand in the time of trouble." GC 623. We believe this statement means what it says. "In their untainted purity and spotless perfection," (TM 18, 19) the 144,000 will give the special demonstration of the complete saving power of Christ before the whole universe.

It bewilders us to think that you, our leading brethren, could deny that such an experience is offered to the Remnant Church. The teaching that Christ will perfect His people forever by the final atonement is labelled as an "artificial righteousness by faith, that actually consists of righteousness by one's own works." Jesus waits to blot out sins from the life forever on this day of atonement, and

then it is called "righteousness by one's own works." Wherein is that so? Where is one statement in any of our writings that even suggests "righteousness by one's own works"?

Objection--"The Judgment of the Living": "You appear to conceive of the judgment of the living as essentially a review of the present status of man's character as compared with Christ's perfect character. Hence in this respect your judgment of the living differs in nature and requirement from the judgment of the dead.

"You contend that the purpose of this phase of Christ's 'final atonement' is 'to perfect His people in character.' But has this not always been the purpose of the plan of salvation ever since it was initiated?"

Reply--"The Judgment of the Living": We do not believe that the judgment of the living differs in nature and requirement from the judgment of the dead.

Here is what we have written:

"Thus the judgment rewards every true believer his 'penny' reward whether he has been long in the vineyard of sanctification or has just entered. (Matt. 20:10). 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 therefore co-operate and exercise faith in this great work of cleansing the sanctuary."
--*Australasian Division Committee's Report Reviewed*, pp. 13-14.

We agree that it "has always been the purpose of the plan of salvation" to perfect His people in character. But absolute sinless perfection is impossible without the blotting out of sins and the perfecting latter rain. (Acts 3:19 RV; 5T 475; TM 506; 4T 367). It is the "cleansing of the sanctuary" (final atonement) which finishes the mystery of God (Dan. 8:14; Rev. 10:6, 7).

Did the gospel preaching in past ages develop a church without spot or wrinkle, a church appearing in "untainted purity and spotless perfection," a church fully prepared for translation? The answer is no! Only after the ministry of Jesus in the most holy place "will the followers of Christ be ready for His appearing." GC 425.

Objection--"Cleansing of the Soul Sanctuary": "No one would deny that concurrently with cleansing of the heavenly sanctuary God wills a cleansing of the soul-temple on earth. But to claim that both Bible and Spirit of Prophecy specify the details of such cleansing is to read into them more than we have ever claimed to be either explicit or implicit in these inspired sources."

Reply--"Cleansing of the Soul Sanctuary": Here are the details of the cleansing, brethren. We have stated them over and over again, and have not gone beyond the plain word of inspiration:

"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." Lev. 16:30.

"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 fuller's 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." Mal. 3:2, 3.

"Repent. . . . that your sins may be blotted out *that* times of refreshing may come." R.S.V. Acts 3:19.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had *no more conscience of sins*. . . . for by one offering He hath *perfected forever* them that are sanctified." Heb. 10:1, 2, 14.

"Their sins will have been blotted out by the atoning blood of Christ, and *they cannot bring them to remembrance*." PP 202.

". . . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, *no more to be remembered nor come into mind*." PP 358.

"Their sins have gone beforehand to judgment and have been blotted out, and *they cannot bring them to remembrance*." GC 620 (see also 5T 473-5).

You will notice that every one of these statements refers to "the cleansing of the sanctuary," and that each statement also shows that it involves a soul cleansing as well.

Objection--"Atonement on the Cross" (par. 1): "The brethren cannot accept your claim that the atonement on the cross was insufficient to purge the soul completely from sin. You consider a further atonement necessary if men of this generation are to become eligible for the kingdom. This is parallel to your teaching that anciently the daily ministrations did not fully release the repentant sinner from the full guilt of sins. A man could not be free of his sins till the day of Atonement."

Reply--"Atonement on the Cross" (par. 1): In this paragraph you show that you (a) misunderstand what we teach on the atonement; (b) depart from the original Adventist position.

(a) We do not believe that the sacrificial atonement of Jesus was in any way incomplete, insufficient, or deficient. How could you say this when our following statements were before you?

"The heart of infinite love provided the atonement for us. In the gift of Jesus, the antitypical burnt-offering, the Father poured out to us all the accumulated love of eternity. In one offering, Jesus provided a perfect and complete atonement for all who would come unto God by Him." "The Third Angel's Message" p. 6.

"His death was a perfect, final, and once-for-all atoning sacrifice for all transgression." "God's Eternal Purpose," p. 132.

"The burnt sacrifice was entirely consumed on the altar. This demonstrated that God held nothing back from each sinner, but made a full and complete atonement. . . . It is evident that God's continual offering represented the sacrifice of His Son Jesus for the sins of the whole world (1 John 2:2). There is only one Calvary; yet this one, glorious sacrifice provided an offering so full and complete that all sin could be atoned for and all men cleansed by His blood." Ibid, pp. 69-70.

Do the above-quoted statements from our writings suggest that we believe the atoning sacrifice of Jesus was "insufficient to purge the soul completely from sin"?

Yet, in harmony with the book of Leviticus, Hebrews, and the historic Adventist position, we believe that the Priest must take the shed blood and apply it in the sanctuary. The shedding of the blood alone can not save anybody. The blood must be applied in the sanctuary in order that the atoning sacrifice of Jesus can be effective and operative in the lives of His people. The servant of the Lord states: "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross." GC 489. Thus there is a "sacrificial" atonement and a "mediatorial" atonement. The former refers to the cross, the latter to the sanctuary. There are two divisions to the work of atonement in the sanctuary--"the daily and yearly typical atonement." ISM 344.

It is not true that we teach that "the daily ministrations did not release the penitent sinner from the full guilt of his sins," and that "a man could not be free of his sins until the day of atonement." We cannot understand how you could say this when the following statement was before you:

"The great purpose of the daily service was to cleanse the sinner from the guilt of sin. . . . The great purpose of the yearly service was to cleanse the worshipper from the record of sin. . . . The great purpose of this [daily] ministry was to cleanse sinners from the guilt of sin. Jesus, although risen from the dead, appeared before the Father as the slain offering for sin. Sinners could come to Him to be washed and pardoned of all iniquity." "Weighed in the Balances," pp. 50-52.

In the interview with the brethren we spent two hours explaining how that in the daily service the believer was cleansed from the full guilt of sin. Then in another two hours we explained how that in the yearly service the believer was cleansed from the record of sin.

(b) Does your statement under "atonement on the cross" mean that the atonement on the cross completed the work for the believer so that the final atonement in the most holy place is not necessary? It seems so!

Objection--"Atonement on the Cross" (second par.): "The consensus among us has been that the Day of Atonement cleansing concerned the sanctuary itself and the congregation as a corporate entity and that it did not provide a further cleansing for the individual. On that day the individual simply confirmed his past attitude of contrition and repentance, and examined his heart to see if any sins remained unconfessed and unforsaken."

Reply--"Atonement on the Cross" (second par.): We think the following statement appropriate here: "Many decided changes will have to be made in regard to ideas which some have accepted as without a flaw." TM 76. The blotting out of sins is certainly "a further cleansing for the individual." See PP 202, 358, GC 620 as quoted under Reply 10 and 11.

Objection--"Atonement on the Cross" (third par.): "You seem to think that no one prior to 1844 could receive 'final atonement' or attain to perfection. This leads you to charge that Adventists since 1844 have failed to enter into what you call Christ's 'final atonement', and by implication no Adventist has attained to perfection of character in Christ."

Reply--"Atonement on the Cross" (third par.): We ask you, How could the church receive the final atonement before 1844?

". . . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered nor come into mind." PP 358.

"In 1844 began the work of investigation and blotting out of sins." GC 486.

"It is impossible that the sins of men be blotted out until after the judgment at which their cases are to be decided." GC 485.

"Jesus entered the most holy. . . . in 1844, to make a final atonement. . . ." EW 253.

"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel." EW 251.

Further, is it not evident that the church has not yet entered the experience of this final atonement? Has the church been judged, has she received the blotting out of sins and has she been sealed with the full outpouring of the latter rain? That we as a people have not attained to perfection should be apparent in the light of the following:

"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." 4T 367.

In this we do not deny the reality of a present experience in Christ so that the believer is accounted as perfect in Him. We freely acknowledge those good statements at the end of your letter. But we are not justified in placing an unwarranted construction on these passages: namely, that God's people will never in this life attain to full perfection and sinlessness of character.

It appears that your report can be classified in two categories--misunderstandings and differences.

1. *The report repeatedly misstates our position.* For instance, we do not believe that:

- (a) Heb. 10:19 applies exclusively to the most holy place.
- (b) Heb. 3:19 proves that the church failed to enter into a finished work.
- (c) Heb. 9:24 is limited to the most holy place.
- (d) 1 Tim. 5:25 applies to the work of judgment of some before the loud cry.
- (e) The judgment of the living differs in nature and requirement from the judgment of the dead.
- (f) Jesus' atoning sacrifice was incomplete.
- (g) The "daily" could not release a sinner from the full guilt of sins.
- (h) A man is righteous by any of his own works.

Hence, a greater part of your report was taken up in refuting points that we do not believe and have not written. We cannot understand why you have done this. We have our God-given right to disagree; but we should be careful not to place another's views in a false and distorted light.

2. *Differences:* We beg to differ with you on the following points. We believe that:

- (a) "Heaven itself" is not the sanctuary; rather the sanctuary is in "heaven itself".
- (b) Dan. 9:24, while referring primarily to the Jewish nation, has an application to us today.
- (c) Dan. 8:14 is the same as Malachi 3:1-3 (see GC 425-6) and is not just a doctrine but is to be a special cleansing experience in the lives of God's people.
- (d) Lev. 16:30 is referring to the special cleansing of God's people on the day of atonement.
- (e) This special cleansing is made possible by Christ making a special, final atonement in the most holy place of the sanctuary (EW 251, 253).
- (f) This special atonement blots out sins from the minds of God's people as well as in the records of heaven (PP 202, 358; GC 620; 5T 472-5).
- (g) This special experience of the blotting out of sins brings the perfecting latter rain to the church (Acts 3:19 RV; TM 506).
- (h) Without this final atonement of the most holy place it would be impossible to attain to the finality of moral perfection.

- (i) Men in this last generation must receive this final atonement in order to be saved, i.e., if they are to be translated.
- (j) The sealing of the living (Rev. 7:2, 3) takes place prior to the close of probation (LSM 66).
- (k) The door of mercy will close to those who have known the truth before it closes to those who have not known the truth (9T 97).
- (l) God's people will attain to sinless perfection of character before the close of probation (GC 623).

We feel, brethren, that we should endeavor to grapple with the basic issue rather than cloud it with a multitude of periphery material. After the dust of the textual objections settles, there still remains the basic issue:

This is the day of atonement. Christ has entered the most holy place to make a special and final atonement "for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. This is the blotting out of sins. God's people must gather to the sanctuary by faith in accordance with the requirements of the anti-typical day of atonement (Joel 2:15-17). When they do so, Christ will blot out their sins and give them the latter rain (Joel 2:18-28; Acts 3:19 RV). Those who gather at the sanctuary for this special work will receive the great blessing of the day of atonement; those who fail to respond will be "cut off" from Israel (EW 270-1).

The issue is a very fundamental one. Will we co-operate with our High Priest in His special and final work for us, or will we refuse to enter into this work? The simple realization of what the day of atonement means is beginning to awaken God's people in different parts of the world. Surely our brethren in Washington do not want to fulfill the following prediction:

"In the manifestation of the power that lightens the earth with its glory, they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves against it. Because the Lord does not work according to their expectations and ideas, they will oppose the work." RH Nov. 7, 1918 (quoted in *Warning and Its Reception*, p. 18).

Again we wish to thank you for your time. We have endeavored to answer your report in a straight-forward manner without being disrespectful to the highest officers of the church. We have considered what a serious position we are in, by differing with some of the officers of the General Conference, but we are constrained to acknowledge a higher authority than any small committee of men. In this matter we feel that the issues are so sharp and decided, that under God, we cannot conscientiously accept your findings.

May God bless and guide you in your heavy responsibilities.

Very sincerely yours,

(signature)

R.D. & J.B. Brinsmead

APPENDIX

IS THERE A WORK OF CLEANSING ASSOCIATED WITH THE JUDGMENT ?

Many are unaware that there is a special work of cleansing associated with the investigative judgment. This deficiency in understanding the work of Christ in the most holy place lies deep rooted in the minds of a large section of the church. An idea prevalent is that when God's people have reached perfection of Christian character through a process of sanctification, they are then ready for the judgment, which judgment, it is thought, will merely recognize their perfect characters and seal them for eternity.

But this concept of the judgment is the evidence of the most fatal blindness in our understanding of righteousness by faith. As the reader has seen chapter after chapter of this book point out serious errors being nourished in the church of God, he is asked to consider that this false conception of the work of Jesus in the most holy place is the root of the error; the other discrepancies are merely the branches.

So that the reader may see clearly the issue — the false and the true — we will present the two propositions.

VIEW 1: God's people become perfect and then they are able to stand in the judgment. God recognizes their perfection, and they receive the seal of God.

VIEW 2: Although the people of God have confessed all their sins and have sought the Lord in true humility, they have an awful sense of their unworthiness and defectiveness. They stand in the judgment having nothing else to trust in but the perfection of the life that is in Jesus.

Which is the Correct View ?

Here are the inspired descriptions of the judgment, and the relation that God's true people sustain to that judgment:

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 29.

"Blow the trumpet in Zion, sanctify a **fast**, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord . . ." Joel 2: 15-17.

"The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the judge of all the earth . . . Satan accuses them before God as transgressors. The great deceiver has sought to lead them into scepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the **record** of their lives, to the **defects of character**, the unlikeness to Christ, which has dishonoured their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as subjects.

"Jesus does not excuse their sins, but shows their **penitence and faith**, and, claiming for them forgiveness, He lifts His wounded hands before the Father, and the holy angels, saying, 'I know them by name, I have graven them on the palms of My hands.' The sacrifices of God are a **broken spirit: a broken and contrite heart, O God, Thou will not despise.**" And to the accuser of His people He declares, '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?' Zech. 3: 2. **Christ will clothe His faithful ones with His own righteousness**, that He may present them to His Father 'a glorious church, not having spot or wrinkle, or any such thing.' Their names stand enrolled in the book of life . . ." GC. 483-4.

5T 473-5 is very similar to the above passage. But it is even more descriptive and enlightening, especially as the servant of the Lord is dealing with the experience of the living.

"Their only hope is in the mercy of God: their only defence 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. . . .

"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 . . . 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." 5T. 473-5.

The same scene of soul affliction is depicted in 1T. 179-83.

"Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great

earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. (Comments Joel 2: 15-17.)

Some Important Observations About the Judgment.

1. Although God's people have put away all sin, they **do not** stand perfect in themselves at the judgment.
2. God's people realize their defectiveness in the time of the judgment.
3. For this reason they afflict their souls and confess their utter unworthiness.
4. The only thing (besides Jesus) that recommends them to mercy at the judgment is a broken and a contrite spirit.
5. When Jesus stands for His people in the judgment, He does not point to their perfection, but to their penitence and faith, and broken and contrite hearts. He stands in the presence of God for them. He presents His own spilt blood and His own perfect life on their behalf.
6. He then makes a **special cleansing** for His people so that He can seal them with His robes of eternal righteousness. This is the cleansing of the most holy place which is called **THE FINAL ATONEMENT** or the **SPECIAL ATONEMENT**. (Lev. 16: 30; Mal. 3: 1-3; EW. 251; EW. 253; GC. 421-2, 480.)

The Nature of the Final Atonement.

1. It is a special cleansing reserved for the day of judgment. In the Levitical type, this special atonement was not available through the "daily" service of the sanctuary. No matter how faithfully a Jew availed himself of the provisions of the "daily" ministry, he was still in the need of the special cleansing of the "yearly" service. "For on that day [Day of Atonement and judgment] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16: 30.

Even so, Christ entered the most holy place of the heavenly sanctuary in 1844 (Dan. 8: 14) to provide this special cleansing for God's people. "And He shall sit as a refiner and purifier

of silver: and He shall purify the sons of Levi [God's people], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 3 (GC. 425-6).

2. The cleansing provided in the **special atonement** is not a cleansing from the guilt of sins. Every candidate for the **final atonement** must send every sin beforehand to judgment. It is a cleansing from the **record of sin**.

- (a) **In the sanctuary in heaven:** "In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer." "God has a perfect photograph of every man's character." SDA Comm. 7:987 and 5: 1085. Thus "He shall make an atonement for the holy sanctuary." Lev. 16: 33; Heb. 9: 23. GC. 421-2, 483, 485.
- (b) **In the sanctuary of the soul:** The real records of sin are in the soul temple. (TM. 447; DA 302.) The books of heaven are merely the photograph of the real records that sin has left in the character. Thus Satan "points to the record of their lives, to the defects of character . . ." During the judgment, God's true people "are fully conscious of the sinfulness of their lives . . . as they look upon themselves they are ready to despair . . ." He [Satan] points to their filthy garments, their defective characters . . ." When Jesus stands for His people in the judgment, He says, "Take away the filthy garments [the record of sin]," and He clothes His people with His own spotless perfection of character for eternity. They are sealed.

Thus the blotting out of sins is not merely a cleansing of the books in heaven from the records of sin. Sin is blotted from the mind. ". . . 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. . . ." PP 358. "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." Lev. 16: 30. EW. 251.

3. The cleansing provided in the **final atonement** is of a permanent nature. Those who enter into the atonement of the most holy place "shall go no more out." Rev. 3: 8, 12. "The

despised remnant are clothed in glorious apparel, **nevermore** to be defiled by the corruptions of the world." 5T. 475. ". . . their characters will remain pure and spotless for eternity." 5T. 216.

The Lord has set before us the blessings of this eternal union with Himself by calling this experience the **marriage**. Christ now calls His people: "All things are ready, come unto the marriage." Math. 22: 4.

5. The work of the **final atonement** involves a work of investigative judgment. The purpose of the judgment is "to determine who, through **repentance of sin and faith in Christ**, are entitled to the benefits of His atonement." GC. 422, 480. "The investigative judgment is clearly represented as taking place before the marriage." GC. 428. In the judgment, those who are found to have —

(a) availed themselves of the provisions of Christ's continual ministry — pardon, regeneration, abiding in Christ daily, etc. (the wedding garment) GC. 483;

(b) come to the sanctuary to afflict their souls and plead for the special atonement (GC. 430-1; EW. 269-70) will be partakers of the mighty blessing of the judgment — the cleansing of the final atonement, complete and eternal deliverance from sin and Satan, and the full presence of Jesus in the out-pouring of the latter rain from the presence of the Lord. Acts 3: 19.

The **final atonement** is the blessing of the most holy place. It is the heritage of the Remnant church. It awaits our demand and reception. Those who are removing the final atonement from the most holy place of the heavenly sanctuary will leave the second apartment of the sanctuary as empty and as barren as the "man of sin" left the first apartment in the history of the early church. For such there will be no latter rain, but the hopelessness and despair of ever attaining to the seal of God by their own cunning devisings.