

Forty Propositions

presented to Andrews University Bible Scholars

Robert D. Brinsmead

Fourth generation Adventism is already well down the path that has brought three generations to the grave instead of to translation. A breakthrough is desperately needed.

Ideas that many accept without a flaw need challenging.

Herein are forty such errors that have been found in the Review and Herald,

The Ministry, the Signs of the Times, and the writings of respected theologians.

Against these I have proposed forty truths and hereby state my willingness

to appear before any university group (official or unofficial) in support of the

same and to stand ready to be corrected by the word of God and sound reason.

Robert D. Brinsmead

Proposition I

Truth: That the humanity of Christ was a revelation of God's purpose for fallen humanity in this life.

Error: That Christ had a quality in His human nature that the saints may not have in this life.

Proposition II

Truth: That everything which we inherit through biological mechanism (genes, chromosomes, etc.) was inherited by Jesus. The frailties, weaknesses, and infirmities that are inherent in our bodies were inherent in His human body.

Error: That Christ's biological inheritance was different from ours, i.e. that He did not actually inherit our frailties, infirmities, and weaknesses.

Proposition III

Truth: That the sinfulness of man's nature is not transmitted through the mechanism of biological inheritance. Sinfulness is the spirit of Satan and is not found in the fabric of the human organism. The sinful nature is the condition of the human spirit and resulted from the human race's separation from the Holy Spirit and subjection to Satan. We inherit the human organism biologically and the sinful nature legally, just as children of Negro slaves inherited dark skin biologically but slavery legally.

Error: That the sinfulness of man is inherited in the same way as the human organism is inherited, so that the sinful nature and the human organism are one and the same thing.

Proposition IV

Truth: That sinless perfection and holy flesh are not one and the same thing.

Error: That sinlessness and holy flesh are one and the same thing.

Proposition V

Truth: That there is a distinct difference in the experience of those who die in the Lord and those who are translated at the second advent of the Lord.

Error: That if one is ready to die in the Lord, he is also ready to be translated.

Proposition VI

Truth: That sinfulness must be totally eradicated from the human nature of the saints before the second advent of Christ.

Error: That all sinfulness cannot be eradicated from human nature until the body is changed at the second advent of the Lord.

Proposition VII

Truth: That without a special work of grace wrought in them, i.e. the final atonement, the saints cannot stand through the time of trouble without an Intercessor in the sanctuary.

Error: That the saints can stand through the time of trouble without a special work of grace.

Proposition VIII

Truth: That the generation of saints who stand through the time of trouble without an intercessor in the sanctuary will have a human nature as sinless as the human nature of Jesus of Nazareth was sinless.

Error: That the saints will not reach sinless perfection until the second advent of Christ.

Proposition IX

Truth: That the sins of Israel are recorded in the sanctuary when committed, but the guilt is transferred into the sanctuary through the blood of the sin offering when confession is made.

Error: That the record of sin is made in the sanctuary by the blood of the sin offering.

Proposition X

Truth: That the sanctuary is defiled by the sin of Israel in three ways: 1) by the act of sin, 2) by the transfer of guilt through the blood of the sin offering, and 3) by the prayers, praise, and good works of God's children.

Error: That the defilement of the sanctuary is caused only by transfer of sin.

Proposition XI

Truth: That the heavenly sanctuary cannot be cleansed as long as any trace of sinfulness remains in the saints.

Error: That the heavenly sanctuary can be cleansed without the saints being sinless.

Proposition XII

Truth: That Daniel 8:14 is a final and special atonement (cleansing) which includes the church and the believers who worship by faith in the heavenly sanctuary.

Error: That the cleansing of Daniel 8:14 is only a judicial cleansing of the heavenly sanctuary.

Proposition XIII

Truth: That the blotting out of sins prefigured in Leviticus 16 and spoken of in Daniel 8:14, Malachi 3:1-3, Acts 3:19, etc. is something done in the mind of the living saints as well as in the records of heaven.

Error: That the blotting out of sins is merely a judicial cleansing of record books.

Proposition XIV

Truth: That Adventism's historic doctrine of the final atonement in the most holy place involves a definite experience to come to the living saints.

Error: That the final atonement is just a judicial "cleansing" in heaven.

Proposition XV

Truth: That the judgment of the living saints will be in reality the full revelation of the cross, causing the sinfulness of their entire lives to pass before them, and causing them great affliction of soul in preparation for the reviving, strengthening, and perfecting latter rain.

Error: That there is no experience associated with the judgment of the living.

Proposition XVI

Truth: That Daniel 8:14, referring primarily to the vindication of God's sanctuary (His name, His law, His character), means that God will have a sinless community of saints through whom He will vindicate His sanctuary.

Error: That the vindication referred to in Daniel 8:14 comes through the perusal of records now going on in the heavenly sanctuary.

Proposition XVII

Truth: That the judgment of Daniel 7 and Revelation 14 is a judgment for the benefit and deliverance of the saints, while the investigative judgment of Babylon and the wicked takes place during the millenium.

Error: That the judgment of Daniel 7 and Revelation 14 is a trial of the beast and great Babylon.

Proposition XVIII

Truth: That the judgment brought to view in Daniel 7 and Revelation 14 is a great judgment for the saints to end "Jerusalem's" period of being trodden down by the Gentiles, to give victory to the saints over the beast and his image, to blot out the sins of the saints and seal them with latter rain, and to give to the church such armor and weapons that she will successfully wage war against the man of sin in the final conflict.

Error: That the judgment of Daniel 7 and Revelation 14 is to be likened to a trial wherein a man is arraigned and charged with grievous crimes. Those who accept Christ have an Advocate to "get them off."

Proposition XIX

Truth: That the blotting out of sins began with the dead in Christ in 1844 and will take place for the living saints at the time of the latter rain.

Error: That the blotting out of sins takes place when Jesus leaves the most holy place of the heavenly sanctuary.

Proposition XX

Truth: That the baptism of the latter rain is the blessing of the judgment of the living.

Error: That the latter rain is a blessing which can be received prior to the saints' entrance into the judgment of the living.

Proposition XXI

Truth: That the latter rain, represented by the angel of Revelation 18, comes to God's people after the church has been purged by the great Sabbath test brought to view in Revelation 13:14-16. The message recorded in Revelation 18:1-5 will be sounded after Babylon has reached her complete moral fall through acceptance of spiritualism, union of church and state, and passage of the law enforcing Sunday observance.

Error: That the latter rain, represented by the angel of Revelation 18, is now doing its work, or that this angel will join the third angel before the national Sunday law decree of Revelation 13:14-17.

Proposition XXII

Truth: That the false revival of Revelation 13:13,14 comes prior to the formation of the image of the beast and leads to the national Sunday law decree of Revelation 13:14-17.

Error: That the true latter rain of Revelation 18:1-5 comes prior to the formation of the image of the beast and causes the beast to make the national Sunday law decree of Revelation 13:14-17.

Proposition XXIII

Truth: That the outpouring of the latter rain upon the saints is the same thing as the sealing of the saints as recorded in Ezekiel 9:4 and Revelation 7:2-4.

Error: That the baptism of the latter rain is something distinct from the sealing of Ezekiel 9 and Revelation 7.

Proposition XXIV

Truth: That those who give the loud cry will have the seal of the living God upon them.

Error: That we may give the loud cry without the seal of the living God.

Proposition XXV

Truth: That the judgment of the living (the sealing of Ezekiel 9 and Revelation 7) will commence at the time of the great Sabbath test, i.e. when Sunday keeping becomes the mark of the beast.

Error: That the living saints will not recognize the time or event of the judgment of the living.

Proposition XXVI

Truth: That the judgment of the living is a period of time beginning with those who have the light of truth. This period is between the formation of the image of the beast and the close of probation.

Error: That the judgment of the living takes place at the close of human probation.

Proposition XXVII

Truth: That the sealing of Ezekiel 9 and Revelation 7 is a period of time between the formation of the image of the beast and the close of probation, i.e. the sealing time is the time of the latter rain -- loud cry.

Error: That the sealing of Ezekiel 9 and Revelation 7 takes place at the close of probation and not prior thereto.

Proposition XXVIII

Truth: That each man's destiny is sealed individually. In the case of the final generation, each person will seal his destiny by his response to the final test and the loud cry message. The close of probation is merely the announcement that all men have either received the seal of God or the mark of the beast.

Error: That every living man's destiny is sealed collectively at the close of human probation.

Proposition XXIX

Truth: That those who receive the mark of the beast during the time of the final test will never thereafter repent; and that those who refuse to make preparation for the latter rain will not be able to receive the latter rain when it is falling.

Error: That there will still be opportunity for everybody to repent until Christ leaves the most holy place.

Proposition XXX

Truth: That the harvest, which is "the end of the probationary time," is a period between the national Sunday law decree of Revelation 13 and the close of probation.

Error: That all the wheat and tares are separated in one instantaneous act when Christ throws down the censor at the close of probation.

Proposition XXXI

Truth: That the loud cry church will not be composed of wheat and tares. No unconverted will join the purified ranks of Sabbath keepers during the loud cry.

Error: That the wheat and tares will still grow in the church during the loud cry; that God will not have a purified community of saints before Christ leaves the sanctuary.

Proposition XXXII

Truth: That the sins of the righteous are brought out of the sanctuary after the close of probation and placed upon Satan.

Error: That Satan does not in any way bear the sins of the righteous.

Proposition XXXIII

Truth: That the stone of Daniel 2 is Christ and the 144,000.

Error: That the stone of Daniel 2 is only the second advent of Christ.

Proposition XXXIV

Truth: That the Word upon the white horse as represented in Revelation 19 is Christ winning the battle of Armageddon through His sealed saints.

Error: That the Word upon the white horse as represented in Revelation 19 represents only the second advent of Christ and not the events that lead to the advent.

Proposition XXXV

Truth: That the living saints must understand the true order of last day events.

Error: That the order of last day events cannot be understood.

Proposition XXXVI

Truth: That the warning of the second angel's message should keep us from looking with favor upon the revivals currently taking place in some of the Sunday keeping churches.

Error: That God is pouring out His Spirit upon some of the evangelical Protestant groups at the present time.

Proposition XXXVII

Truth: That in matters of faith and doctrine, the Bible and the Bible only is the only infallible guide, sure foundation, and unerring voice of God; that neither the Pope nor any ecclesiastical council can legislate in such matters.

Error: That in matters of dispute over faith and doctrine, the General Conference is the voice of God.

Proposition XXXVIII

Truth: That the church will not receive the latter rain and give the loud cry with the present machinery of institutionalism, and organized business corporation, and other bureaucratic paraphernalia. Not that these are wrong at present, but when the storm of test bursts upon the church, God and the saints will have no resource to or need of such human machinery. Church organization as a Bible principle will not be done away with but will be perfected even as the saints will be perfected.

Error: That the church with its present institutionalized business corporation is going through until Christ leaves the most holy place.

Proposition XXXIX

Truth: That Adventism on its present program is not finishing the work. Fourth generation Adventism is headed down the same path that has already brought three generations to the grave instead of to translation. We desperately need a breakthrough without which the end is not in sight.

Error: That Adventism today is well on course to finish the work.

Proposition XL

Truth: That there is need of a great spiritual awakening in the Advent movement to shake us loose from the darkness of errors that cloud our understanding of Christ and His great purpose for His people. The outpouring of God's Spirit in power will only come in the wake of this mighty shaking which God must initiate in ways that will be as unwelcome as the shaking itself.

Error: That God will now baptize Laodicean Adventism with power without an unwelcome shaking from present ideas and plans; that the General Conference planning committees can initiate such a revival by resolutions and legislation.

A large, billowing mushroom cloud from a nuclear explosion, rendered in a monochromatic red and orange color scheme. The cloud is centered in the upper half of the frame, with a bright, glowing core at its base. The background is a dark, textured red, suggesting a night sky or a deep, fiery atmosphere. The overall mood is dramatic and powerful.

Proposition XL1

Proposition XLI

R. D. Brinsmead

Preface

In January 1968, I submitted **Forty Propositions** to the Bible scholars at Andrews University. The purpose of **Proposition 41** is to reduce and focus the **Forty Propositions** to one single issue, namely:

The Lamb of God has borne six millenniums of continual crucifixion, without which man could not continue to live on this planet, Jesus Christ has not yet been released from the pain and sufferings of the cross.

The will to crucify the Lord of glory, and to keep crucifying Him eternally, is in the hearts of all men.

In the truth of the cleansing of the sanctuary as brought to view in Daniel 8:14, God has set before us a way whereby the Saviour may be released from the continual pain of Calvary; but we have prolonged His suffering for 120 years.

God has sent us an awakening message, that if rejected, will make us responsible for a crime that will far outweigh the sin of the Jewish nation which stained its hands with the blood of the Son of God.

Herein the reader is invited to examine the evidence in support of the above proposition.

HE SUFFERS YET

Proposition

The Lamb of God has borne six millenniums of continual crucifixion, without which man could not continue to live on this planet. Jesus Christ has not yet been released from the pain and sufferings of the cross.

Evidence

Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God, — subjugation by their enemies, cruelty, and death, — it is said that "His soul was grieved for the misery of Israel." "In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old." Judges 10:16; Isaiah 63:9. **Education**, p. 263.

Looking back to the beginning of history, the Revelator declared that Christ was "the Lamb slain from the foundation of the world." Revelation 13:8. Looking forward from the time of Jesus' ascension to heaven, he declared that he "beheld . . . in the midst of the throne . . . a Lamb as it had been slain." Revelation 5:6. The Old Testament prophets spoke of His suffering for and with His people:

Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Isaiah 43:24, 25.

For the hurt of the daughter of My people am I hurt; I am black: astonishment hath taken hold on Me. Jeremiah 8:21.

In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. Isaiah 63:9.

My people are bent on backsliding from Me . . . How can I give you up, O Ephraim? How can I surrender you and cast you off, O Israel? . . . My heart recoils within Me, My compassions are kindled together. Hosea 11:7, 8, Amplified Version.

The ancient sanctuary service illustrated how the Saviour continually bears the sins of His people. In the daily ritual the sin was not cancelled by the blood of the sin offering, but a means was provided by which the sin was transferred to the sanctuary. (see **The Great Controversy**, p. 420) The transferred sin did not merely rest upon a *place*, but upon the *person* of the High Priest who was required to bear the iniquity of the sanctuary. Says the Word of Inspiration:

And Moses diligently sought the goat of the sin offering, . . . saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Leviticus 10:16, 17.*

And it (the mitre) shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts. Exodus 28:38.

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people.* **Questions on Doctrine**, p. 678.

The sanctuary and the High Priest were not free from the burden of carrying the sin of Israel until the sanctuary was cleansed on the great Day of Atonement.

It is true that Christ was once offered and once suffered in mortal flesh on the cross of Calvary (Hebrews 9:26-28); but it is by virtue of His death that we may now have our sins "by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary." **The Great Controversy**, p. 421. Our great High Priest still bears the sins of His people in the sanctuary above. Those who abide in Him are accounted sinless only because their state of imperfection rests upon Him. Thus He is represented as being in the sanctuary as "a Lamb all mangled and bleeding." **Early Writings**, p. 79.

Jesus stands before the Father, continually offering a sacrifice for the sins of the world . . . because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. **Questions on Doctrine**, p. 683.

He stands in the presence of God, saying, Father, I take upon Myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. **Ibid**, p. 684.

The Redeemer, with a heart of unalterable love, still sheds His sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption is purchased at so great a cost. O, matchless condescension! **Review and Herald**, Jan. 9, 1883.

*The ministering priests acted on behalf of the High Priest.

O, that we could comprehend that the cross is but a revelation in time and space of the pain that sin, even now, brings to the heart of God. "... Christ's agony ... did not begin or end with His manifestation in humanity." *Education*, p. 263.

He keeps on suffering that man may keep on living. Unless Christ had stepped in to bear the penalty of Adam's transgression, the father of the race would have perished on the day that he ate of the forbidden fruit. (*SDA Bible Commentary*, Vol. 1, p. 1082) Unless Jesus was the Mediator between God and Israel, the people would have been consumed as the law was delivered on Mount Sinai. (*Selected Messages*, Vol 1, p. 238) God is the only fountain of life. (Psalm 36:9.) Without connection with Him man could not live for one moment. (*SDA Bible Commentary*, Vol. 1, p. 1081) But because "our God is a consuming fire" (Hebrews 12:29), man in his sinful state cannot endure direct connection with the Source of life. So Jesus stands between God and man, receiving the full force of life from God, and imparting it to man in a softened and subdued form that he may live. (*The Desire of Ages*, p. 21; *SDA Bible Commentary*, Vol. 7, p. 925) His work may be illustrated by the electrical transformer which reduces the mighty current of power for the use of the delicate instrument. Then the life that comes from God must be returned to God in its original purity and power. Most men do not acknowledge the life that comes from God, so they do not return the borrowed life. Jesus must therefore return that measure of stolen life to the Father so that these murderers may have further life and opportunity to repent. But even the believers in Jesus who return the borrowed life by gratitude and loving service defile it by "the corrupt channels of humanity." (*Selected Messages*, Vol. 1, p. 344) Jesus must therefore purify and expand their feeble return of God's life. His work may now be illustrated by the transformer which steps up the current to the acceptable strength. In some mysterious way, all this costs Christ the pain and suffering of Calvary as He keeps pouring out His life that we may live.

Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you . . . For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. *The Desire of Ages*, p. 660.

No blade of grass could grow nor flower bloom without Jesus' crown of thorns. Without the continual mediation of the Saviour, every common blessing of life would be suspended. Jesus is the world's daily Bread. He suffers yet. Are we unmindful still?

Proposition

The will to crucify the Lord of glory, and to keep crucifying Him eternally, is in the hearts of all men.

Evidence

Only in the light of the cross of Calvary can the true nature of sin be discerned. Lucifer was the originator of sin. He coveted God's place on the throne of the universe. (Isaiah 14:13, 14.) Implicit in his desire to have God's place was the will to get rid of God — to kill Him. But even Lucifer did not at first understand the real nature of his feelings. (*The Great Controversy*, p. 496) Jesus, however, declared that Satan "was a murderer from the beginning." John 8:44. Calvary proved it.

Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown. *The Desire of Ages*, p. 57. He had revealed himself as a murderer. *Ibid.*, p. 761.

The human race was also tempted to take God's place. (Genesis 3:5 RSV). Therefore the heart of man is guilty of the same sin:

He that committeth sin is of the devil. 1 John 3:8

The carnal mind is enmity (hatred) against God. Romans 8:7

Whosoever hateth his brother (or God) is a murderer. 1 John 3:15

Every sin committed awakens the echoes of the original sin. *Review and Herald*, April 16, 1901

Upon all rests the guilt of crucifying the Son of God. *The Desire of Ages*, p. 745

By every sin Jesus is wounded afresh . . . *Ibid.*, p. 300

Although only Jews and Roman soldiers participated in the act of putting Christ on the cross, the Word of God says that the hearts of all men are fashioned alike. (Psalm 33:15.) Those who condemn other sinners should realize that the same sin is in their own hearts. (Romans 2:1). All sin has one common root, and Calvary shows that it is the will to kill God.

The human mind is not conscious of its sin. Jesus prayed for His murderers, "Father, forgive them; for they know not what they do." Luke 23:34 "That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the

Proposition

In the truth of the cleansing of the sanctuary as brought to view in Daniel 8:14, God has set before us a way whereby the Saviour may be released from the continual pain of Calvary; but we have prolonged His suffering for 120 years.

Evidence

The doctrine of the cleansing of the sanctuary is the only special and original truth that God has given to the Advent Movement. But we have failed to progress in our understanding of this mighty truth beyond a chronological proof of a time prophecy and a factual concept of some process of perusing records up in heaven. Consequently, Daniel 8:14 has a negligible impact on the minds of fourth generation Adventism.

The Jews in the time of Christ searched the Scriptures because they thought that in so doing they had eternal life; but they did not see Christ in those Scriptures (John 5:39) Laodicea does not see Christ in the doctrine of the cleansing of the sanctuary.

Jesus is the substance and reality of the sanctuary and its service. Concerning the earthly service, Ellen G. White says: "In every part it was a symbol of Him." **The Desire of Ages**, p. 29.

The Saviour is the Door of the court. (John 10:9) He is the Lamb and the living Water of the laver. He is the Bread of the table, the Light of the lamps, and the Incense of the altar. (John 6:35; 8:12; Ephesians 5:2) The veil of His flesh provides access to the mercy seat. (Hebrews 10:20) "He is the Mercy seat." 1 John 2:2, literal translation. He is the living law, the heavenly Manna, the fruitful Branch, and the holy Shekinah. He is the mediating Priest whose heart is the Book of Life. (Exodus 28:29)

In the service on earth there was a daily service and a yearly service. The daily service defiled the sanctuary, and the yearly service cleansed the sanctuary. In the daily ritual the burden of Israel's sin was placed upon the tabernacle; in the yearly ritual that burden of sin was removed from the tabernacle. As we have seen, sin was not merely placed upon or removed from a certain inanimate building. The first division of the service placed the sins of Israel upon the High Priest (Exodus 28:38; Leviticus 10:16, 17); the second division of the service removed the burden of Israel's sin from the High Priest. (Leviticus 16)

Surely the great lesson ought to be clear to us! The sins of God's people not only defile a place in heaven; they "defile" a Person. Jesus carries the burden of His people's sin and imperfection. It wearies Him, and He longs to make an end of sin for His own sake. (Isaiah

beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God." *Ibid.*, p. 745. So too, the apostle Peter charged the Jews that they had "killed the Prince of life . . . through ignorance." (Acts 3:14-17.) The will to kill God is not a conscious sin, but a subconscious sin. Calvary witnesses to the truth of the prophet's words: "Deep is a man's mind, deeper than all else, on evil bent; who can fathom it." Jeremiah 17:9, Moffatt's Translation. Ellen G. White says: "The vileness of the human heart is not understood. **Medical Ministry**, p. 143.

Although man represses his sin into his subconscious mind — for the full consciousness of sin would kill him — the hidden content of the mind is revealed in the process of *projection*. This is the human mind's peculiar function of imputing its hidden guilt to another. Adam and Eve not only blamed each other for their sin, but they placed the blame upon God. (Genesis 3:11-13.) Guilt is the disposition to impute evil to God. Another remarkable illustration of projection is given by the children of Israel in the wilderness. Every time God brought them into straight places to test their hearts, they made the startling charge that God had it in His mind to kill them. (Exodus 16:3; 17:3; Numbers 14:3) This base accusation was merely a projection of their own attitude to God. Calvary proved it!

Guilt, man's disposition to impute the evil of his own heart to God, is the cause of all false doctrines which clothe the Creator in the evil characteristics of human nature. The supreme example of this is the doctrine of eternal torment. Where did men get the idea that God had it in His heart to take poor mortal man, and for the sins of a few brief years, thrust him into the pain of eternal torment? They got it from their own hearts. The doctrine of eternal torment is the result of the projection of human guilt. The disposition to perpetuate the crime of Calvary is hidden in the human heart.

There is a respectable community of Christians called Laodicea. (Revelation 3:14-21) They say, "I am rich, and increased with goods, and have need of nothing," Christ replies sorrowfully, "Thou knowest not . . ." Significant words! — reminiscent of Christ's words to His people nearly two thousand years ago: "They know not what they do." "Blind!" says the True Witness as He renders the verdict of Laodicea's condition — blind to the reality of the cross, blind to the great sin of ignorance which is to be dealt with on this Day of Atonement. (Hebrews 9:7 NEB)

Christ is speaking to us in the Laodicean message. That which we have failed to believe about our hearts, we are now acting out, and will act out to the full, unless we repent.

43:24, 25) The church, those who believe in Christ as a personal Saviour, is Christ's body. (Ephesians 1:22, 23) As we must bear the pain of every disease that afflicts our body, so the great Head of the church must bear the pain of the cancer of sin in His body. The cleansing of the sanctuary in heaven is for Jesus' sake. As in the *final atonement* He blots out the sins of His people, He finds final rest from the sufferings of the cross. O that we had eyes to see and hearts to feel!

Continual Defilement in the "Daily"

Israel defiled the tabernacle in three ways. Firstly, their overt acts of sin defiled the sanctuary through profaning the place of God's name. (Leviticus 20:3, Ezekiel 5:11) Secondly, the holy places were defiled by receiving those confessed sins which were transferred into the tabernacle through the blood of the sin offering. (**Patriarchs and Prophets**, p. 355) Thirdly, Israel's worship entered the sanctuary, and only the incense could make it acceptable to God. (*Ibid.*, p. 353)

The daily service illustrated how man could enter into the blessing of justification through faith in the blood (the sin offering), and sanctification through the Word, the Spirit, and the continual intercession of Christ (the table of shewbread, the seven lamps, and the incense). Yet the daily service could never cleanse the sanctuary: it could only perpetuate its defilement.

Now let us see how God's people defile the heavenly sanctuary and perpetuate the sufferings of Christ:

When we have a true sense of the awful reality of our sins being recorded in the Book of the sanctuary, the cry will be heard among us, "How then can I do this great wickedness, and sin *against* God?" He is the Word — that living Book — and our deeds are written in the book of His remembrance. The angels who record our sins register the anguish and unspeakable sadness of Jesus as He is crucified afresh by those who are called by His holy name. "In the midst of the throne" there stands yet "a Lamb as it had been slain," "torn and bruised on our account." (Revelation 5:6, **Early Writings**, p. 79) As His continued goodness leads us to repentance, He must take the burden of our guilt. Our High Priest must bear the iniquity of the sanctuary. (Exodus 28:38; Leviticus 10:17)

Jesus calls His people to enter the heavenly sanctuary and "worship therein." (Hebrews 10:19; Revelation 11:1) Entering and worshiping in the temple is the same as abiding in Christ (John 15:1-5) When we enter the sanctuary by faith we are accounted perfect because all our imperfections rest upon the sanctuary. Or to put it another way, when we abide in Jesus Christ, we are accounted sinless because He bears our imperfections. It may come as a surprise to us that even our prayers, expressions of gratitude, and good works defile the sanctuary.

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. **Selected Messages**, Vol. 1, p. 344

Even though good works are done by the power of the imparted life of God, the sinfulness of man's nature is a corrupt channel which defiles them. As long as the corrupt channel remains, the saints are unable to return God's life in its original purity. Consequently, they cannot live without a Mediator in the sanctuary. He must continue to purify such prayers and good works from all defilement. This costs our Mediator suffering, all of which He gladly endures for the salvation of His children.

It must be clear in our minds that the "daily" experience of justification and sanctification can only defile the heavenly sanctuary and perpetuate the sufferings of Jesus. For six millenniums He has endured the pain of the cross so that His people could enjoy the blessings of forgiveness, regeneration, and continual sanctification.

Final Cleansing in the "Yearly"

Every Seventh-day Adventist knows that in 1844 the hour had struck for the heavenly sanctuary to be cleansed. This means more than a cleansing of a place. Christ himself is to be released from His position as sin bearer. "Then shall the sanctuary be restored to its rightful state." (Daniel 8:14 RSV) His rightful state is King of kings and Lord of lords. But He cannot put on His kingly robes until He can put off His priestly attire. We have kept Him in the sanctuary serving with our sins, and will confine Him there forever unless there is a change.

If our experience will never pass beyond the "daily," first apartment experience of justification and sanctification, then we will only perpetuate the agony of Calvary. The "daily" does not bring believers to a state of moral sinlessness. This has been the universal testimony of the great Reformers and men of God down to the present age. Even the apostles and prophets, men who would rather die than commit one known sin, "confessed the sinfulness of their nature." **Acts of the Apostles**, p. 561. Before the sanctuary can be cleansed, the "corrupt channel" — the saint's sinfulness of nature* — must be cleansed. Before Jesus can be released as suffering Lamb, all those who abide in Him must be brought to a condition of moral perfection.

*This corrupt channel is not the mortal body which will be changed at the coming of Christ: it is the sinful taint upon the mind or heart.

In 1844 God opened unto His people a new experience in Christ. This was illustrated by the ancient Day of Atonement. As the people gathered about the sanctuary with affliction of soul, the High Priest entered the most holy place and made a *final atonement* for them. The record says: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16:30. Israel was then restored (ceremonially) to its state of holiness; and with the source of corruption dealt with in the people, the way was clear for the tabernacle itself to be cleansed.

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

This *final atonement* which Jesus provides through His ministry of judgment will do something for the saints.

This atonement is made for the righteous dead as well as for the righteous living. **Ibid.**, p. 254

The dead in Christ receive the final atonement posthumously, and will experience its blessing of a sinless state at the resurrection. To the living, the judgment will bring one of the most climactic and devastating psychic experiences conceivable to man.

. . . 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 . . . **Patriarchs and Prophets**, p. 358

Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance. ***Spiritual Gifts**, Vol. 3, p. 135

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

The purpose of the judgment of the living is to blot out the sins of the living saints and bring them to the perfecting *latter rain*. (see Acts 3:19; Joel 2:15-28, **Testimonies**, Vol. 1, p. 179-183) The final atonement will perfect the conscience of the worshipers and seal the servants of God in their foreheads. (Hebrews 10; Leviticus 16; Revelation 7 and 14) It will cleanse the "corrupt channels of humanity," remove "the filthy garments," and make a "great change" in the experience of the Remnant. (**Selected Messages**, Vol. 1, p. 344, **Testimonies**, Vol. 5, p. 472-5, Vol. 1, p. 183) It will wash away "the filth of the daughters of Zion by the Spirit of judgment, and by the Spirit of

*Since sin is not an **event** but a *condition*, the blotting out of sin is ultimate deliverance from the *condition* of sin (no more thoughts or feelings of sin remembered), not the acquisition of amnesia to an event.

burning"; and "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness (worship that does not have to be cleansed from the defilement of the corrupt channel)." (Isaiah 4:2-5; Malachi 3:1-4)

Let us repeat: the "daily" experience of justification and sanctification can never lead to a cleansed sanctuary. Only the work of judgment and final atonement can bring that experience to the saints that will enable the sanctuary to be cleansed. Only when the last believer is perfected and sealed can Jesus exchange His garments of suffering for His attire of King.

Nothing but the failure of the Advent body to appreciate His work and to co-operate with Him has prolonged the glad day when Jesus can cry, "It is finished." In 1844 Jesus entered the most holy place. By about 1849 the time was due for that work to close. (see **Early Writings**, p. 36-38) Our blindness and failure to come into sympathy with our great High Priest has prolonged the sufferings of Christ for 120 years.

THE AWAKENING

Proposition

God has sent us an awakening message, that if rejected, will make us responsible for a crime that will far outweigh the sin of the Jewish nation which stained its hands with the blood of the Son of God.

Evidence

The early Adventists, called Millerites, were the first to receive light on the prophecy of the cleansing of the sanctuary. They thought that it pointed to the coming of Christ in 1844. Their understanding of Daniel 8:14 gave birth to a movement remarkable for its zeal and love, unequalled by anything since Pentecost. Yet that generation of believers were immature children of the Lord. The 22nd of October, 1844, found them prepared to die in the Lord, but not prepared to live without a Mediator in the Day of the Lord. (see **The Great Controversy**, p. 424-5, **Early Writings**, p. 239, 243)

In the post-Disappointment period, the Advent body has never been able to recover the burning zeal and fervent love which animated the movement in the years between 1840 and 1844. The Philadelphian experience has been supplanted by the Laodicean condition. Laodicea has more facts about the cleansing of the sanctuary, but less fire in the soul. We have never preached the third angel's message with the energy that the Millerites preached the first and second angel's message. Some of the early believers of the third angel's message, having witnessed the power of the message in the 1840-44 period, longed to recapture a revival of that experience. They thought that another message based on a definite time for the Lord to come would arouse

the flagging zeal and dying love of Laodicea. But the Spirit of Prophecy declared that "the third angel's message is stronger than time can be." **Early Writings**, p. 75. This statement meant that properly understood, the third angel's message, which points to Jesus' work in the most holy place of the sanctuary (**Ibid.**, p. 254), would become a stronger motivation for finishing the work than the preaching of a definite time for the Lord to come.

Yet Laodicea slumbers on. The doctrine of the investigative judgment is relegated to a dry, chronological proof of the 2300 days, a factual concept about perusing records up in heaven, while it has no force in the experience of the church. We have given occasion to the Evangelical Protestants to rise up declaring that our special, historic doctrine is "stale, flat, and unprofitable";* and not a few in our own ranks secretly think so too.

Inspiration likens the sleeping church to the sleeping disciples in the Garden of Gethsemane. (**SDA Bible Commentary**, Vol. 5, p. 1104) While Jesus was drinking their cup of woe, sweating great drops of blood as He clung to the cold ground, the disciples were sleeping. They were overcome by a supernatural stupor which prevented them from entering into sympathy with their Lord. "They had a limited sense of their Lord's suffering and anguish." **Ibid.** So too, a supernatural stupor is upon us, preventing our dull senses from discerning the present reality of the cross. We too have a limited sense of our Lord's suffering and anguish. Our Great Disappointment of 1844 is well known to us, but little known is Christ's great disappointment in our failure to come into sympathy with Him in His work of cleansing the sanctuary.

On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. **Early Writings**, p. 79

Is it not true that we are pre-eminently concerned with getting ourselves saved? No wonder the High Priest has to purify even our prayers from the defilement of selfishness! There is a higher, holier motivation to finish the work than getting ourselves out of the pain, inconvenience, and sorrow of this world.

Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. **Education**, p. 263

*A remark by Dr. Donald Grey Barnhouse, published in **Eternity**, 1956. See **The Scapegoat Brochure**, p. 281.

God "has put it in our power, through co-operation with Him," to bring His suffering to an end. (**Ibid.**, p. 264) For 120 years He has waited. We work and play, sleep and eat, while He suffers still.

Decade of the Trumpet

Both the Bible and the Spirit of Prophecy have predicted that an awakening would take place among God's people in the last days. What else would bring the awakening but an understanding of the position and work of our great High Priest in the most holy place? (see **Testimonies**, Vol. 5, p. 575) Such a revival, re-emphasis, and renewed understanding of Daniel 8:14 is currently taking place within the Advent Movement in all parts of the world. This is the decade of the awakening, and to deny it is to deny the day of our visitation.

The present truth of every age uses certain great passages of Scripture that have their special import for a certain moment in the time-clock of history. The trumpet call of Joel 2 has its special application to this present hour.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar . . . Joel 2:15-17

Both the setting and the language of this Scripture identify the call as the gathering for the antitypical Day of Atonement. The trumpet blast from the ram's horn, the solemn assembly, the fast, the gathering of male, female, children, infants, bridegroom, bride, and the special position which the priests are called to occupy; all are reminiscent of the ancient Day of Atonement. (see Leviticus 16; 23:27-32) The prophet Joel shows that such a gathering to the sanctuary for the work of judgment must precede the outpouring of the latter rain. The call is to the greatest heart-searching and repentance seen in the history of God's people:

Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments . . . Joel 2:12-13

Joel's call to repentance at the sanctuary is the same call to repentance as given by the counsel of the True Witness to the Laodiceans. This is the *straight testimony* which brings deep repentance to one class and a storm of opposition from another class in the church. (see **Testimonies**, Vol. 1, p. 179-183) Zechariah also prophesies about the straight testimony which works deep repentance:

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

God's people will yet see their part in crucifying Christ. The straight testimony will cause them to understand that the will to kill God, and to keep crucifying Him forever, is the nature of the human heart. They will see that the purpose of the Day of Atonement is to make them "fully conscious of the sinfulness of their lives" before they can receive the final blotting out of sin and sealing latter rain. **Testimonies**, Vol. 5, p. 473-5, Vol. 1, p. 179-183)

Many will reject the truth about their own sinfulness of nature with an incredulous sort of horror. But even our history for the last 120 years should point us to the One Whom we have pierced. A message came to the church in 1888 which would have ended 40 years of delay. (see **Testimonies to Ministers**, p. 91-92) Repeatedly, the servant of the Lord likened its rejection by some to the Jewish nation's crucifixion of Christ. Who were these some? Not the wicked and ungodly, but earnest, well-meaning leaders! The episode of 1888 proves to us that even in the best of God's people there still exists the roots of the same enmity against God that slew the world's Redeemer. How can we continue to haggle whether the message of 1888 was accepted or rejected while we daily crucify the Lamb in the sanctuary above?

The awakening message comes with renewed light on the cleansing of the sanctuary, showing the way into the most holy place. There Jesus stands at the judgment bar of God ready to make the final atonement which will blot out sin and fill the saints with the latter rain. He invites us to come in, hid in the righteousness of Christ, acknowledging our heart's utter unworthiness, and presenting a broken and contrite spirit. He shows us the purpose of the final atonement — that He may be released as the sin-bearer of His people.

Those who do not sympathize with Jesus in His work in the heavenly courts . . . are joining with the enemy of God and man . . . There is higher, holier work for us to do than we have yet done. **Review and Herald**, Jan. 21, 1890

To say that moral perfection is impossible before Jesus comes is to say that Jesus can never come; for He can never come until He can cleanse the sanctuary; and He can never cleanse the sanctuary until He can perfect all who dwell in His sanctuary. (Revelation 11:1) Let us face it: we think it quite convenient to have a High Priest who willingly bears our pollution, and our hearts are inclined to presume on His grace by keeping the sanctuary defiled. But let us awake and get up to the sanctuary for the final atonement for Jesus' sake.

Others may say, "Submit the awakening message to the decision of the leaders of the church." Must Jesus continue to hang upon His cross while we wait for men to decide whether we should leave Him there another 120 years?

The Issues at Stake

The stated aim of **Proposition 41** is to summarize the import of the **Forty Propositions**. If the present erroneous theories, cited in **Forty Propositions**, prevail in the thinking and experience of the church, then there will be no end to defiling the sanctuary. Unless we look upon Him Whom we have pierced, see our sin, repent, and have it blotted out by final atonement, then there will be no latter rain. For the latter rain will come in the wake of no ordinary "first apartment" type of revival; but it will be the Lord's refreshing — His refreshing which He will share with His people as He finds rest from all their sins. Nothing but the final atonement can bring the latter rain!

For Jesus' sake there must be a voice raised against the puny and pitiful efforts to get the latter rain while ignoring the special truth for this time. Nothing can come of such efforts but a counterfeit outpouring of power, which is none other than spiritualism.

The daily and yearly services of the sanctuary typified two experiences in Christ: The "daily" defiled the sanctuary; the "yearly" cleansed it. Righteousness by faith as taught by the Reformers was the antitype of the "daily." The "daily" was the present truth that the antichrist sought to take away from the church. Daniel 8:10-12; 11:31) But the experience brought by the message of the Reformers could not lead to the cleansing of the sanctuary — it could only continue its defilement. Yet God gave them their message, and accepted their obedience to it. Now the time has come to cleanse the sanctuary. The man of sin knows that this will give him a wound from which he will never recover. He therefore ceases his opposition to the "daily," and proposes that Catholics, Protestants, and Adventists unite on the Reformation doctrine of justification by faith — anything to prevent the antitype of the "yearly" taking place in the experience of the saints. Astounding? Well, it is taking place before our eyes. Leading publications such as **Time** and **Reader's Digest** report that the way is now clear for Catholics and Protestants to unite on Luther's teaching of justification by faith. Those who think that this is too much to expect of Satan should consider how the adversary ceased his opposition to the doctrine of the resurrection early in the history of the Christian Church, and then used that doctrine himself as the excuse to change the Sabbath. Today, Satan's plan does not stop with Catholics and Protestants. He wants to involve the Remnant in the grand delusion of union in the "first apartment." The following vision is timely:

I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan. **Early Writings**, p. 56; Last sentence original from E. G. White, cited in **Ellen G. White and Her Critics**, p. 624

Here is the issue of the last mighty conflict between Christ and Satan. While the three angel's messages gather the people of God to the second apartment of the sanctuary (Revelation 14; **Early Writings**, p. 254-6), the three unclean spirits gather the whole religious world to the first apartment. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:13-16. There is linguistic evidence that the Hebrew word Armageddon is a transliteration from the Hebrew word **moged, (or mo'ed)** which word is generally associated with the first apartment of the sanctuary. The vision of **Early Writings**, pages 55-56 (quoted in part above) is therefore a wonderful commentary on Revelation 16:13-16. The "Battle of Armageddon" is a climactic struggle to defile the sanctuary on the one hand and to cleanse the sanctuary on the other.

On which side are we preparing to stand? If we reject the call to enter the most holy place to unite with Christ in cleansing the sanctuary, we will go back into the first apartment; there we will unite with Satan in an attempt to act out the will to keep crucifying Christ eternally; and all this we shall do under the garb of righteousness by faith.

Thus, this crucial decade weighs us in the balances of the heavenly sanctuary.

40 Propositions on original parchment sheet 22" by 35" may be obtained for \$1.00. Order from International Health Institute, 1666 South University Boulevard, Denver, Colorado 80210.