



# Is there a Special Experience for the Translated Saints

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### The Earthly Sanctuary Service

Let us review the undeniable facts of inspiration made plain in the sanctuary service. There were two divisions to the services: ' . . . The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year. . . . '(Heb. 9:6,7). These services provided "a daily and yearly typical atonement." (I SM 344). Atonement was provided in the daily service for the forgiveness of sins; atonement was provided in the yearly service for the blotting out of sins. The first was made by the sprinkling of the blood in the first apartment (Lev. 4:34,35;6:30); the second was made by the sprinkling of the blood in the second apartment. (Lev. 16:27)

If we keep these simple, basic facts in mind, it will prevent any confusion. In order to secure the benefits of the service provided for them, the Hebrews were required to cooperate in the service. There were certain duties required of them in the daily service; there were other duties required of them in the yearly service.

In the daily ministrations the repentant sinner was to bring his sin offering into the outer court, confess his sin over its head, and take its life. The priest would

take some of the blood, and entering the first apartment of the sanctuary, he would sprinkle the blood before the veil and on the horns of the golden altar of incense. "By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." (GC 418)

In this work of atonement the sin was forgiven, as it is written, '. . . The priest shall make an atonement for him, and it shall be forgiven him.' (Lev. 4:31). Yet this was not the final atonement, and the repentant sinner "was not yet entirely released from the condemnation of the law." (GC 420)

This is most important to remember. Then on the day of atonement special duties were required of the congregation, for on this day the high priest went into the most holy place to make a "special atonement" for Israel. All were required to gather about the sanctuary with prayer, fasting, and deep searching of heart. (GC 420)

Those who took the attitude that it was "business as usual" were "cut off." The former mode of worship was not acceptable for the day of atonement. Through the special service of that day, the people, the priests, and the sanctuary were fully cleansed.

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

for all the people of the congregation.  
(Lev. 16:30, 33)

## The Purpose of the Sanctuary and Its Service

The purpose of the sanctuary and its service is expressed by Ellen G. White as follows: "In all, God desired His people to read His purpose for the human soul . . . . 'Know ye not that ye are the temple of God . . . .'" (Ed.36)

S. N. Haskell, - A pioneer Adventist, writes:

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary. The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, **the most important of the three is His people**; for the object of the earthly sanctuary was to teach man how to know and believe the actual work done for him in the heavenly sanctuary. "Know ye not that, ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor.3:16

**All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His church on earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending**

**judgments of God, as really as the Jews were unprepared for the destruction that came upon them.** (RH Aug. 13, 1901)

Let us therefore consider what practical significance the daily and yearly services have to those who receive the benefits of Christ's mediation on man's behalf.

## Antitype of the Daily Service

It is not hard to determine the significance of the daily service, Once the sinner stepped through the gate into the outer court with his sin offering, he was surrounded by the beautiful white linen of the outer court. Even so, one who repents toward God and exercises faith in the Lord Jesus Christ is covered by the robe of Christ's imputed righteousness. The altar of burnt offering is alluded to by Paul: ". . . Present your bodies a living sacrifice. . . ." "I am crucified with Christ. . . (Rom. 12:1; Gal. 2:20). The laver in the outer court represents "the washing [Greek-laver] of regeneration," (Titus 3:5) which accompanies forgiveness of sins.

The fire on the golden altar in the first apartment represents the love of God which is kindled on the altar of the heart of the repentant sinner (AA 334), while the incense from that altar represents the merits of Christ's righteousness which is mingled with the prayers of the saints (PP 353)

The bread on the table and the seven lamps represent the sanctifying agencies of the Word and the Spirit

(John 6:33; I7:17; Rev. 4:5; I Pet. 1:2).\*

The whole daily ministration was a type of the experience of justification through Christ's **imputed** life and sanctification through Christ's **imparted** life. Since the daily service taught that forgiveness of sins could be secured any time, which is also amply demonstrated since Eden, believers in all ages have enjoyed the blessed benefits of justification by faith in the blood, and sanctification through the cleansing power of the Word and Spirit.

### Antitype of the Yearly Service

Since the whole sanctuary is an illustration of God's purpose for the human soul, we who live on the great day of atonement must give careful consideration to the practical significance of Christ's ministry in the most holy place. If the daily service was an illustration of the daily experience of justification and sanctification, of what is the final service an illustration? We shall see that the evidence of the Scripture and of the Spirit of Prophecy is very clear. Leviticus 16:30 says: "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." Malachi speaks of the significance of Christ's ministry in the most holy place as follows:

". . . 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. 3:3; see GC 424-6)

Joel calls God's people to the solemn assembly of the great antitypical day of atonement, commanding them to repent, fast, and afflict their souls that God might restore" the years that the locust

hath eaten. . . ." by sending the perfecting latter rain (Joel 2:12-17, 25, 28; TM 506).

Peter speaks of this time as the blotting out of sins "when the times of refreshing shall come from the presence of the Lord." (Acts 3:19)

\* If the reader will refer to *The Cross and Its Shadow*, by S.N.Haskell, and *Practical Lessons from the Experience of Israel*, by F.G.Gilbert, he will find a wealth of detail concerning this.

In Daniel 8:14 it is called "the cleansing of the sanctuary, and if the reader will notice the context of Daniel 8:10-14, he will clearly see that along with the restoration of the sanctuary to its rightful state, God's people-"the host"-are also included. The book of Revelation shows very clearly the significance of the antitypical day of atonement, Chapter 7 brings to view the sealing of the 144,000, a clear allusion to the ancient Day of Atonement.

Chapter 14 is the real antitype of Leviticus 16 (See GC 425), and here is brought to view the perfecting of the first fruits of the harvest, the finishing of the mystery of God. The emphasis in the Bible, and especially in Revelation, is not just a presentation of what Christ does in heaven itself, but what that ministry in heaven accomplishes for those who connect with that ministry. And that ministry accomplishes the perfecting of the saints, the making ready a sinless people to stand without a Mediator in the great day of God.

The Spirit of Prophecy is just as specific that the cleansing of the sanctuary is to perfect a people to stand before the Son of man at His coming. It describes the experience of those who were waiting for Christ to come on October 22, 1844:

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. (EW 239)

Now it is very evident that such a people were justified, and were ready to die in the Lord. In fact, Fitch and Stockman, who were two of those believers, did die just a few days before the disappointment, and according to Early Writings they will be in heaven (EW 17). But the Spirit of Prophecy is equally clear that the same people were not ready for translation. But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes

must be spotless; their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing. (GC 424, 425; see EW 243)

Words could not make it plainer that Christ's work in the most holy place is to make ready a people to live without a Mediator and to stand the glory of Christ's appearing. In Life Sketches the servant of the Lord says: Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming. (LS 63, *emph. ours*)

In a chapter entitled "The Third Angel's Message," the servant of the Lord emphasizes that Christ's work for His people in the most holy place is the burden of the third angel: ". . . He [the third angel] pointed to the heavenly sanctuary. . . . I saw the third angel pointing upward . . . to the holiest of the heavenly sanctuary. . . **the third angel was pointing them to the most holy place . . .**" (EW 254-6)

The reason that the third angel points to the most holy place is that his message is to prepare a people for the great day of God, and in order to be perfected and sealed, God's people must enter by faith into the perfecting experience of the most holy place. The Spirit of Prophecy describes this perfecting experience in some enlightening comments on the parabolic prophecy of Joshua and the Angel found in Zechariah<sup>3</sup>. Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great Day of Atonement . . . . 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. 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 472-5; *emph. ours*)

The conclusion is inescapable: Christ's work in the most holy place is to perfect the saints, to bring forth a sinless people who will be the first fruits of the general harvest. The perfecting of the saints involves the work of blotting out of sins, complete union with Jesus, the latter rain, and sealing. These are all aspects of the one work, but let us consider them one at a time.

### The Blotting Out of Sins

Adventists generally understand that in the investigative judgment the sins of God's people are blotted from the records of heaven (GC 485). **What is not so generally understood** is that ". . . 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) When Adam and Eve sinned, "they obtained . . . the knowledge of sin and a sense of guilt." (SR 37)

The guilt of sin is removed from the mind upon repentance, and its removal is symbolized by the daily service of the sanctuary. But the knowledge of evil is something that the mind retains during man's probationary time. A knowledge of evil is not a knowledge about evil, but an actual experience of the mind in evil.

(5T 504)

This knowledge of evil has brought to man's nature the defilement of sin and a bent to evil (Ed. 24-27, 29). This knowledge of evil is manifested in every man's nature. That is why the holy apostles and prophets who lived nearest to God confessed the sinfulness of their nature (AA

561). If Adam and Eve had committed just that one sin, they would have experienced its terrible effects all the days of their lives. (SR 40)

We have not only **inherited** this knowledge of evil, but we have **cultivated** it. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart. (Jer. 17:1) (Of course, there is a record in heaven too.) When a man repents, his guilt is removed and he is forgiven. But the knowledge of evil remains. "It is to those whom the Lord has' forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.' Eze. 36:31." (COL 160-1) That a man will experience the effects of that sin upon his mind during his probationary time is also evident from the following statements:

The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. (DA 302) But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain. (TM 447) The character of the thoughts leaves its imprint upon the soul. . . (FE 195)

An evil thought leaves an evil impress on the mind. (MYP 144)

David was a repentant man, and although he confessed and hated his sin, he could not forget it. (RH May 24, 1887) Every Christian will have a hard battle to fight with wrong habits. He must overcome his

unbelief, his deformity of character, his inclination to self-indulgence. His long resistance to light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. (RH Jan. 13, 1891)

It becomes very evident that if man is to be restored to a sinless state, this record or knowledge of evil must be **blotted from his mind**. In the book of Hebrews, which deals with the way of perfection, this is expressly stated:

"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 the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year." Heb. 10:1-3; emph. ours)

Here perfection is equated with having no more conscience or remembrance of sin. The earthly service could not perfect, for it was only a shadow; but Christ's ministry does "[perfect] for ever them that are [Greek-are being sanctified (Heb. 10: 14)

In the judgment, the sins of God's people are blotted out. ` . . . 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) First, they will never come into God's mind again, as it is written, "And their sins and iniquities will I remember no more." (Heb. 10:17; see

also Isa. 43:25)

Second, they will not come into the mind of the saints again: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." . . ." (Jer. 50:20)

The Spirit of Prophecy says: "They cannot bring to mind any particular sins . . . ." (3 SG 135) "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance." (GC 620; see also PP 202)

Hence the significance of Leviticus 16:30: "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." The only thing that some people can see in the blotting out of sins is that God has been taking 160 + years to erase sins from a book, when they should see that He has been waiting 160 + years to get sin erased from the mind in order that He may place the seal of the living God there. That is why "the minds of all who embrace this message [the third angel's message] are directed to the most holy place . . . ." (EW 254)

God wants our minds there because that is where the blotting out of sins is to take place, and that is where the seal is to be affixed for eternity.

## The Marriage

The Spirit of Prophecy declares that in 1844 Jesus went to the most holy place." . . . to make a final atonement for

all who could be benefited \*No more remembrance of sin: This does not mean an historical amnesia to events connected with sin, and arising from sin. Sin is not an event. "Sin is lawlessness." (I John 3:4, R.S.V.) It is a state of mind, a condition of thoughts, the will, the emotions, and the conscience. When sin is blotted out there is no remembrance of the sin itself in the mind, for the thought of that sin is completely gone from the mind. The record of historical events will remain throughout eternity, by His mediation . . . . (EW 253) On page 251 of the same volume it is called. ". . . a special atonement for Israel." The word "final" means consummation, completeness, something done forever.

The word "special" means unique, unusual, out of the ordinary. Such an atonement is said to be made "for Israel," "for all who could be benefited by His mediation." Now "atonement" signifies reconciliation, or as Ellen G. White says, "at-one-ment with God." (6BC 1077)

This final phase of the atonement, therefore, is to bring about a complete and eternal union of Christ and His people, which is the complete fulfilment of Christ's prayer in John 17. That is why this work which commenced in 1844 is called "the marriage." "I saw that while Jesus was in the most holy place He would be married to the New Jerusalem. . . ." (EW 251) "The church is the bride, the Lamb's wife." (7BC 985)

In the final atonement, the base unfaithfulness of man is blotted out forever. God's people have no more conscience of it, and God has forgotten the grief and

pain of it. Then the marriage can be consummated. With sin blotted from the human mind, the saints are able to respond with full and uninhibited freedom to the love and fellowship of God. God and His people become one, and their joy knows no bounds.

“As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. (Isa. 62:5) I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein for the Lord hath redeemed Jacob, and glorified Himself in Israel. Isa. 44:22, 23

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen who were mightily shaken. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. (EW 270-1)

**This "marriage" constitutes perfection, since it signifies both complete union with Christ and complete love for Him.**

## The Sealing

When a bride is married, she receives a new name. When God's people enter by faith into the experience of the final

atonement, they will be sealed with their new name. . Thou shalt be called by a new name, which the mouth of the Lord shall name. (Isa. 62:2)

\*In the illustration of the ten virgins, the church is likened to the guests at the marriage. In other places the church is likened to sheep, branches, servants, stewards, etc. Not one illustration can represent all that the church is and is to do. But in a special sense, the 144,000 who compose the New Jerusalem are - the bride. An hundred forty and four thousand, having His Father's name written in their foreheads. (Rev. 14:1)

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. (EW 15)

This sealing signifies complete perfection of the moral character. Are we, pressing toward the mark set before us the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." (6BC 1118)

“Their character will remain pure and spotless for eternity.” (5T 216; see also EW 71)

## The Latter Rain

This gracious work of blotting out of sin, perfecting and sealing the saints, is accomplished in the life by the "refreshing" or latter rain. Joel declares that God will restore His people from the

effects of the ravages of sin upon the soul by sending His Spirit in the full power of redeeming grace (see Joel 2:25, 28). Peter exhorts us to prepare for this time by repentance and conversion "that [our] sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19)

The Spirit of Prophecy declares that the latter rain "completes the work of God's grace in the soul," and "bring [s] the seed to perfection." (TM 506) It is the power of the Holy Spirit that seals the saints, stamping the indelible mark of God's character upon them for eternity. (see Eph. 4:30; 3T 267)

The work done by Jesus in the heavenly temple is for God's' people who connect with that ministry by faith. The Holy Spirit applies the benefit of that ministry to the soul temple. Thus, when the time comes for Jesus to blot out sins from the books of record in heaven, the Holy Spirit does the corresponding work in the temple of the soul. When Jesus retains the name in the book of life, the Holy Spirit impresses the seal on the soul temple, and it "retains the moral image of God." Thus the final atonement, blotting out of sins, latter rain, and sealing are all phases of the same great final work of grace that is done in the hearts of God's people by the Holy Spirit before Christ leaves the sanctuary.

## Conclusion

The third angel has the last warning message that is to prepare a people for the day of God. Such a people must be sealed with that special seal that the 144,000

receive. They must be a sinless people. Their natures must be pure and holy. Only such a people could live without a Mediator in the sanctuary- during the time of trouble.

The third angel directs God's people to the most holy place of the sanctuary. The door is open (Rev. 3:8). They are invited to enter by faith. The angels continue to hold back the winds of strife, waiting only for the sealing to be accomplished. Is it now time that the trumpet be blown in Zion, that the people be awakened, that modern Israel fulfil the conditions of the great Day of Atonement, that every sin be sent beforehand to the judgment, and that the people enter into this judgment by faith, covered with Christ's righteousness and pleading in strong faith for final victory? Then Christ will take the names of His people in judgment, blot out their sins, and seal them for eternity by the final baptism of His Spirit.

