

# Perfect as Pertaining to the Conscience

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1. **Rom 4:6-7; Ps 32:1-2, 5; Lev 16:16, 21.** Righteousness is expressed in language taken from and borrowed directly from the sanctuary service.
  - a. This helps us to see that righteousness by faith as an experience is a benefit derived from and is the direct result of the ministration of the priest in the sanctuary
  - b. Also, helps in putting righteousness by faith in an end time perspective because of the language used, a language taken from the Day of Atonement cleansing of the sanctuary;
  - c. In other words, righteousness by faith is God's way of dealing with the sin problem (expressed in sanctuary service language as sins, transgression, iniquity, uncleanness)
  - d. Made possible through the atonement made by the priests daily in behalf of those who demonstrated their faith in Christ by confessing and forsaking their sins
  - e. The **blessedness** comes when
    - i. transgression being forgiven
    - ii. sin is covered
    - iii. The Lord will not impute iniquity
    - iv. And by extension, uncleanness being purified by the righteousness of Christ (**1SM 343**)
  - f. Blessedness of this transaction results in the believer
    - i. Passing from death to life (**John 5:24**)
    - ii. Accepted in the Beloved (**Eph 1:6**)
    - iii. Complete in Him (**Col 2:10**)
    - iv. Peace with God (**Rom 5:1**)
    - v. no condemnation in Christ (**Rom 8:1**)
    - vi. God looks at him as if he had not sinned (**SC 62**)
  - g. **Rom 4:6.** Righteousness by faith is a free gift received by grace through faith by the believer; it is not of works;
    - i. because human effort is short of God's glory and is "unprofitable" (**Rom 3:23; Luke 17:10; Isa 64:6; Ps 16:2**)
    - ii. because the beast of human effort is of itself unclean on account is sin (**Isa 64:6; 1SM 343-344**)
  - h. Righteousness is free to men but it is expensive to God because it required the costly sacrifice of His Son and also results in the continual defilement of the sanctuary for centuries

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father. . . **GC 421.**

## Perfect as Pertaining to the Conscience

2. **Heb 9:7-9.** The perfection that is obtained in righteousness by faith must not be confused with the perfection obtained as a result of the ministration of the High Priest in the **2nd apartment** of the heavenly sanctuary on the Day of Atonement

3. **Lev 16:30.** This perfection is the result of the High Priest making a final atonement in the 2nd apartment of the sanctuary to cleanse the believers that they may be clean from all their sins before the Lord
  - a. All their sins meaning sins, transgressions, uncleanness, iniquity
  - b. The Blessedness of this experience comes from being “cleansed”, meaning not just being forgiven for transgressions, sins covered, iniquity not imputed; the blessedness comes in being cleansed or purged from all these and having the conscience purged and perfected through the process of the blotting out of sin!
  - c. It is not of works but by faith; it is not about what behavior or lifestyle changes are made, but what the High Priest will accomplish for the believers;
4. What perfection as pertaining to the conscience is NOT:
  - a. It is not just being conservative and keeping the Sabbath and eating in a certain way and having a certain lifestyle;
  - b. It is not even just overcoming every sin and every defect of character(1T 187) so that the lifestyle and behavior is right; this is SANCTIFICATION or holiness of living, but not PERFECTION;

Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. **1T 187.**

- i. **Heb 10:14.** PERFECTION and sanctification are not the same; Paul distinguishes between sanctification and perfection )
- c. Perfection as pertaining to the conscience also is more than just sinning no more in to thought either;

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. . . This is the condition in which those must be found who shall stand in the time of trouble. **GC 623.**

- d. **Heb 10:1-2.** To be perfect in the conscience is much more than just to stop sinning in thought, word and action; it is to have no more consciousness (or memory or recollection) of sin!
  - e. This is what it means to fully reflect the image of Jesus as Jesus had no recollection of any sin he had done.
  - f. As long as one still remembers his old sins, it does not matter if he had stopped sinning in thought, word or action, he is still faulty in his conscience!
5. **Heb 10:16-17.** What good does it do me if God chooses no longer to remember my sins if I can still remember by sins after they have been blotted out!
    - a. **Being stuck with the memory of their sinful past through eternity would be torture for the saved!**
  6. The saints described as no longer able to bring their sins to remembrance through the time of trouble after they are blotted out!

. . .in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance. **GC 620.**

7. **Rev 16:19; Rev 18:5.** The only sins that will be remembered are those who did not heed the call to come out of Babylon and whose sins could not be blotted out!

## Conclusion

8. The three angels messages therefore are nothing but calls to follow Jesus by faith into the 2nd apartment of the heavenly sanctuary where He is performing His final ministration.
  - a. Those who heed these messages come out of Babylon and follow Jesus into the 2nd apartment of the heavenly sanctuary by faith;
9. **Rom 1:16.** Just as Paul was not ashamed of the gospel, we should not be ashamed to give the everlasting gospel of Rev 14, a message based on the announcement in Dan 8:14, unto 2300 Days then shall the sanctuary be cleansed!
10. Moreover, we must follow Jesus by faith into the most holy place that we may better understand the depth of our sinfulness and be able to answer the call to be zealous therefore and repent;

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known. **The 1888 Materials Chap 1, p.27.**

11. **Isa 6:5. SC 64.** A face to face encounter with Jesus in the sanctuary results in a better understanding of human sinfulness and leads one to plead for purity of heart.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. **SC 64.**

13. We will not be able to follow Jesus in to the holy of holies as we should unless we know the way to get there and the way to get there is learned by trimming our lamps; by correctly understanding the dual nature of His Priestly ministration

A correct understanding of the ministration (of Christ) in the heavenly sanctuary is the foundation of our faith. **Ev 221.**

- a. Having a correct understanding of this ministration will take out some of the legalism that has characterized the proclamation and the application of the 3 angels messages;

- b. It will also remove some of the liberalism that has resulted as a backlash against the legalistic practices that have crept into the church as a result of not understanding and appreciating the work of Jesus as High Priest in the heavenly sanctuary;
- c. More than anything else, it will serve as basis of the faith that is needful at this time and help us find our way into the 2nd apartment of the heavenly sanctuary and be able to follow Jesus there by faith;