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WITHOUT AN INTERCESSOR

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, yet their sins still remained upon the books of record. **As in the typical service** there was a work of atonement at the close of the year, **so before Christ's work for the redemption of men is completed** there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, **so in the new covenant** the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. **And as the typical cleansing of the earthly** was accomplished by the removal of the sins by which it had been polluted, **so the actual cleansing of the heavenly** is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12....

It was seen, also, that while the sin offering pointed to Christ **as a sacrifice**, and the high priest represented Christ **as a mediator**, the scapegoat typified Satan, **the author of sin**, upon whom the sins of the truly penitent will **finally be placed**. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, **he placed them upon the scapegoat**. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, **He will place them upon Satan, who**, in the execution of the judgment, **must bear the final penalty**. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. **So will Satan be forever banished** from the presence of God and His people, and he will be **blotted from existence** in the final destruction of sin and sinners. The Great Controversy, pp. 421-22

When the third angel's message closes, **mercy no longer pleads** for the guilty inhabitants of the earth. The people of God have accomplished their work. **They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them.** Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” **Then Jesus ceases His intercession in the sanctuary above.** He lifts His hands and with a loud voice says, “It is done;” and all the angelic host lay off their crowns as He makes the solemn announcement: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:11. **Every case has been decided for life or death.** Christ **has made the atonement** for His people **and blotted out their sins.** The **number of His subjects is made up;** “the kingdom and dominion, and the greatness of the kingdom under the whole heaven,” is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time **the righteous must live in the sight of a holy God without an intercessor.** The restraint which has been upon the wicked is removed, and Satan has entire control of the **finally impenitent.** God's long-suffering has ended. The world has **rejected** His mercy, **despised** His love, and **trampled** upon His law. The wicked have **passed the boundary of their probation;** the Spirit of God, **persistently resisted,** has been at last **withdrawn.** Unsheltered by divine grace, **they have no protection from the wicked one.** Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God **cease to hold in check the fierce winds** of human passion, all the elements of strife will be let loose. The **whole world** will be involved in **ruin more terrible** than that which came upon **Jerusalem of old.** The Great Controversy, pp. 613-

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The third angel closes his message thus: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers... Early Writings, p.

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